FIFTIE GODLIE AND LEARNED Sermons, diuided into fiue Decades, conteyning *the chiefe and principall pointes of Christian* Religion, written in three seuerall Tomes or Sections, by

Henrie Bullinger minister of the Churche of Tigure in Swicerlande.

WHEREVNTO IS ADIOYNED A TRIPLE or three-folde Table verie fruitefull and *necessarie.*

Translated out of Latine into English by H. I. student in Diuinitie.



MATTHEWE. 17.

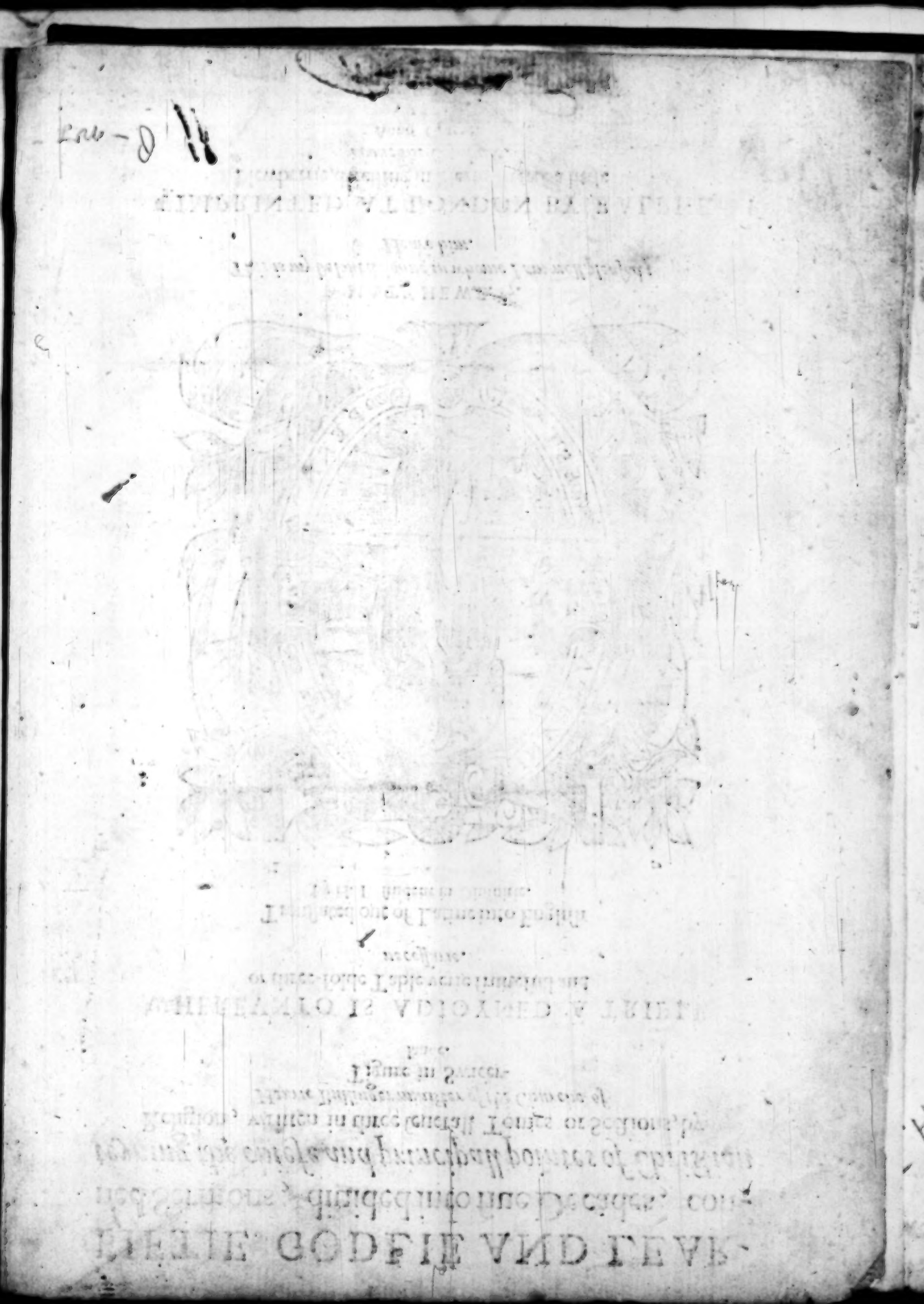
This is my beloued Sonne in whome I am well pleased: Heare him.

¶IMPRINTED AT LONDON BY RALPHE Newberrie, dwelling in Fleete-streate a little *aboue the Conduite.*

Anno. Gratiæ.

1577.

1605
1577
0 1 0 5



A Præface to the Miniſterie of the Church of England, and to other wel diſpoſed Readers of GDOS woorde.



What iuſt cauſe there is, that all ſpiritual ſheepeherdes, and eſpecially theſe of our time, ſhould ſee carefully to the feeding of the flockes committed to their charge: may eaſily appeare to him that ſhal but a litle ſtay his conſideration vpon this matter. For firſt, the commaundementes of the Almightie touching this thing are verie earneſt, the authoritie of whiche ſhoulde greatly inforce. Secondly, the rewardes which hee propoſeth to vigilant and carefull paſtours are large and bountiful, the ſweeteneſſe of which ſhould muche allure. Thirdly, the plagues and heauie indgementes whiche hee denounceth againſt ſlouthful and careleſſe ſhepeheards are grieuous and importable, the terrour whereof ſhoulde make afraide. Then the nature and condition of the ſheepe ouer whom they watche, the vigilancie of the wolfe againſte whome they watche, the conſcience in taking the fleece for whiche they watche, and this time and age wherein they watche being rightly conſidered, will giue them to vnderſtand ſufficiently, that they haue good occaſion to watch. Howe earneſtly God commaundeth, appeareth, Eſaie 58. Where he ſayth, Crie aloude, ſpare not, lift vp thy voice like a trumpet, ſhewe my people their tranſgreſsions, and the houſe of Iacob their ſinnes. *And Eſaie. 62.* I haue ſet watchmen vpon thy walles, O Hieruſalem, which all the day and al the night continually ſhal not ceaſſe: ye that are mindfull of the Lord keepe not ſilence. *And Iohn. 21.* Feede my lambes, Feede my ſheepe, and if ye loue me, Feede. *And 2. Tim. 4.* Preache the woord: be inſtant, in ſeaſon out of ſeaſon, improue, rebuke, exhorte, &c. *Howe ſweetely with rewardes he allureth, doth appeare in the 12. of Daniel:* They that be wiſe ſhal ſhine as the brightneſſe of the firmament, and they that turne many to righteouſnes ſhal ſhine as the ſtarres for euer and euer. *And 1. Tim. 4.* Take heede to thy ſelfe and to doctrine, in them occupie thy ſelfe continually. For in ſo dooing thou ſhalt ſaue thy ſelfe and them which heare thee. *How fiercely alſo he vrgeth and driueth on the ſluggiſh and careleſſe ſheapheards with terrible plagues and whips threatened vnto them: appeareth Ezechiel. 3. Where he ſayth:* Sonne of man, I haue made thee a watche-man vnto the houſe of Iſrael: therefore heare the woord of my mouth, and giue them learning from me: When I ſhal ſay vnto the wicked, thou ſhalt ſurely dye, and thou giueſt him not warning, nor ſpeakeſt to admoniſh the wicked of his wicked way, that he may liue: the ſame wicked man ſhal dye in his iniquitie, but his bloud wil I require at thy hand. *And Ieremie. 1. ver. 17.* Thou therefore truſſe vp thy loynes, and ariſe, and ſpeake vnto them all that I commaund thee: bee not afraide of their faces, leaſt I deſtroy thee before them. *And 1. Cor. 9. ver. 16.* Though I preache the Goſpel, I haue nothing to re-

6. ...

Eſai. 58.

Eſai. 62.

Iohn 21.

2. Tim. 4.

Dan. 12.

1. Tim. 4

Ezech. 3.

Ierc. 1.

1. Cor. 9.

ioyce of: for necessitie is laide vpon me, and woe is vnto me if I preach not the Gospell: for if I doe it willingly, I haue a rewarde: but if I doe it against my will, notwithstanding the dispensation is committed vnto me. *Nowe the sheepe whereof spiritual sheepheards haue vndertaken charge, are not beastes, but men: the verie Images of God himselfe endued with euerliuing soules, Citizens with the saintes and blessed angels, cloathed with Gods liuerie, beautified with his cognisance, and all the badges of saluation, admitted to his Table, & to no meaner dishes than the bodie & bloud of the vndefiled lambe Christ Iesus, bought also and redeemed out of the wolues chawes with no lesse price, than of that same bloud more precious than any Golde or siluer. Sheepe also of that nature they are, that being carefully fed and discreetely ordered, they proue gentle and louing towardes their sheepherds, and seruiceable towards the chiefe sheepherd Iesus Christ: but being neglected & left to thē selues, they degenerate into bloudie wolues, watching euer opportunitie whē they may rent in peeces their sheepherds, and all other sheepe which are not degenerated into their wolfishe nature. As for the spirituall wolfe against whom they watch, which is* Satan, He, *(as the Apostle Peter witnesseth, 2. Epistle, cap. 5.)* Neuer resteth, but as a roaring Lyon, walketh about, seeking euer whom he may deuour, *And for that cause also is he called Apoc. 20. ver. 2,* A dragon, *Which beast naturally is verie malicious, craftie and watchfull: so then, if the spiritual sheepheard must watche whiles the spirituall wolfe doth wake, he can promise vnto him selfe no one moment of securitie, wherein he may be careless. God by his Prophet Ezechiel cap. 34. saith,* Woe be vnto the sheepherds of Israel that feede themselues: should not the sheepherdes feede the flockes? ye eate the fatte, and ye cloathe you with the wooll: ye kill them that are fedde, but ye feede not the sheepe. *This sentence should awake the sleepie and careless consciences of many sheepherds. For as the priest that serueth the altar, is worthie to liue vpon the offeringes: and the souldier that ventereth, is worthie his wages: and the husbandman that toyleth, is worthie the harueste: and the sheepheard that feedeth the flocke, is worthie to be fedde with the milke, and cloathed with the wooll: so questionlesse, the priest that serueth not, is worthie no offerings: the souldier that fighteth not, is worthie no wages: the husbandman that loytereth, is worthie of weedes: and the sheepherd that feedeth not, can with no good conscience require either the milke or the fleece: but his due rewarde and iust recompence is punishment, for that through his default the sheepe are hunger-sterued and destroyed of the wolfe. But let the ministers of our time well weighe the condition and manner of the time, and then no doubt, they shall see that it is highe time to bestyrre them to the doing of their duelies. This time succedeth a time, wherein was extreame famine of all spiritual foode, so that the sheepe of this time can neuer recouer themselues of that feeblenesse whereinto they were brought, but by some great and extraordinarie diligence. This time succedeth a time, wherein the multitude of wolues and rauenous beastes was so great, and their rage, and furie so fell in euery sheepfolde, that the good sheepherdes were either put to flight, or pitifully murthered: so that the sheepe being committed to wolues, did either perish, or degenerate into wolues: so that to regenerate them againe into sheepe, requireth no small labour. The Churche in this time is like lande that hath lyen (time out of minde,) vnmanured, vncompassed, vntilled, by reason whereof it is so out of harte, that it requireth armes of yron, and legges of brasse to recouer it againe: or like a ship so worne with windes and tempests, so reute with rockes, so crackt and vtterly decayed, that it seemeth a rare peece of cunning to make her take the seas againe. No reme-*

1. Pet. 5.

Apoc. 20.

Ezech. 32.

die then but the ministerie of this time, if there be any loue or feare of God in them, if they would not haue all things run to ruine, if they regard either God, themselues, or their brethrē, must forthwith without further delay set thē selues to feede their flocks, to teach, to exhorte, to strengthē, to binde vp, to builde, to plant, to water, to set, to graffe, to leaue nothing vndone that apperteineth to the feeding & fatting of the Lords flocks, to the plāting of the Lords Paradise, tilling of the Lords husbandrie, dressing of the Lords vineyarde, raising and rearing vp of the Lordes Temple. What great want there is in many, to discharge their dueties in this behalfe, is verie lamentable, and by some meanes (as muche as is possible) to be supplied and remedied, rather than to be made a common theame and argument of railing, whiche at this day many doe. Wherein they shewe them selues like vnto those, whiche finde faulte at other mens garmentes, not for that they loue them, or minde to giue thē better: but for that they are proude of their owne, & would scornefully shame and vexe other. The cause of this great want needs not heere to be disputed: but in verie deede, any man may iudge howe vnpossible it was for so populous a kingdome, abounding with so many seuerall congregations, to be all furnished with fitte and able pastors, and that immediatly after such a generall corruption and apostacie from the trueth. For vnlesse they should haue soudenly come from heauen, or been raysed vp miraculously, they coulde not haue been. For the auncient preachers of king Eduardes time some of them died in prison, many perished by fier, many otherwise: many also fled into other countries, of whom some there died and a few returned, which were but as an handful to furnish this whole Realme. The Vniuersities were also at the first so infected, that many wolfes and foxes crept out, who detested the ministerie, and wrought the contempt of it euerie-where: but verie fewe good sheapherdes came abroade. And whereas since that time, now eighteene yeares, the Vniuersities being wel purged, there was good hope that all the land should haue been ouer-spred, and replenished with able and learned pastors: the diuel and corrupt patrones haue taken suche order, that much of that hope is cutte off. For patrones, nowe a dayes, searche not the Vniuersities for a moste fit pastor: but they post vp and downe the countrie for a most gaineful chapman. He that hathe the biggest purse to pay largely, not he that hathe the best gyftes to preache learnedly is presented. The Bishops beare great blame for this matter, and they admitte (say they) vnworthy men. See the craft of Sathan, falsly to charge the worthiest pillers of the church with the ruine of the church: to the end that al church-robbers & caterpillers of the Lords vineyard may lie vnespied. There is nothing that procureth the bishops of our time more trouble and displeasure, than that they zealously withstand the couetousnesse of Patrons, in reiecting their vnsufficient clerkes. For it standeth them vpon of al other, that the Churche of God doth prosper, in the decay and fall whereof they can not stande but perishe. But how so euer it commeth to passe, certeine it is, that many are farre behinde in those gyftes which are necessarie for their function, and small likelyhoode is there yet that the Churche shalbe serued with better, but rather with worse. For it seemeth not, that Patrones here-after wil bate one penie, but rather more and more rayse the market. The case standing thus, their labour surely is not woorst bestowed, neither do they promote the glorie of God, or profite the Church leaste, whiche to that end applie their endeuour, that the ministerie which now is in place, may come forward, and bee better able to do their dueties: I meane such, as either set forth godly and learned treatises, or expositions of the holy scriptures, compiled by themselues in our mother tounge: or else suche as translate the worthie workes of the famous diuines of our time: bothe

these sortes of men, no doubt, do muche edifie all the godly, and doe greatly helpe forward all those ministers, whiche either not at all, or verie meanely vnderstand the Latine tounge: so that amongst them are found many, which by painful industrie and diligent reading of suche bookes, doe God good seruice in the Churche, and so might all the rest of them do also if slouth and worldly affaires did not hinder them. Some of that sort complaine, that Caluins maner of writing in his institutions is ouer-deepe and profound for them: Musculus also, in his common places is verie scholastical: the commentaries of Marlorat vpon Iohn, of Peter Martyr vpon the Iudges, of Gualter vpon the small prophets, and other many are translated and extant, which altogether do handle most points of christian doctrine excellently wel: but this sort of ministers for the most part are so bare bitten of their patrones, that to buy thē al would deeply charge them. Therfore questionlesse, no writer yet in the hands of men can fit thē better, than maister Bullinger *in these his Decades, who in thē amēdeth much Caluins obscuritie, with singular perspicuitie: & Musculus scholastical subtilitie, with great plainnes & euen popular facilitie. And all those points of christiā doctrine, which are not to be found in eue, but hādled in al: Bullinger packeth vp al, & that in good order, in this one booke of smal quantitie. And whereas diuerse of the ministerie which lacke knowledge and some also which haue knowledge, but yet lacke order, discretion, memorie, or audacitie, cannot by reason of those wants, either expound or exhort, or otherwise preache, but onely read the order of seruice: the* Decades *of* Maister Bullinger *in this respect may do more good, than shall perhaps at the first be conceiued. For in very deed, this book is a book of Sermons: Sermons in name, and in nature: fit to be read out of the pulpit vnto the simplest and rudest people of this land: the doctrine of them verie plaine, without ostentation, curiositie, perplexitie, vanitie, or superfluitie: verie sound also, without Poperie, Anabaptisme, Seruetianisme, or any other heresie: and in number, 80. euerie Decade conteining (as the word importeth) tenne: so that they may easily be so dinided, as there may be for euerie Sunday in the yeare one. Neither is it materiall, what those Phanatical felowes say, which can away with no Homilies or Sermons, be they neuer so sound, pithy, and effectuall to be read in Churches. They are like Physicians, whiche forbid their patients all those meates which they may haue, and would do them good: and appoint them only suche, as by no meanes they can obteine: for it will not yet be, that euery parish shal haue a learned able preacher resident and abyding in it.*

And in the meane time it cannot be denied, but that an Homilie or sermon penned by some excellent clerk, being read plainly, orderly, & distinctly, doth much moue the hearers, doth teach, cōfirme, confute, cōfort, persuade, euen as the same pronounced without the booke, doth. Perhaps some hearers whiche delight more to haue their eyes fed with the preachers action, than their hartes edified with his sermon, are more moued with a sermon not read: but to a good christian hearer, whose minde is moste occupied on the matter, there is smal odds. Better is a good sermon read than none at all. But nothing (say they) must be read in the open congregation, but the verie Canonical scriptures. That rule is somwhat straite & precise. Then may not either the Creed, called the Apostles creed, or the Nicene creed, or the creed called Athanasius creed, or any prayers, which are not word for word cōteined in the canon of the scriptures, nor any cōtents of chapters be read in the Cōgregatiō. The church & Congregatiō of the Colossians, were inioyned by S. Paul, Col. 4. ve. 16. to read among st them the Epistle written frō Laodycea, *which Epistle (as* Caluine *thinketh) was not writen by Paule, but by the church of* Laodycea,

and

and ſent to Paule, and is not conteined in the Canon of the ſcriptures. The Churche of Corinth *alſo, and other churches of the godly, ſoone after the Apoſtles times (as appeareth out of* Euſebius, *lib. 4. cap. 23. and the writers of the Centuries,* Cent. *2. cap. 10.) did vſe to read openly, for admonition ſake, certeine Epiſtles of* Clement, *& of* Dionyſius *Biſhop of* Corinth. *Maiſter* Bucer *in his notes vpon the communion booke in King* Edwardes *time, writeth thus:* It is better, that where there lackes to expounde the ſcriptures vnto the people, there ſhould bee godly and learned Homilies read vnto them, rather than they ſhould haue no exhortation at al in the adminiſtration of the ſupper. *And a little after, he ſaith:* there be two fewe Homilies, and too fewe pointes of religion taught in them: when therefore the Lord ſhal bleſſe this kingdome with ſome excellent preachers, let them be cõmaunded to make moe Homilies of the principal pointes of religion, which may be read to the people, by thoſe paſtors that cannot make better themſelues. *And that worthie martyr doctor* Ridley *Biſhop of London, ſpeaking of the Church of* England *that was in the reigne of king* Edward (*as he is reported by maiſter* Foxe *in his booke of Actes and Mo: To 2. Pag. 1940.*) *ſayeth thus:* It had alſo holy and wholeſome Homilies in commendation of the principall vertues, which are cõmended in ſcripture, and likewiſe other Homilies againſt the moſt pernicious and capital vices, that vſe (alas) to reigne in this Churche of Englande. *So long therfore as none are read in the Church, but ſuch as are ſound, godly, & learned, and fit for the capacitie of the people: and whiles they are not thruſt into the Churche for Canonicall Scriptures, but are read as godly expoſitions, and interpretations of the ſame: and whiles they occupie no more time in the church, than that which is vſually left and ſpared, after the reading of the Canonical ſcriptures, to preaching and exhortation: and whiles they are vſed, not to the contempt, derogation, or abandoning of preaching, but only to ſupplie the want of it: no good man can miſlike the vſe of them, but ſuch contentious perſons as deſie all thinges which they deuiſe not themſelues. And if it be ſaide, there be already good Homilies, and thoſe alſo authorized, & likewiſe wholeſome expoſitions of ſundrie parts of ſcripture to the ſame purpoſe: I graunt there be ſo. But ſtore is no ſore. And as in meats, which are moſt deintie, if they come often to the table, we care not for them: ſo in ſermons which are moſte excellent, if the ſame come often to the pulpit, they oftentimes pleaſe not: others are deſired. But, to end: theſe ſermons of maiſter* Bullingers *are ſuch, as whether they be vſed priuately, or read publiquely: whether of miniſters of the word, or other Gods children: certeinely there will be found in them ſuche light and inſtruction for the ignorant, ſuch ſweeteneſſe and ſpiritual comfort for conſciences, ſuche heauenly delightes for ſoules: that as perfumes, the more they are chafed, the better they ſmell: and as golden mynes, the deeper ye digge them, the more riches they ſhewe: ſo theſe, the more diligently ye peruſe them, the more delightfully they will pleaſe: and the deeper ye digge with daily ſtudie in their mynes, the more golden matter they will deliuer forth to the glorie of GOD, to whõ only be praiſe for euer and euer, Amen.*

Of the foure generall Synodes or Counsels.

SINCE THE TIME OF THE APOSTLES, MANY Counselles haue beene celebrated in sundrye Prouinces. Those (Counsels) then were Synodes or assemblies of Bishops and holy men, meeting together to consult for keeping the soundnesse of Faith, the vnitie of Doctrine, and the discipline and peace of the Churches. Some of which sorte the Epistles of the blessed martyr Cyprian haue made vs acquainted withall.

The Nicene counsel.

The first generall or vniuersall Synode therefore, is reported to haue bene called by that moste holy Emperour Constantine in the Citie of Nice, the yere of our Lorde 324. against Arius and his parteners, which denied the naturall Deitie of our Lorde Iesus Christ. And thither came there out of all nations vnder heauen 218. Bishops, and excellent learned men, who wrote the Creede commonly called the Nicene Creede.

Hitherto the Creede of the Apostles sufficed, and had bene sufficient to the church of Christe euen in the time of Constantine. For all men cõfesse that all the churches vsed no other Creede than that of the Apostles (which we haue made mention of and expounded in the firste Decade,) wherewith they were content throughout the whole world. But for becawse in the dayes of Constantine the great, that wicked blasphemer Arius sprange vp, corrupting the pureneſse of Christian faith, and peruerting the simple trueth of doctrine taught by the Apostles, the Ministers of the churches were compelled of very necessitie, to set themselues againste that deceiuer, and in publishinge a Creede, to shewe forth and declare out of the Canonical Scriptures, the true and auncient confession of faith, condemning those nouelties brought in of Arius. For in the Creedes set forth by the other three general counsels presently folowing, neither was any thinge chaunged in the doctrine of the Apostles, neither was there any new thinge added, which the churches of Christe had not before taken and beleeued out of the holy Scripture: but the auncient truth beeing wisely made manifest by cõfessions made of faith, was profitably and godly set against the new corruptions of heretiques. Yet were the writings of the Prophets & Apostles the Springe, the Guide, the Rule, and Iudge in all these counsels, neither did the fathers suffer any thing to be done there according to their owne minds. And yet I speake not of euery Constitution and Canon, but namely of those auncient Confessions alone, to which we doe attribute so much as

is

is permitted by the Canonicall Scripture, which we confeſſe to be the onely rule how to iudge, to ſpeake, and doe.

The ſeconde generall counſell was helde in the royal citie Conſtantinople, vnder Gratian the Emperour, in the yeare of our Lorde 384. There were aſſembled in that Synode (as witneſſeth Proſperus Aquitanicus) 180. fathers or Biſhops, which condemned Macedonius and Eudoxius denying the holy ghoſt to be God. The counſel of Cõſtantinople.

And about the yeare of our Lorde 434. in the very ſame yeare that the bleſſed father Auguſtine died, when that godly Prince Theodoſius the great was Emperour, there came together at Epheſus the thirde Synode, of 200. Prieſtes or thereabout againſt Neſtorius, which tare the myſterie of the Incarnation, and taught that there were two ſonnes, the one of God, the other of man: whom this Counſell condemned, together with the Pelagians helpers of this doctrine as couſin to their owne. The counſel of Epheſus.

The fourth generall counſell was aſſembled at Calcedon, in the yere of our Lorde 454. vnder the Emperour Martian, where 630. fathers were gathered together, who accordinge to the Scriptures condemned Eutyches, which confounded the natures in Chriſt for the vnitie of the perſon. The counſel of Calcedon.

Beda de ratione temporum, and many other writers doe ioyne with theſe foure vniuerſall counſels, two generall Synodes more, the fifte and the ſixte, celebrated at Conſtantinople. For the fifte was gathered together when Iuſtinian was Emperour, againſt Theodorus, and all heretiques, about the yere of our Lorde 552. The ſixte came together vnder Conſtantine the ſonne of Conſtantius, in the yere of our Lorde 682. And there were aſſembled 289. Biſhops againſt the Monothelites. But there was nothing determined in theſe Synodes, but what is to be founde in the foure firſt counſels, wherefore I haue noted nothing out of them.

¶ *The Nicene Creede taken out of the* Eccleſiaſticall and tripartite hiſtorie.

WE beleeue in one God the father almightie, maker of all thinges viſible and inuiſible. And in one Lord Ieſus Chriſte the ſonne of God, the onely begotten ſonne of the father, that is, of the ſubſtaunce of the Father, God of God, light of light, very God of very God, begotten not made, beeing of the ſame Eſſence and ſubſtance with the Father, by whome all things were made, which are in heauen, and whiche are in earth: Who for vs men, and for our ſaluation came downe, was incarnate and manned (was made man.) Hee ſuffered

suffered and rose againe the third day, he ascended into Heauen, and shall come to iudge the quicke and the dead. And (we beleeue) in the holie Ghoste. As for those that say, it was sometime when he was not, and before he was borne he was not: and whiche say, because he was made of thinges not beeing (of nothing) or of an other substance, that therefore the sonne of God is either created, or turned, or chaunged, them doeth the holie Catholique and Apostolique Church curse or excommunicate.

The Creede of the counsell held at Constantinople,

taken out of a certeine copie written in Greeke and Latine.

I Beleeue in one God, the Father almightie, maker of heauen and earth, and of all things visible and inuisible. And in one Lord Iesus Christe the onelie begotten sonne of God, borne of his father before all worldes, light of light, very God of very God, begotten not made, beeing of the same substance with the father, by whome all things were made. Who for vs men and for our saluation, came downe from Heauen, and was incarnate by the holie Ghoste and the virgine Marie, and was made man. He was also crucified for vs vnder Pontius Pilate, He suffered and was buried: and he roase the third day, according to the Scriptures. And he ascended into heauen, and sitteth on the right hand of God the father: and he shall come againe with glorie to iudge the quick and the dead, whose kingdome shall haue no end. And (I beleeue) in the holie Ghoste the Lord and giuer of life, who proceeding from the father, is to be worshipped and glorified together with the father and the sonne, who spake by the prophets, in one Catholique and Apostolique church. I confesse one baptisme for the remission of sinnes. I looke for the resurrection of the dead: and the life of the worlde to come.

The confession of faith, made by the Synode at Ephesus.

IN as much as because heere I note all things briefly, I could not in writing place with these that large Synodall Epistle written by S. Cyrill to Nestorius, wherein is conteined the full consent of the generall Counsell held at Ephesus: I haue therefore rather chosen out of the 28. Epistle of the same Cyrill, a short confession sent to the Synode and alowed by the whole Counsell. Before the confession are set these wordes. *Euen as in the beginning wee haue heard out of the diuine Scriptures and the tradition of the holie fathers: so will we briefely speake, not adding any thing at all to the faith set foorth by the holie fathers in Nice. For that doeth suffice as well to all knowledge of godlines, as also to the vtter*

forsaking

forsaking of any heretical ouerthwartnesse.

And a litle after this, the Confession is sette downe in these wordes. *We acknowledge our Lorde Iesus Christe the onely begotten Sonne of GOD, to be perfect God and perfect man of a reasonable soule and bodie, borne of the father according to his Godhead before the worldes, and the verie same according to his humanitie borne in the latter times of the virgine Marie for vs, and for our saluation. For there was made an vniting of the two natures. Wherfore we confesse bothe one Christe, one Sonne, and one Lorde. And according to this vnderstanding of the vnconfounded vnitie, we acknowledge the holie virgine to be the mother of God, because that GOD the word was incarnate and made man, and by the verie conception gathered to him selfe a bodie taken of her. But for the speaches vttered by the Euangelistes and Apostles touching the Lord, we knowe that the Diuines doe by reason of the two natures diuide them, so yet as that they belong to one person, and that they doe referre them, some because they are more agreeable to the diuinitie, to the Godhead of Christe, and other some (because they are) base to his Humanitie.*

To this confession Cyrill addeth these wordes. *When wee had read these holie wordes of youres (euen in the Synode to whiche the confession was sent) and did perceiue that wee our selues were of the same opinion (for there is one Lorde, one faithe, and one baptisme) wee glorified GOD the sauiour of all (men) reioycing together in our selues, for that the Churches bothe ours and youres do beleeue agreeably to the Scriptures of God and tradition of the holie fathers.*

¶ A Confession of faith made by the Counsell of Chalcedon, taken out of the booke of *Isidore.*

AFter the rehearsall of the Creeds set foorth by the Synodes of Nice and Constantinople, with a fewe wordes put betweene, streight way the holie Counsell of Chalcedon doeth prescribe (their Confession) in these words.

We therfore agreeing with the holie fathers doe with one accorde teache to confesse one & the same sonne our Lord Iesus Christ, and him (to be) perfect GOD in the deitie, and the same also verie man of a reasonable soule and bodie: touching his Godhead (beeing) of one nature with his Father: and the same as touching his manhoode of one nature with vs, like to vs in all thinges except sinne. Touchinge his Godhead borne of his Father before the worldes: and the same in the latter dayes made man for vs and for our saluation. (Wee teache) to consider that hee is the one and the same Christe the sonne (our) Lorde the onely begotten sonne in two natures, neither confounded, nor chaunged, nor diuided, nor separated, and that the difference of the natures is not to be taken awaye because

of

of the vnitie, but rather, the propertie of bothe (his) natures remaining whole and meeting together in one perſon and one ſubſtaunce, that he is not parted or diuided in two perſons, but is one and the ſame Sonne the only begotten ſonne God the worde (Our) Lord Ieſus Chriſte: euen as the prophets from the beginning (haue witneſſed) of him, as he himſelf hath inſtructed vs, and the confeſſion of the fathers hath taught vs. Theſe thinges therefore being ordered by vs with all care and diligence, the holy and vniuerſal Synode doth determine that it ſhould not be lawful for any man to profeſſe any other faith, or elſe to write, to teache, or ſpeake to the contrarie.

That the Decree of the Synode of Calcedon is not contrarie to the doctrine of the bleſſed biſhop Cyrill, taken *out of the fifte Booke of the holy Martyr Vigilius* againſt Eutyches.

BVt nowe let vs conſider the laſt article in the decree of the Synode of Calcedon. *We confeſſe that Chriſt our Lord the onely begotten Sonne is to be vnderſtoode to bee one and the ſelfe ſame in (his) two natures neither confounded, nor chaunged, nor diuided, nor ſeparated, not making voide the difference of the two natures becauſe of the vnitie, but keeping ſound the propertie of both natures comming together into one perſon and ſubſtance, not as beeing diuided or ſeparated, but (as beeing) one and the ſame onely begotten Sonne God the word (our) Lord Ieſus.*

In this article this diſpleaſeth them, becauſe they ſaide: *The propertie of bothe natures remaining ſound*, Or, *The difference of the natures not beeing made void.* And that they may perſuade vs ỹ thoſe things (which they miſlike) are aſſuredly ſo, they vſing their accuſtomed largeneſſe of wordes, and vaine aſſertions doe bring in many teſtimonies out of the articles of Cyrill, wherein he denyeth not the two natures in Chriſte, but teacheth that there is but one perſon. To the intent therefore that we maye not confute them with our diſputation alone, let vs ſet downe alſo the wordes of Cyrill, that euen as they leane to the teſtimonie of Cyrill, ſo by the teſtimonie of Cyrill they may be ouercome. In the Synodall epiſtles of Cyrill to Neſtorius, thus it is (writtē.) *For we do not affirme* (ſaith he) *that the diuine nature is turned or chaunged into fleſh, nor yet that it is tranſformed into the whole man, which conſiſteth of bodie and ſoule, but wee ſay rather that the reaſonable ſoule hath coupled to it ſelfe the ſubſtance of liuing fleſh, that it is vnſpeakablie and vnconceiuably made man, and is alſo called the ſonne of man, not of bare will alone, nor by the onely taking on of the perſon, but becauſe the two natures doe after a certeine maner come together in one, ſo that there is one Chriſt, and one Sonne of both (the natures) by ioyning them in one, not in making void or taking away the difference of*

the

the natures but because they, that is, the Godhead and the manhoode, together by that hidden and vnspeakeable knitting to the vnitie, haue made to vs one Lorde, and (one) Christe, and (one) Sonne. What could be spoken more plainely than this? What could be shewed more cleerely out of the Epistles of Cyrill to agree with the determination of the Counsell of Calcedon? For see, neither are wordes to wordes, nor sentence to sentence any thinge contrarie, but euen as they had one meaning of faithe, so vse they in a manner the selfe same wordes.

The holie Synode said: *The difference of the two natures beeing no where made voide.* Saint Cyrill sayde: *The difference of the natures not beeing made voyde, or taken away by ioyning them together.* The holie Synode said, *Bothe the natures meeting together in one person.* S. Cyrill saith, *Not of a bare will onelie, nor yet by the onlie taking ou of a person, but because the two natures after a sorte doe meete together in one.* The holie Synode said, *Not beeing diuided into two persons: but beeing one and the same Christe.* S. Cyrill said, *So that of two, that is to say (of two) natures is one Christ the Sonne.* And again, *Because they, that is, the Godhead and the manhood together haue made to vs one Lorde, (one) Christe, and (one) Sonne &c.*

The Creede of the first Counsell held at Toledo,

when Honorius and Arcadius were Emperours, taken *out of the booke of Isidore.*

About the yeare of our Lord 1685.

WE beleeue in one verie God the father allmightie, and the sonne, and the holie Ghoste, maker of thinges visible and inuisible, by whome all things were made in heauen and in earth. We beleeue that there is one God and one trinitie of the diuine substance. And that the father himself is not the sonne, but that he hath a Sonne, which is not the father. That the sonne is not the father, but that the sonne of God is of the nature of the father. And also that the holie Ghoste is the comforter, which neither is the father him selfe, nor the sonne, but proceeding frō the father and the sonne. The father therefore is vnbegotten, the sonne begotten, the comforter not begotten but proceeding from the father and the sonne. The Father is hee from whome this voice was heard out of Heauen, *This is my beloued sonne, in whome I am well pleased, heare him.*

The

The Sonne is he whiche saide, *I went out from the Father, and came from GOD into this worlde.* The comforter is the holie Ghoste of whom the sonne said, *Vnlesse I go away to the father the cõforter shal not come.* We beleeue in this trinitie differing in persons (but) all one in substance not diuided nor differing in strength, power and maiestie, (and) we beleeue that beside this there is no diuine nature, either of Angel, or of spirit, or any powet, which may be beleeued to be God.

We therefore beleeue, that this sonne of God, beeing God begotten of his father all together before all beginning, did sanctifie the wombe of the virgin Marie, and that of her he toke vpon him verie man, begotten without the seede of man, the two natures onlie, that is of the Godhead and manhood comming together into one person onelie, that is, our Lord Iesus Christe. Neither (doe we beleeue) that there was in him an imagined or any phantastical bodie, but a sound & verie (bodie) and that he both hungered, and thirsted, and taught, and wept, and suffered all the damages of the bodie. Last of al, that he was crucified of the Iewes, and was buried, and rose againe the third day, & afterwarde was conuersant with his disciples, and the fortieth day after his resurrection ascended into heauen. This sonne of man and also the sonne of God, wee call bothe the sonne of God and the sonne of man.

We beleeue verilie that there shall be a resurrection of the flesh of mankinde: and that the soule of man is not of the diuine substance, or of God the father, but is a creature created by the will of God.

The Creede of the fourth Counsell kept at Toledo, taken out of the booke of Isidore.

AS we haue learned of the holie fathers, that the father, and the sonne, and the holie ghost are of one Godhead and substance, (so) is our confession, beleeuing the trinitie in the difference of persons, and openly professing the vnitie in the Godhead, neither confounde we the persons, nor diuide the substance. Wee say that the father is made or begotten of none: we affirme that the sonne is not made, but begotten of the father: and wee professe that the holie ghoste is neither created nor begotten, but proceeding from the father and the sonne. And (we confesse) that the Lord him selfe Iesus Christe the sonne of God, and the maker of all things, begotten of the substance of his father before all the worldes, came downe from his father in the latter times for the redemption of the worlde, who (neuertheless) neuer ceassed

ceassed to be with the father. For hee was incarnate by the holie ghoste and the glorious virgine Marie the holie mother of God, and of her was borne alone the same Lord Iesus Christ, one in the trinitie, beeing perfect (man) in soule and bodie, taking on man without sinne, beeing still what he was, taking to him what he was not: touching his godhead equal with the father, (and) inferiour to his father touching his manhood, hauing in one person the propertie of two natures. For (there are) in him two natures, God and man. And yet not two sonnes or two Gods, but the same (God and man) one person in bothe natures, who suffered griefe and death for our saluation, not in the power of his godhead, but in the infirmitie of his manhood. He descéded to them belowe to draw out by force the Saintes which were held there. And he rose againe, the power of death beeing ouercome. He was taken vpp into the Heauens, from whence he shall come to iudge the quick and the dead. By whose death and bloud wę beeing made cleane haue obteyned forgiuenesse of (our) sinnes, and shalbe rayſed vp againe by him in the last day, in the same flesh wherein now we liue, (and) in that manner wherein the same (our) Lord did rise againe, (and) shall receiue of him, some in rewarde of their well-doing life euerlasting, and some for their sinnes the iudgement of euerlasting punishment. This is the faith of the Catholique church, this confession we keepe and holde, which whosoeuer shall keepe stedfastly, he shall haue euerlasting saluation.

A declaration of the faith or preaching of the Euangelicall and apostolicall truethe, by the blessed martyr Irenæus, taken out of the 2. Chap. of his first booke *Contra Valent.*

THe churche dispersed through the whole worlde euen to the endes of the earth, hath of the Apostles and their Disciples receiued the beliefe which is in one God the father almightie, which made Heauen, and earth, the Sea, and al that in them is. And in one Iesus Christe the Sonne of God (who was) incarnate for our saluation. And in the holie Ghost, who by the prophets preached the mysterie of the dispensatiō & the cōming of the beloued Iesus Christe our Lord with his natiuitie of the virgine, and his passion, and resurrection from the dead, and his ascension in the flesh into the Heauens, and his comming againe out of the heauens in the glorie of the father to restore all thinges, and to raise vppe againe all flesh of mankinde: so that to Christe Iesus our Lorde, bothe God, and sauiour

About the yeate of our Lorde 185.

1605
105
1500

sauiour, and king, according to the wil of the inuisible father, euery knee may bow, of thinges in Heauen, and things in earth, and thinges vnder the earth, and that euerie tongue may praise him, and that he may iudge rightlie in all things, and that hee may cast the spirites of naughtinesse, with the angels which transgressed and became rebells, and wicked, vniust, mischiefous, and blasphemous men into eternall fire: and that to the iust and holie ones, and such as haue kept his commaundements and remained in the loue of him, partely from the beginning, and partely by repentaunce, he may graunt life, bestowe immortalitie, and giue glorie euerlasting. The Churche, although it be dispearsed throughout the whole worlde, hauing obteined, as I haue saide, this confession and this faith, doeth as it were dwelling together in one house, diligently keepe them, and likewise beleeue them, euen as if it had one soule and the same hart, and doeth preache, teach, and agreeably deliuer these thinges, euen as if it had al one mouth. For in the world ỳ tongues are vnlike, but the force of teaching is one and the same. Neither doe the Churches whose foundation is laide in Germanie beleeue otherwise, or teache to the contrarie: neither those in Spaine, nor those in France, nor those in the East, nor those in Aegypte, nor those in Libya, nor those whiche are in the worlde (beside,) but euen as the Sunne (which is) the creature of God is one and the selfe-same in all the worlde, so also the preaching of the trueth shineth euery where, and giueth light to all men, whiche are willing to come to the knowledge of the truth. And neither shal he, which among the chiefe ouerseers of the Church is able to say muche, speake cõtrarie to this. For no man is aboue his maister. Neither shal he which is able to say litle, diminish this doctrine any whit at al. For seeing ỳ faith is all one and the same, neither doeth he which is able to say much of it, say more than should be said: neither doeth he whiche saith little, make it euer a whit the lesser. Reade further in the fourth chapter of his third booke *Contra Valent.* and you shall perceiue that by the terme of Apostolicall tradition, he meaneth the Creede of the Apostles.

About the yeare of our lorde 110.

¶ *A rule of faith after Tertullian taken out of his Booke De præscriptionibus hæreticorum.*

THe rule of faith is, that we out of hande professe openly what our beleefe is, which is that in deed, whereby we beleeue that there is one God onlie, & not any other beside the maker of the worlde, whiche by his worde sent out firste of all brought foorth all thinges of nothing. That worde

worde beeing called his Sonne, beeing seene after sundry sortes of the Patriarches, beeing alwayes hearde in the Prophetes, and lastly by the spirit and power of God the father beeing brought into the virgin Marie, beeing made fleash in her wombe and borne of her, became Iesus Christ, (which) afterwarde preached the new law and the new promise of the kingdome of Heauen, wrought myracles, sate at the right hande of the Father, was nayled to the crosse, roase againe the thirde day, was taken into the heauēs, sitteth at the right hand of the Father, sent the power of the holie Ghost to gouerne the beleeuers in his owne steed, shall come with glorie to take the saintes into the ioy of eternall life and heauenly promises, and to condemne the wicked to euerlasting fier, when both the parties are rayſed vp and haue their fleash restored againe.

This rule, as it shall be prooued, beeing ordeyned by Christ, hath among vs no doubtes at all, but those which heresies bring in, and which make men become heretiques.

The Creede of the blessed Athanasius Bishop of Alexandria, taken out of his bookes.

WHosoeuer will be saued: before all things it is necessarie that he holde the Catholique faith.

Which faith, except euery one do kepe holy & vndefiled: without dout he shall perish euerlastingly.

And the Catholique faith is this: that we worship one God in trinitie, and trinitie in vnitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne, and another of the holy Ghost,

But the godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the maiestie eoeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghoste incomprehensible.

The Father eternall, the Sonne eternall: and the holie Ghost eternall.

And yet they are not three eternalls: but one eternall.

As also there be not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise, the Father is almightie, the Sonne almightie: and the holie Ghoste almightie.

And yet are they not three almighties: but one almightie.

So the Father is God, the Sonne is God: and the holie Ghost is God.

And yet they are not three Gods: but one God.

So likewise the father is Lord, the Sonne Lord: and the holie Ghost Lord.

And yet not three Lordes: but one Lord.

For like as we be cõpelled by the Christian veritie: to acknowledge euerie person by him selfe to be God and Lorde.

So are we forbidden by the Catholique religion: to say there be three Gods or three Lordes.

The father is made of none: neither created, nor begotten.

The sonne is of the father alone: not made, nor created, but begotten.

The holie Ghost is of the father and of the sonne: neyther made, nor created, nor begotten, but proceeding.

So there is one father, not three fathers: one sonne, not three sonnes: one holy ghost, not three holy ghostes.

And in this Trinitie none is afore or after other: none is greater or lesse than other.

But the whole three persons be coeternall together: and coequall.

So that in all things, as is aforesaid: the vnitie in trinitie, and the trinitie in vnitie is to be worshipped.

He therefore that will be saued, must thus thinke of the trinitie.

Furthermore it is necessarie to euerlasting salnation: that he also beleeue rightly in the incarnation of our Lorde Iesus Christ.

For the right faith is, that we beleeue and confesse: that our Lorde Iesus Christ the sonne of God, is God and man.

God of the substance of the father, begotten before the worldes: and man of the substance of his mother borne in the worlde.

Perfect God and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the father as touching his godhead: and inferior to the father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by the conuersion of the godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation, descended into hell, rose againe the thirde day from the deade.

He ascended into heauen, he sitteth on the right hand of the father, God almightie: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne woorkes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fier.

This is the Catholique faith: which except a man beleeue faithfully, he can not be saued.

The Creede of the blessed Damasus bishop of Rome,

taken out of the seconde Tome of S. Hierome his woorkes.

We

WE beleeue in one God the father almightie, and in one Ieſus Chriſt our Lorde the ſonne of God, and in the holy ghoſt. We worſhip and confeſſe God, not three Gods, but the father, the ſonne, and the holy ghoſt one God: one God, not ſo as though he were alone, nor as one which is himſelfe father to him ſelfe, and ſonne him ſelfe alſo: but him to be the father which begot, & (him) to be the ſonne which was begotten: but the holy ghoſt to be neither begotten, nor created, nor made, but proceeding from the father and the ſonne, coeternall, coequal, and working together with the father and the ſonne: becauſe it is written, *By the worde of the Lorde the heauens were eſtabliſhed*, that is, *by the ſonne of God, and by the breath of his mouth all the powers thereof.* And in another place: *Sende forth thy breath and they ſhall be created, and thou ſhalt renew the face of the earth.* And therfore vnder the name of the father, of the ſonne, & of the holy ghoſt, we confeſſe one God, which is the name of the power, and not of the propertie. The proper name of the father, is the father: and the proper name of the ſonne, is the ſonne: and the proper name of the holy ghoſt, is the holy ghoſt. In this trinitie of perſons, we worſhip one god (in ſubſtance,) becauſe that which is of one father, is of one nature with the father, of one ſubſtance, and one power. The father begat the ſonne, not by will or neceſsitie, but by nature. About the yeare of our Lorde 336.

The ſonne in the laſt time came downe from the father to ſaue vs and to fulfill the ſcriptures, who (neuertheleſſe) neuer ceaſſed to be with ỹ father. And he was conceiued by the holy ghoſt, and borne of the virgin, he tooke vpon him fleſh, and ſoule, and ſenſe: that is, he tooke on him very man, neither loſt he what he was, but began to be what he was not, ſo yet that in reſpect of his owne properties he is perfect God, and in reſpect of ours, he is verie man. For he which was God is borne man, and he which is borne man, doth woorke myracles as God, and he that woorketh myracles as God, doeth die as a man, and hee that dieth as man, doeth riſe againe as God. Who in the ſame fleſh wherein he was borne and ſuffered, and died and roaſe againe, did aſcende to the father, and ſitteth at his right hande, in the glorie which he alwayes had, and yet ſtil hath. By whoſe death and bloud we beleeue that we are clenſed: and that at the latter day we ſhall be raiſed vp againe by him in this fleſh wherein we now liue. And we hope that we ſhall obteine a reward for our good deedes: or elſe the paine of euerlaſtinge puniſhment for our ſinnes. Reade this, beleeue this, holde this, ſubmit thy ſoule to this faith, and thou ſhalt obteine life and a rewarde at Chriſt his hande. S. Peter Biſhop of Alexandria taught and beleeued the verie ſame with the bleſſed Athanaſius and Damaſus, as it may be gathered out of the 37. chapter of the 7. booke, and the 14. chapter of the 8. booke of the Tripartite

The Imperiall decree for the Catholique faith,

taken out of the Tripartite historie, lib. 9. cap. 7.

THE noble Emperours Gratian, Valentinian, and Theodosius, to the people of the citie of Constantinople. We will all people whom the royall authoritie of our clemencie doth rule, to be of that religion, which the religion brought in by (Peter) him selfe doeth at this time declare, that S. Peter the Apostle did teach to the Romanes, and which it is euident that byshop Damasus and Peter the byshop of Alexandria a man of Apostolicall holinesse do followe: that is, that according to the discipline of the Apostles and doctrine of the Euangelistes, in the equalitie of the maiestie and in the holy Trinitie, we beleeue that there is (but) one godhead of the father, of the sonne, and of the holy ghoste. Those which keepe this lawe, we commaunde to haue the name of catholique Christians: But for the other whom we iudge to be madde & out of their wits, (we wil,) that they susteining the infamie of hereticall doctrine, be punished firste by Gods vengeaunce, and after that by punishment according to the motion of our mindes, which we by the will of God shall thinke best of.

Catholiques.

Hæretiques.

Giuen the thirde of the Calendes of March at Thessalonica, Gratian the fifte, Valentinian, and Theodosius Aug. Cos.

FINIS.

THE

THE FIRST TABLE CONTEY-

ning the arguments and ſumme of euery Sermon, as they follow one an *other in euerie Decade, throughout the body of the whole booke. The firſt number* is referred to the Sermon, the ſecond to the Page where it beginneth.

The firſt Tome, and firſt the ſumme or contentes of the tenne Sermons of the firſt Decade.

1 IF the worde of God, the cauſe of it, and howe and by whome it was reuealed to the world. Page. 1.

2 Of the worde of God, to whome and to what end it was reuealed, alſo in what maner it is to be hearde, and that it doth fully teache the whole doctrine of godlineſſe. 14

3 Of the ſenſe and right expoſition of the worde of God, & by what manner of meanes it may be expounded. 23

4 Of true fayth, from whēce it commeth, that it is an aſſured beliefe of the mynde, whoſe only ſtay is vpon GOD and his worde. 30

5 That there is one onely true fayth, and what the vertue thereof is. 40

6 That the faythfull are iuſtified by fayth without the law and workes. 44

7 Of the firſt articles of the Chriſtian faith contained in the Apoſtles Creede. 55

8 Of the latter Articles of the Chriſtian faith, conteyned in the Apoſtles Creede. 67

9 Of the latter Articles of the Chriſtian fayth conteyned in the Apoſtles Creede. 77

10 Of the loue of God and our neighbour. 91

¶ The ſumme or contents of the tenne Sermons of the ſecond Decade.

1 OF lawes, and firſt of the lawes of Nature, then of the lawes of men. 100

2 Of Gods lawe, and of the two firſt commaundements of the firſt table. 109

3 Of the third precept of the tenne commaundements, and of Swearing. 126

4 Of the fourthe precept of the firſt table, that is, of the order and keeping of the Sabboth day. 136

5 Of the firſt precept of the ſecond table, which is in order the fift of the tenne commaundementes, touching the honour due to parents. 144

6 Of the ſeconde precept of the ſecond table, which is in order the ſixte of the tenne Commaundements: Thou ſhalt not kill. And of the magiſtrate. 163

7 Of the office of the Magiſtrate, whether the care of religion apperteineth to him, or no: & whether he may make lawes and ordinaunces in caſes of religion. 177

8 Of iudgement, and the office of the Iudge: That Chriſtians are not forbidē to iudge. Of reuengement and puniſhment. Whether it be lawfull for a magiſtrate to kill the guiltie. Wherefore, when, howe, & what the magiſtrate muſte puniſhe. Whether he may puniſh offenders in religion, or no. 191

9 Of warre, whether it bee lawfull for a magiſtrate to make warre. What the ſcripture teacheth touching warr. Whether a Chriſtian man may beare the office of a magiſtrate. And of the dutie of ſubiectes. 207

10 Of the thirde precept of the ſecond table, which is in order the ſeuenth of the ten Commaundements. Thou ſhalt not commit adulterie. Of wedlock. Againſt al intemperancie. Of Continencie. 222

The ſecond Tome, and firſte the ſumme or contentes of the tenne Sermons of the thirde Decade.

1 OF the fourth precept of the ſecond table, whiche is in order the eighth of the ten commandements: Thou ſhalt not ſteale. Of the owing and poſſeſſing of proper goodes, and of the right and lawfull getting of the ſame. Againſt ſundry kindes of theft. 259

2 Of the lawfull vſe of earthly goods: that is, how we may rightly poſſeſſe, and lawfully ſpende the wealth that is rightly and iuſtly gotten. Of reſtitution & almes deedes. 279

3 Of the patient bearing and abiding of ſundrie calamities & miſeries: and alſo of the hope and manifold conſolation of the faithfull. 270

4 Of the fift & ſixt preceptes of the ſecond table, which are in order the ninth and tenth of the tenne Commaundements, that is: Thou ſhalt not ſpeake falſe witneſſe againſt thy neighbour, And: Thou ſhalt not couet thy neighbours houſe, &c. 318

5 Of the Ceremonial lawes of GOD, but eſpecially of the Prieſthoode, time, and place appointed for the Ceremonies. 327

6 Of the Sacraments of the Iewes, of their ſundry ſorts of ſacrifices, and certeine other things perteyning to their Ceremoniall lawe. 354

7 Of the Iudicial lawes of God. 387

8 Of the vſe or effect of the lawe of God, and of the fulfilling & abrogating of the ſame. Of the likeneſſe and difference of bothe the Teſtamentes and people, the old and the new. 400

9 Of Chriſtian libertie, and of offences. Of good workes, and the reward thereof. 440

10 Of ſinne, and of the kyndes thereof, to wit, of originall

and actuall ſinne, and of ſinne againſt the Holie Ghoſte. And laſtly, of the moſt ſure and iuſt puniſhment of ſinnes. 477

The ſumme or contentes of the tenne Sermons of the fourth Decade.

1 Of the Goſpell of the grace of GOD, who hath giuen his Sonne vnto the worlde, and in him all thinges neceſſarie to ſaluation, that wee beleeuing in him, might obteine eternall life. 525

2 Of repentaunce, and the cauſes thereof, of confeſſion and remiſſion of ſinnes, of ſatiſfaction and indulgences, of the olde and newe man, of the power or ſtrengthe of mē, & the other thinges perteyning to repentāce. 561

3 Of God, of the true knowledge of God, and of the diuers waies how to know him: That God is one in ſubſtance, & three in perſons. 604

4 That God is the creatour of all thinges, and gouerneth all thinges by his prouidence: where mention is alſo made of the good wil of God to vſward, and of Predeſtination. 635

5 Of adoreing (or worſhipping,) Of inuocating (or calling vpon,) And of ſeruing the onely, liuing, true, and euerlaſting God. Alſo of true and falſe religion. 648

6 That the ſonne of God is vnſpeakably begotten of the father, that he is conſubſtantiall with the father, and therefore true God. That the ſelfe ſame ſonne is true man, conſubſtantiall with vs, and therefore true God and man, abiding in two vnconfounded natures, and in one vndiuided perſon. 677

7 Of Chriſt King & Prieſt, of his onely & euerlaſting kingdome and prieſthoode, and of the name of a Chriſtian. 698

8 Of the holie Ghoſte, the thirde perſon in Trinitie to be worſhipped, and of his diuine power. 714

9 Of good and euil ſpirites, that is, of the holie Angels of God, and of diuels or euill ſpirites, & of their operations. 731

10 Of the reaſonable ſoule of man, and of his moſt certeine ſaluation after the death of his body. 759

The third & laſt Tome and firſt the ſumme or cōtents of the ten Sermons of the fift and laſt Decade.

1 Of the holy Catholique Churche, what it is, how far it extendeth, by what marks it is knowne, from whence it ſpringeth, howe it is mainteyned and preſerued, whether it may erre. Alſo of the power & ſtudies of the Church. 812

2 That there is one Catholique Church, that without the Churche there is no light or ſaluation. Againſt Schiſmatiques. Wherefore we depart from the vp-ſtart Churche of Rome. That the Church of God is the houſe, vineyard, and kingdome of God: and the body, ſheepefolde, and ſpouſe of Chriſte, a mother and a virgine. 841

3 Of the miniſterie, and miniſters of Gods worde, wherefore, and for what ende they are inſtituted of God. That the orders giuen by Chriſte vnto the Churche, in times paſt were equall. Whence and howe the prerogatiue of miniſters ſprang and of the ſupremacie of the byſhop of Rome. 870

4 Of calling vnto the miniſterie, of the word of god. What manner of men, and after what faſhion miniſters of the worde muſt be ordeined in the church. Of the keyes of the Churche. What the office of them is that be ordeyned. Of the manner of teaching the Churche, and of the holie life of the Paſtours. 891

5 Of the fourme and maner how to pray to God, that is, Of the calling on the name of the Lorde, where alſo the Lordes prayer is expounded, and alſo ſinging, thankeſgiuing, and the force of prayer is intreated. 914

6 Of ſignes, & the manner of ſignes, of Sacramentall ſignes, what a ſacrament is, of whome, for what cauſes, and how many Sacraments were inſtituted of Chriſt for the chriſtian church: Of what thinges they doe conſiſt, howe they are conſecrated, how the ſign and the thing, ſignified in the Sacramentes, are eyther ioyned together or diſtinguiſhed, and of the kinde of ſpeaches vſed in the Sacramentes. 955

7 That we muſt reaſon reuerently of Sacramentes, that they doe not giue grace, neyther haue grace included in them. Againe, what the vertue and lawful end and vſe of Sacraments is. That they profite not without fayth, that they are not ſuperfluous to the faythfull, and that they do not depend vpō the worthineſſe or vnworthineſſe of the miniſter. 995

8 Of holie Baptiſme, what it is, by whome, & when it was inſtituted, and that there is but one baptiſme of water. Of the baptiſme of fire. Of the rite or ceremonie of baptiſme, howe, of whome, and to whome it muſte be miniſtred. Of Baptiſme by Midwiues, and of infants dying without baptiſme. Of the baptiſme of infantes: againſte Anabaptiſme, or Rebaptiſing, and of the power or efficacie of baptiſme. 1032

9 Of the Lords holie Supper, what it is, by whom, when, and for whome it was inſtituted, after what ſort, when, and howe oft it is to be celebrated, & of the ends thereof. Of the true meaning of the wordes of the ſupper: This is my body: Of the preſence of Chriſt in ỹ ſupper. Of the true eating of Chriſtes body. Of the worthy & vnworthy eaters thereof: & howe euerie mā ought to prepare himſelf vnto the lords ſupper. 1063

10 Of certeine inſtitutions of the church of God. Of ſchooles. Of Eccleſiaſticall goods, & of ỹ vſe & abuſe of the ſame. Of Churches & holie inſtrumentes of Chriſtians. Of the admonition and correction of the miniſters of the Church, and of the whole Churche. Of matrimonie, Of widowes. Of virgines. Of Monkes. What the church of Chriſte determineth concerning the ſicke, and of funerails and burials. 1112

The

The second table conteyning such places and testimonies of Scripture both of the old Testament and the Newe, as are vsed of the Authour euery where throughout this his whole worke.

The first number is referred to the Chapter, the second to the Page.

¶ Out of Genesis.

1 IN the beginning God created heauen & earth, &c. Mag. 632.
1 Let there be light: and there was light, &c. 977
1 Let vs make man in our Image after our owne likenes, &c. 490. 633
2 Of the institution of mariage. It is not good for man to bee alone, &c. 222.
2 Thou shalt not eate of the fruite of the tree of knowledge, &c. 483. 484. 488
3 Ye shall not die ỳ death, for God doth know that the same day that ye eate thereof, your eyes shalbe opened, &c. 751
3 The Serpent was subtiler than all the beastes of the field, &c. 749
3 The woman whom thou gauest to be with me, gaue me of the tree, &c. 479
3 For dust thou art, and into dust shalt thou be turned againe, &c. 764
3 The seed of the womã shall crush the serpents head, &c. 687
4 The voice of thy brothers blood cryeth out of the earth, &c. 167
5 Adam begat a sonne in his owne similitude, &c. 500
6 I will destroy all flesh, wherein there is breath of life, &c. 715
8 I will set my raine-bowe in the cloudes, that when I se it, I may remember, &c. 957
9 The eating of beastes, or anye thinge that liueth and moueth is graunted, &c. 385
9 The Lord rayned vpon Sodom and Gomor, brimston and fire, &c. 633
9 Whatsoeuer mã it be of ỳ house of Israel, or of the strangers, &c. 385
12 Pharao the king of Aegypt cõmaunded Sara Abrahams wife to be taken and caried to his palace, &c 232.
14 Giue mẽ the soules, and take ỳ substance or goods to thy self, &c. 755
16 And she called the name of the Lord which spake vnto her, Thou God lookest on me, &c. 743
16. Hast thẽ to Zoar and saue thy selfe there: for I can do nothing, &c. 640
17 I will make my couenaunt betweene mẽ and thẽ, and thy sẽd after thẽ in their generations, &c. 1051
17 The vncircumcised man child, in whose flesh the foreskinne is not circumcised, that soule shalbe cut off from his people, &c. 1041. & 1046
18 Abraham sawe thre, but with them thre he talked as with one, & worshipped one, &c. 633
18 Wilt thou destroy the iust with the wicked? That be farre from thee &c. 520
18 And shal I hide from Abraham what I minde to do? &c. 3
20 Loe, thou shalt die because of ỳ womã which thou hast taken away &c. 232
22 In thy sede shall all the nations of the earth be blessed, &c. 545 645. 687.
22 God tempted Abraham, &c. 485
30 Giue me children or else I die, &c. 658
30 Am I in Gods stede, which hath denied thẽ (or withholden frõ thẽ) the fruite of the wombe? &c. 658
33 And he going before them, bowed himselfe seuen times to the ground, &c. 649
34 Sichem defiled Dina ỳ daughter of Jacob, &c. 235
39 Joseph beeing promoted to aduiterie, by his maisters wife, &c. 232
44 Ye will bring my gray haires ỳ sorrow to hell, or the graue, &c. 65
48 Let my name be called vppon them, &c. 655

¶ Out of Exodus.

3 THus shalt thou saye to ỳ children of Israel, The Lord God of our fathers, the God of Abraham &c. 612
3 And Moses said to God, Behold, when I come vnto the children of Israel (to whom thou doest nowe send me) and shal say vnto them, &c. 608
4 Euery manchild whose foreskin shall not be circumcised shal be cut off, &c. 1029
4 And GOD hardened Pharaos heart, &c. 493
4 A bloudie husband art thou vnto me, &c. 1044
6 I am Iehouah. And I appeared to Abraham, Isaac, & Jacob, as God Schaddai: but in my name Iehouah I was not knowen vnto them, &c. 611
9 I haue now sinned: the Lord is iust, but I and my people, &c. 493
12 When your children shall saye vnto you what meaneth this worship, &c. 160. 364
13 Sanctifie to mẽ al ỳ first borne &c. 160
17 Whosoeuer sacrificeth to any God, &c. 200
18 Loke ouer all the people, consider them diligently, and chose, &c. 175. 389. 894
19 Talke thou with vs & wẽ will heare, but let not God talke, &c. 870
19 Moses ỳ holy seruant of God is commaunded to sanctifie the people, &c. 19
19 Sett boundes vnto the people, round about the mountaine, and say vnto them, Take hed to your selues &c. 606
20 Thou shalt not bow down nor worship them, &c. 650
21 Hee that curseth father or mother, &c. 153
21 The punishment of that kinde of theftre, whiche the Lawyers call Plagium. 272. 278
22 Thou shalt not haue to do with a false report, &c. 390
22 If any man shall giue to his neighbour a beast to kepe, &c. 131
22 Restitution is flatly commanded of the Lord in the Law, &c. 280
22 Thou shalt not suffer a witch to liue, &c. 197
22 Thou shalt inot afflicte the widowes, nor fatherlesse children, &c. 158. 509.
23 Thou shalt not followe a multitude to do euill, &c. 194
23 Thrice in the yeare shall euery male appeare before the Lord, &c. 352
30 Whosoeuer shall make for him selfe a composition (or perfume) of incense, to smell therto, &c. 658
31 Ye shall kepe my Sabbathes: because

rulers of magistrates.

and actuall sinne, and of sinne against the Holie Ghoste. And lastly, of the most sure and iust punishment of sinnes. 477

The summe or contentes of the tenne Sermons of the fourth Decade.

1 OF the Gospell of the grace of GOD, who hath giuen his Sonne vnto the worlde, and in him all thinges necessarie to saluation, that wee beleeuing in him, might obteine eternall life. 525

2 Of repentaunce, and the causes thereof, of confession and remission of sinnes, of satisfaction and indulgences, of the olde and newe man, of the power or strength of mē, & the other thinges perteyning to repentāce. 561

3 Of God, of the true knowledge of God, and of the diuers ways how to know him: That God is one in substance, & three in persons. 604

4 That God is the creatour of all thinges, and gouerneth all thinges by his prouidence: where mention is also made of the good wil of God to vsward, and of Predestination. 635

5 Of adoreing (or worshipping,) Of inuocating (or calling vpon,) And of seruing the onely, liuing, true, and euerlasting God. Also of true and false religion. 648

6 That the sonne of God is vnspeakably begotten of the father, that he is consubstantiall with the father, and therefore true God. That the selfe same sonne is true man, consubstantiall with vs, and therefore true God and man, abiding in two vnconfounded natures, and in one vndiuided person. 677

7 Of Christ king & Priest, of his onely & euerlasting kingdome and priesthode, and of the name of a Christian. 698

8 Of the holie Ghoste, the thirde person in Trinitie to be worshipped, and of his diuine power. 714

9 Of good and euil spirites, that is, of the holie Angels of God, and of diuels or euill spirites, & of their operations. 731

10 Of the reasonable soule of man, and of his most certeine saluation after the death of his body. 759

The third & last Tome and first the summe or cōtents of the ten Sermons of the fift and last Decade.

1 OF the holy Catholique Churche, what it is, how far it extendeth, by what marks it is knowne, from whence it springeth, howe it is maintenyned and preserued, whether it may erre. Also of the power & studies of the Church. 812

2 That there is one Catholique Church, that without the Churche there is no light or saluation. Against Schismatiques. Wherefore we depart from the vp-start Churche of Rome. That the Church of God is the house, vineyard, and kingdome of God: and the body, sheepefolde, and spouse of Christe, a mother and a virgine. 841

3 Of the ministerie, and ministers of Gods worde, wherefore, and for what ende they are instituted of God. That the orders giuen by Christe vnto the Churche, in times past were equall. Whence and howe the prerogatiue of ministers sprang and of the supremacie of the byshop of Rome. 870

4 Of calling vnto the ministerie, of the word of god. What manner of men, and after what fashion ministers of the worde must be ordeined in the church. Of the keyes of the Churche. What the office of them is that be ordeyned. Of the manner of teaching the Churche, and of the holie life of the Pastours. 891

5 Of the fourme and maner how to pray to God, that is, Of the calling on the name of the Lorde, where also the Lordes prayer is expounded, and also singing, thankesgiuing, and the force of prayer is intreated. 914

6 Of signes, & the manner of signes, of Sacramentall signes, what a sacrament is, of whome, for what causes, and how many Sacraments were instituted of Christ for the christian church: Of what thinges they doe consist, howe they are consecrated, how the sign and the thing, signified in the Sacramentes, are eyther ioyned together or distinguished, and of the kinde of speaches vsed in the Sacramentes. 955

7 That we must reason reuerently of Sacramentes, that they doe not giue grace, neyther haue grace included in them. Again, what the vertue and lawful end and vse of Sacraments is. That they profite not without fayth, that they are not superfluous to the faythfull, and that they do not depend vpō the worthinesse or vnworthinesse of the minister. 995

8 Of holie Baptisme, what it is, by whome, & when it was instituted, and that there is but one baptisme of water. Of the baptisme of fire. Of the rite or ceremonie of baptisme, howe, of whome, and to whome it muste be ministred. Of Baptisme by Midwiues, and of infants dying without baptisme. Of the baptisme of infantes: against Anabaptisme, or Rebaptising, and of the power or efficacie of baptisme. 1032

9 Of the Lords holie Supper, what it is, by whom, when, and for whome it was instituted, after what sort, when, and howe oft it is to be celebrated, & of the ends thereof. Of the true meaning of the wordes of the supper: This is my body: Of the presence of Christ in ỹ supper. Of the true eating of Christes body. Of the worthy & vnworthy eaters thereof: & howe euerie mā ought to prepare himselfe vnto the lords supper. 1063

10 Of certeine institutions of the church of God. Of schooles. Of Ecclesiasticall goods, & of ỹ vse & abuse of the same. Of Churches & holie instrumentes of Christians. Of the admonition and correction of the ministers of the Church, and of the whole Churche. Of matrimonie, Of widowes. Of virgines. Of Monkes. What the church of Christe determineth concerning the sicke, and of funerails and burials. 1112

The

The ſecond table conteyning ſuch places and teſtimonies of Scripture both of the old Teſtament and the Newe, as are vſed of the Authour euery where throughout this his whole worke.

The firſt number is referred to the Chapter, the ſecond to the Page.

¶ Out of Geneſis.

1 IN the beginning God created heauen & earth, &c. Diag.632.
1 Let there be light: and there was light, &c. 977
1 Let vs make man in our Image after our owne likenes, &c. 490.633
2 Of the inſtitution of mariage. It is not good for man to bee alone, &c. 222.
2 Thou ſhalt not eate of the fruite of the tree of knowledge, &c. 483. 484. 488
3 Ye ſhall not die ỹ death, for God doth know that the ſame day that ye eate thereof, your eyes ſhalbe opened, &c. 751
3 The Serpent was ſubtiler than all the beaſtes of the field, &c. 749
3 The woman whom thou gaueſt to be with mee, gaue mee of the tree, &c. 479
3 For duſt thou art, and into duſt ſhalt thou be turned againe, &c. 764
3 The ſeed of the womã ſhall cruſh the ſerpents head, &c. 687
4 The voice of thy brothers bloud cryeth out of the earth, &c. 167
5 Adam begat a ſonne in his owne ſimilitude, &c. 500
6 I will deſtroy all fleſh, wherein there is breath of life, &c. 715
8 I will ſet my raine-bowe in the cloudes, that when I ſee it, I may remember, &c. 957
9 The eating of beaſtes, or anye thinge that liueth and moueth is graunted, &c. 385
9 The Lord rayned vpon Sodom and Gomor, brimſtone and fire, &c. 633
9 Whatſoeuer mã it be of ỹ houſe of Iſrael, or of the ſtrangers, &c. 385
12 Pharao the king of Aegypt cõmaunded Sara Abrahams wife to be taken and caried to his palace, &c 231
14 Giue mee the ſoules, and take ỹ ſubſtance or goods to thy ſelf, &c. 755
16 And ſhe called the name of the Lord which ſpake vnto her, Thou God lookeſt on me, &c. 743
16. Haſt thee to Zoar and ſaue thee ſelfe there: for I can do nothing, &c. 640
17 I will make my couenaunt betweene mee and thee, and thy ſeed after thee in their generations, &c. 1051
17 The vncircumciſed man child, in whoſe fleſh the foreſkinne is not circumciſed, that ſoule ſhalbe cut off from his people, &c. 1041. & 1046
18 Abraham ſawe three, but with them three he talked as with one, & worſhipped one, &c. 633
18 Wilt thou deſtroy the iuſt with the wicked? That be farre from thee &c. 520
18 And ſhal I hide from Abraham what I minde to do? &c. 3
20 Loe, thou ſhalt die becauſe of ỹ womã which thou haſt taken away &c. 232
22 In thy ſeede ſhall all the nations of the earth be bleſſed, &c. 545 645.687.
22 God tempted Abraham, &c. 485
30 Giue me children or elſe I die, &c. 658
30 Am I in Gods ſtede, whiche hath denied thee (or withholden frõ thee) the fruite of the wombe? &c. 658
33 And hee going before them, bowed himſelfe ſeuen times to the ground, &c. 649
34 Sichem defiled Dina ỹ daughter of Jacob, &c. 235
39 Joſeph being prouoked to aduiterie, by his maiſters wife, &c. 232
44 Ye will bring my gray haires ỹ ſorrow to hell, or the graue, &c. 65
48 Let my name be called vppon them, &c. 655

¶ Out of Exodus.

3 THus ſhalt thou ſaye to ỹ children of Iſrael, The Lord God of our fathers, the God of Abraham &c. 612
3 And Moſes ſaid to God, Behold, when I come vnto the childrẽ of Iſrael (to whom thou doeſt nowe ſend me) and ſhal ſay vnto them, &c. 608
4 Euery manchild whoſe foreſkin ſhall not be circumciſed ſhal be cut off, &c. 1029
4 And GOD hardened Pharaos heart, &c. 493
4 A bloudie huſband art thou vnto mee, &c. 1044
6 I am Iehouah. And I appeared to Abraham, Iſaac, & Jacob, as God Schaddai: but in my name Iehouah I was not knowen vnto them, &c. 611
9 I haue now ſinned: the Lord is iuſt, but I and my people, &c. 493
12 When your children ſhall ſaye vnto you what meaneth this worſhip, &c. 160. 364
13 Sanctifie to mee al ỹ firſt borne &c. 160
17 Whoſoeuer ſacrificeth to any God, &c. 200
18 Looke ouer all the people, conſider them diligently, and chooſe, &c. 175.389.894
19 Talke thou with vs & we will heare, but let not God talke, &c. 870
19 Moſes ỹ holy ſeruant of God is commaunded to ſanctifie the people, &c. 19
19 Sett bounders vnto the people, round about the mounteine, and ſay vnto them, Take heed to your ſelues &c. 606
20 Thou ſhalt not bow down nor worſhip them, &c. 650
21 Hee that curſeth father or mother, &c. 153
21 The puniſhment of that kinde of theefte, whiche the Lawyers call Plagium. 272. 278
22 Thou ſhalt not haue to do with a falſe report, &c. 390
22 If any man ſhall giue to his neighbour a beaſt to keepe, &c. 131
22 Reſtitution is ſtaitly commanded of the Lord in the Law, &c. 280
22 Thou ſhalt not ſuffer a witch to liue, &c. 197
22 Thou ſhalt not afflicte the widowes, nor fatherleſſe children, &c. 158.509.
23 Thou ſhalt not followe a multitude to do euill, &c. 194
23 Thrice in the yeare ſhall euery male appeare before the Lord, &c. 352
30 Whoſoeuer ſhall make for him ſelfe a compoſition (or perfume) of incenſe, to ſmell therero, &c. 658
31 Ye ſhall keepe my Sabbathes: becauſe

rulers of my states.

because it is a signe,&c. 144
32 And Moses said vnto the Leuites, Consecrate your handes, &c. 331.
33 Thou canst not se my face. For no man shall se me and liue,&c. 607 616.
34. Behold, I will send mine Angel before the, to kepe the in the way,&c. 741

¶Out of Leuiticus.

The chiefest Chapiters of Leuiticus, are expounded in the Sermon of the Ceremoniall Lawes.

6 Charge giuen to the priests to kepe the holy fire alwayes burning,&c. 368
7 Touching bowed sacrifices, or sacrifices offered by couenaunt, &c. 379
10. Thou, and thy sonnes that are with the, shall drinche neither wine nor,&c. 336
10 The sonnes of Aaron burnt & consumed vpp with fire from heauen, for offering straunge fire,&c 962
11 Of the cleane and vncleane creatures,&c. 382
12 13.14 15.& 16. Touching cleansing sacrifices for bodily defilinges, 373.
13 The priestes did iudge betwixt cause and cause and betwene cleane and vncleane,&c. 338
17 Whosoeuer of the house of Israel shall kill an oxe, or a sheepe, &c. 344.
3. 7.17.19. The eating of bloud and strangled is forbidden,&c. 385
18 The abhominable sinne of Sodomie, & medling with beastes also is plainely forbidden,&c. 236
19 Ye shall doe no vnrighteousnes in Iudgement,&c. 194
19 Ye shall not steale, ye shall not lye, no man shall deale,&c. 273
19. Ye shall do no vnrighteousnes in iudgement, true balances, true weightes,&c. 270
20 Of the punishment of aduoutrie. 236
20 Of ꝑ punishment of incest. 236
20 A lawe against Sodomie. 236
20 The soule that worketh with a spirite, or that is a Southsayer shal die,&c. 755
22 Let no defoumitie be in ꝑ thing that thou shalt offer,&c. 368
24 Of the punishment of such as blaspheme Gods name,&c. 119
28 I will smite you for your sinne seuen times,&c. 936
27 Of vowes,&c. 380

¶Out of Numerie.

3 And thou shalt giue ꝑ Leuites vnto Aaron & to his sonnes, &c. 232
3 The Leuites shall kepe all the instrumente of the tabernacle,&c. 338
6 And ꝑ Lord spake vnto Moses saying: speake vnto Aaron and his sonnes saying: On this wise ye shal bielle the children,&c. 336
6 Touching the discipline of the Nazarites,&c. 380
10 The trumpets wherewith the congregation was called together, were in the Leuites handes,&c. 338
11 Gather vnto me threescore and tenne men of the elders of Israel, &c. 878
15 He that brake the Lords Sabboth by gathering of sticches, was stoned to death,&c. 141
19 How to make the holy clensing water against al defilings, &c. 376
24 Balaam foretold ꝑ ouerthrowe of Hierusalem,&c. 414
27 Let the God of the spirites of all flesh, sett a man ouer the congregation,&c. 177.389
27 Josua, the Capteine of Gods people, is set before Eleazar,&c. 181
30 Touching Vowes, and when their vowes are of force,&c. 380

¶Out of Deuteronomie.

1 Bring men of wisedome, of vnderstanding, and of an honest life,&c. 176.389.894
1 Heare the cause of your brethren and iudge righteously,&c. 192. 390
4 The Lord spake vnto you from the middest of the fire: and a voyce of wordes ye heard, but likenes sawe ye none,&c. 2.119
5 These wordes spake the Lord vnto a lowde voyce from out of the middest of the fire,&c. 2
5 Thou shalt not couet thy neighbours wife, thou shalt not,&c. 324
5 I haue heard the voice of the wordes of this people, whiche they haue spoken, &c. 870
6 Heare, Israel, the Lord our God &c. And thou shalt shewe them vnto thy children,&c. 56 160.623
6 Thou shalt loue the Lord thy God with all thy heart,&c. 93
8 Man liueth not by bread onely, but by euery worde that commeth out of the mouth of,&c. 947
8 When thou hast eaten therefore, and filled thy selfe,&c. Beware that thou forget not,&c. 283
8 Saye not thou in thine heart: Mine owne strength, & the power, &c. 471
9 The Lord had determined to destroy you, therefore I made intercession, &c. 916
10 And nowe Israel, what doeth the Lord thy God require of the,&c. 668.475
10 Circumcise ꝑ foreskin of your hearte, and harden not your,&c. 361.1025.
10 Thou shalt worshipp the Lord thy God, him shalt thou feare,&c. 655
12 Euery man shall not doe that whiche is righteous in his owne eyes,&c. 472
12 & 15. The eating of bloud and strangled is forbidden,&c. 385
13 The Lord commaundeth that euery citie whiche departeth from God, and the worshyp of God, shuld be sett on with warriours,&c. 211
13 Follow ye the Lord your God, feare him,&c. 113.671
14 Of cleane & vncleane creatures,&c. 382
15 Beware that thou harden not thine heart, nor shut to thine hand for,&c. 288
16 God also forbad the magistrate to plant groues,&c. 179
16 Thou shalt appoint the Iudges,&c. 894
17 When the king sitteth vppon the seat of his kingdome, he shal,&c 252. 391
19 If a false witnesse be founde amonge you, then shall you doe vnto him,&c. 320
20 Lawes made for warre,&c. 213
21 The parentes them selues are commaunded to bring their disobedient children before the Iudge, &c. 162
24 No man shall take the nether or the vpper milstone to pledge, &c. 272
24 Thou shalt not denie, nor withhold the wages of an hired seruant &c. 272
25 Thou shalt not haue in thy bag two manner of weightes,&c. 270
28 If thou shalt hearken diligently vnto the voyce of the Lord thy God, to obserue and do,&c, 641
30 The Lord thy God shal circumcise thine heart, and the heart of thy sede,&c. 359. 454
32 See nowe howe that I, I am God, and there is none other God but I, I kill,&c. 623.658

¶Out of Iosua.

1 See that thou doest obserue and doe according to all the Lawe, &c. 184
2 Let not the booke of this Lawe depart out of thy mouth,&c. 252
2 Sweare me a signe by oath, that ye will shewe mercie vnto me: And they gaue her a roape to hang out of her windowe,&c. 956
5 Make the sharpe knines (of stone) & go to againe, and circumcise the children of Israel the second time,&c. 1059
28 Of the Lordes Tabernacle at his appointment erected in Silo,&c. 342
23 When ye shall come in among

these

theſe nations, &c that, &c. 133

¶ Out of Iudges.

6 HE is called Lord who before was called an angel, &c. 743
14 And the ſpirit of the Lord came vpon Samſon, &c. 382
17 Micha inſtituted vnto the true God a kinde of ſeruice of his owne &c. 676

¶ Out of the firſt booke of Samuel.

2. & 3. Of the Lords Tabernacle, at his appointment erected in Silo, &c. 342
3 And the ſinne of the children of Helie was ſo abhominable before the face, &c. 910
4 The elders of Iſrael ſaid, Wherefore hath the lord caſt vs downe, &c. 996.
4 So the people ſent into Silo, & brought from thence the arche, &c. 996
4 And the Philiſtines fought, and Iſrael was ſmitten downe and fled &c. 996
4. & 5. The vſe and abuſe of ꝑ arke &c. 345
6 The Lord ſmote fiftie thouſand threſcore and ten men of Beth-ſhemeſh, &c. 997
15 Hath the Lord as great pleaſure in burnt offerings and ſacrifices, as when the voyce of the Lord is obeyed? &c. 472 677
16 The good ſpirite of God departed from Saule, and the euil ſpirite ſucceeded, &c. 722
19 Dauid doth not deſpiſe the ayd and thifters of his wife Michol, &c. 640
23 When Abigael ſaw Dauid, ſhe haſted & lighted off her aſſe, &c 649
28 Samuel, or rather Nathan cõfeſſeth Samuel, called vpp by a witch, &c. 247

¶ Out of the ſecond booke of Samuel.

6 OZa periſhed for handling the arche of the Lord otherwiſe than was commaunded in the law, &c. 676
7 I will be his father and he ſhal be my ſonne, &c. 57
7 Who am I O Lord God? and what is the houſe of my father, &c. 952
8 Dauids ſonns were called prieſtes, &c. 880
12 The ſword ſhal not depart from thy houſe, &c. 522
12 The Lord hath taken thy ſinne away, &c. 522
12 Take thou ꝑ citie Rabah, leaſt I take it and my name be called vpon it, &c. 655
15 Carrie backe the arche of God into the citie againe. If I ſhal finde &c. 308
15 If I ſhall finde fauour in the eyes of the Lord, he will bring me, &c. 926

¶ Out of the firſt booke of kinges.

3 SOlomon loued the Lord, &c. onely he ſacrificed and burnt incenſe in the high places, &c. 343
3 And when he was come in to the king, he worſhipped (or made obeyſaunce) &c. 650
4 And vnder Solomon they increaſed, and were many in number, as the ſand, &c. 284
6 Dauids deuotion was great toward the arche of the Lord, &c. 824
6. 7. &c. The deſcription of Solomons temple, &c. 344
8 If the heauens of heauens are not able to conteine thee, how much leſſe, &c. 659. 943. 1004
8 And Solomon made a ſolemne feaſt, and all Iſrael with him, &c. 284.
8 And they brewe out the ſtaues, that the endes of them might appeare, &c. 340. & 341
11 Ahia the Silonite ſaith to Ieroboam: Thus ſaith the Lord, thou ſhalt reigne, &c And if thou hearken vnto al that I cõmand thee, &c. 185
12 Ieroboam ſacrificed vnto God, but becauſe he ſacrificed not lawfully, he was, &c. 676. 824
12 In the kingdom of Iſrael king Ieroboam thruſt out of their offices the teachers and preachers of the Lawe of the Lord, &c. 854
16 And Achab ſerued Baal, and worſhipped him, &c. 667
18 How long do you halt on both partes? If the Lord be God follow him, &c. 653
19 I haue bene very zealous for ꝑ Lord God of hoſts, for that the, &c. 855
19 I haue left vnto me ſeuen thouſand men in Iſrael, &c. 855

¶ Out of the ſecond booke of Kinges.

5 NAaman the Syrian was cõmaunded to waſhe himſelfe ſeuen times, &c. 972
5 Heliſeus, by moſt wholeſome counſel refuſed the reward of Naaman, &c. 888
5 Am I a God, that I ſhould be able to kill, and to giue life, &c. 658
6 Feare not, for they that be with vs are moe than they that be with them, &c. 741
6 Lord I beſeche thee open his eyes that he may ſee: and the Lord opened his eyes, &c. 741
17 Iſrael walked in the ordinances & ceremonies, which they themſelues had made, &c. 329
17 And yet they ſerued the Lord, and they appointed out prieſts, (euil of the baſeſt) vnto themſelues, for the high places, &c. 675
16 Achas king of Iuda ſhut vp the temple of the Lord, and toke away the holy altar, &c. 854
21 Vnder Manaſſes the nephue of king Achas, true doctrine and adminiſtration of the ſacramẽts was banished, except onely circumciſion, &c. 854
21 This is the houſe of the Lord God, and this altar is for the ſacrifice, &c. 344

¶ Out of the firſt booke of Chronicles.

15 THe Lord hath choſen ꝑ Leuites, &c. Therefore ſe that ye be holy that ye may, &c. 997
15 The prieſtes and Leuites ſanctified themſelues to fetch the arke, &c. 997

¶ Out of the ſecond booke of Chronicles.

1 ANd Solomon, with all the cõgregation went to the high place that was at Gabaon, &c. 343
8 And Solomon ſett the ſortes of prieſtes to their offices, as Dauid his father, &c. 182
11 Ieroboam thruſte the teachers and preachers of the Lawe of the Lord out of their offices, &c. 954
19 Take heede what ye do: for ye execute not the iudgements of man, &c. 194
28 Achas king of Iuda ſhutte vp ꝑ temple of the Lord, &c. 854
29 The Leuites did ſing, and that at the commaundement of God, &c. 932
29 Be ye ſanctified, and ſanctifie ye the houſe of the Lord your God, &c. 182
33. & 34. Vnder Manaſſes, the nephue of king Achas, true doctrine was banished, &c. 854
36 The Lord God of their fathers ſent to you by his miniſters, riſing vp betimes, &c. 154. 155

¶ Out of Nehemias.

5 A Notable example in Nehemias, ſuppreſſing the couetouſneſſe, vſurie, &c. of vſurers, &c. 276
8 Eſdras the prieſt brought the Lawe, the booke of Moſes, &c. 24
8 Touching the ſolemne celebrating of the feaſt of Tabernacles, or ſeuenth moneth, &c. 353
8 And Eſdras, with the Leuites, ſaid

saide to all the people: which was sad and sorrowfull, &c. 284.285

¶ Out of the booke of Iob.

1 SAthan came and shewed himselfe among the children (or seruantes) of God, speaking with the Lord, &c. 747

1 Naked came I out of my mothers womb and naked shal I turne to the earth againe, &c. 312

4 Behold, he found no trueth in his seruantes, and in his angels there was follie, &c. 745

9 If I will iustifie my selfe mine owne mouth will condemne me, &c. 467

9 If I haue any righteousnesse, I will not answeare, but humbly beseech my Iudge, &c. 560

10 Thy handes O God haue made me, and fashioned me round about, &c. 760

10 Thou hast giuen me life and grace, and thy visitation hath preserued my spirite, &c. 760

14 Who can make or bring forth a pure or cleane thing of that whiche is vncleane, &c. 496

19 I knowe that my redemer liueth and that in the last day, &c. 86

25 I know verily that a man compared to God cannot be iustified, &c 401

26 His spirite hath garnished the heauens, &c. 716

31 If mine heart haue bene deceiued by a woman: or if I haue laid waite, &c. 232

33 The spirite of God hath made me, and the breath of the Almightie hath giuen me life, &c. 716

34 Nothing is more contrary to the nature of God, than sinne and naughtinesse. &c. 482

¶ Out of the Psalmes.

2 BE wise O ye kinges, be learned ye that are Iudges of the earth, &c. 699

5 The vnrighteous shal not stand in thy sighte, O Lord: thou hatest, &c. Thou shalt destroy al them y speake lyes, &c. 129

5 Thou art the God that hast no pleasure in wickednes: neither shal &c. 482

8 O Lord our gouernour, how excellent is thy name in al the world? For thy glorie, &c 637.952

9 The heauens are thine. O God, and the earth is thine: thou hast laid the foundation. &c. 637

10 The Lord loueth the iust, &c. Vppon the vngodly he shall raine snares &c. 520

14 The fole hath said in his hart, There is no God. &c. 605

15 Lord, who shall dwell in thy tabernacle, &c. Euen he that walketh &c. 669

16 The Lord is alwayes at my right hand: Therefore my heart is glad. &c. 433

18 Who is God beside the Lord? and who is mightie (or a rock) saue our God? &c. 658

18 The way of God is vncorrupt: the word of the Lord is tryed, &c. 861

18 He bowed the heauens, and came downe, and there was darcknesse vnder his feete, &c. 738

19 The law of the Lord is perfect conuerting the soule, &c. 21

19 The heauens declare the glorie of God, and the firmament sheweth forth the workes of his hands, &c. 620

19 Who knoweth his sinnes? Cleanse me from my hidden faultes, &c. 578

22 Thou art he that take me out of my mothers wombe, thou wast my hope, &c. 306

22 Our fathers hoped in the, they hoped in the and thou didst deliuer them, &c. 306.657

27 In my trouble I will call vpon the Lord, and I will crie vnto my God, &c. 657

27 Because my father & my mother haue left (or forsaken) me, the Lord hath taken me vp, &c. 660

31 I haue hoped in the, O Lord, I haue said Thou art my GOD, &c. 640

32 I haue made my fault knowen vnto the, and mine vnrighteousnes haue I not hidden, &c. 572

33 By the word of the Lord were the heauens made, & all the hoastes of them by the breath of his mouth &c. 633.

34 This powre man cried, and the Lord heard him, and saued him out of all his troubles, &c. 741

37 A good man is mercifull, and lendeth, & guideth his woordes with discretion, &c. 288

37 Yet a little and the vngodly shal be no where: and when thou lookest in his place, &c. 300

38 Rebuke me not in thine anger (O Lord) neither chastise me in thy &c. 919

38 Thine arrowes stick fast in me and thine hand doth presse me sore, &c. 565

45 All the praises of the woods are mine, and the cattel &c. 127

45 The Lord shall reigne for euer, and his kingdom is a kingdome of all ages, &c. 638

45 Thy God hath annointed thee with the oyle of gladnesse aboue thy fellowes, &c. 705

50 Offer to the Lord the sacrifice of praise, and pay thy vowes, &c. 113. 657. 922.

50 Why dost thou take my couenaunt in thy mouth, &c. When thou sawest a theefe, thou consentedst vnto him, &c. 237

50 Whosoeuer offereth me thanks and praise, he honoureth me, &c. 953

51 Cast me not away from thy presence, and take not thine holy spirite from me, &c. 721

51 Behold, I was borne in wickednes, & in sinne hath my mother conceiued me. 496

51 Make mee a cleane heart (O Lord) and renue a right spirit within me. 819

51 Haue mercie vpon me, O God, according to the greatnesse of thy mercie. For I &c. 572

54 O come, let vs sing vnto ỹ Lord let vs hartily reioyce in God our saluation, &c. 651

61 Thou, O Lord, shalt not leaue my soule in hell, neither shalt thou suffer thine holy one to see corruption, &c. 764

62 Put your trust in God alwayes powre out your hearts before him, &c. 281

67 God be mercifull vnto vs, and bleesse vs, shewe vs the light of his &c. 944

72 Touching the infelicitie of the vngodly, thou verily hast set them in slipperie places, &c. 300

73 Touching the prosperitie of the wicked, my feete were almost gone, my treadings, &c. 291

75 Make vowes and paye them, &c. 381

78 The things that we haue heard and knowen, & suche as our fathers haue told vs, &c. 611

79 Helpe vs, O Lord of our saluation, for the glorie of thy name, &c. 921

81 In thine extremities and troubles (O Israel) thou calledst vppon me, and I deliuered thee, &c. 657

82 Man is ỹ liuely image of god, &c, 650

89 Thou Lord rulest the enging of the sea, thou stillest the waues therof, when they arise. &c. 639

91 Call vpon me in the day of trouble, and I will deliuer thee, and thou shalt glorifie me. &c. 657

91 There shall no euill come vnto thee, neither shall any plagne come nere thy dwelling, &c. 74

91 Thou art my hope, O Lord: thou hast set thine house very high &c. 305

94 Vnderstand ye vnwise among the people, ye fooles, at length be wise, &c. 611

97 Thou Lord art higher than all that are in the earth, Thou art exalted farre aboue all Gods, &c. 610

102 Heare my prayer O God and let my crie come vnto thee &c. 94

103 The Lord is full of compassion and mercie, slow to anger, and of great kindnesse, &c. 644.942

103 Blesse the Lord, O my soule, and all that is within me blesse, &c. 952

103 Euen as the father pitieth his children, so doeth the Lord pitie them, &c. 57

103 Prayse the Lord, O my soule, and forget not the thinges that he hath done for thee, &c. 567

103 O prayse the lord all ye angels of his, ye that excell in strengthe, ye that fulfill his commaundement, &c. 738

104 Of the fruite of thy workes, O God, shal the earth be filled, &c. 639.

104 All thinges waite vppon thee, that thou mayest giue them meate in due season, &c. 947

104 Whiche maketh his Angels spirites, & his ministers a flaming fire, &c. 714

110 The Lord sware and will not repent him, Thou art a priest for euer after the order of Melchisedech &c. 704

110 The Lord said to my Lord: sit thou at my right hand, &c. 59.633. 692.699.

110 In the mightie power of holinesse the bewe of thy byrthe is to thee of the wombe of the morning, &c. 62

113 The idols of the heathen are siluer and gold, the workes of mens handes, &c. 118

113 The Lord is higher than all nations, and his glorie is aboue the heauens, &c. 610

116 Onely God is true, and euery man a liar, &c. 834

118 The pathe of life shalt thou make knowen to me, the fulnesse, &c. 71

118 The stone which the builders refused, is the head of the corner, &c. 861

119 Seuen times in a daye doe I prayse thee, &c. 936

119 It is good for me (Lord) that thou hast troubled me, &c. 294

119 I haue longed after thy commaundements, &c. 324

119 The prayse of Gods word, &c. 253

120 Lord deliuer mee from lying lippes, and a deceitfull tongue, &c. 324

123 Our GOD is in heauen, he hath done what soeuer pleased him, &c. 945

128 The labours of thine handes shalt thou eate: O well is thee and happie, &c. 269

135 I know that the Lord is great & that he is aboue al Gods, &c. 639

136 Oh prayse the Lord for he is good: because his mercie endureth for euer, &c. 164.570

138 Whether shall I goe from the breath of thy mouth? and whether shall I flie from thy countenance? &c. 610

139 Thou, O Lord, knowest my downe-sitting, and mine vp-rising: thou spyest out all my wayes, &c. 638

141 Let my prayer bee directed in thy sight as incense, and the lifting vpp of my handes as an euening sacrifice, &c. 658

141 The righteous shall smite me friendly, but the precious baulmes of the wicked, &c. 324

142 Enter not into iudgment with thy seruaunt, for in thy sight shal no man liuing, &c. 467.555

145 When thou giuest it them, they gather it: when thou openest thy hand they are filled, &c. 714

145 The Lord is nigh vnto al that call vpon him, vnto all such as, &c. 922

145 The Lord is iust in all his wayes, and holy in all his workes, &c. 494

145 The eyes of all things do loke vpp vnto thee, O Lord, and thou giuest, &c. 947

145 The Lord vpholdeth such as fall, and lifteth vpp all those that be downe, &c. 639

147 Great is oure Lord, and great is his power, and of his wisedome there is none end, &c. 639

¶ Out of the Prouerbes of Solomon.

1 My sonne if sinners entice thee, consent not vnto them, &c. 168

3 My sonne refuse not the chastening of the Lord, neither faint, &c. 295

3 Whom the Lord loueth he chastneth, whom he chasteneth, &c. 919

3 Honour the Lord with thy substance, and the firstlings of all thyne increase, &c. 289

3 Let mercie & well doing, and faithfulnesse neuer depart from thee &c. 289

5 Be glad in the wife of thy youth, let her be as the beloued hinde and pleasaunt Roe, &c. 238

6 God hateth a false witnesse, &c. 320

6 Goe to the Emmet, thou sluggard, consider her wayes, and learne to be wise, &c. 269

6 He that goeth in to his neighbours wife and toucheth her, cannot be vnguiltie, &c. 232

6 May a man take fire in his bosome, &c. Euen so he that goeth in to his neighbours wife, &c. 232

16 Prophecie is in the lippes of the king: therefore his heart, &c. 219

16 God created al thinges for his owne sake: yea the vngodly against, &c. 494

17 The Lord doth as greatly hate the magistrate that acquiteth a wicked person, as him that condemneth an innocent man, &c. 168

17 Whosoeuer rewardeth euill for good, euill shall not depart from his house, &c. 153

18 The name of the Lord is a strong tower, the righteous runneth, &c. 659.951.

19 The thought of a fole is sinne, and a slanderer is hated of men, &c. 323

19 A false witnesse shal not escape vnpunished, &c. 320

20 Two manner of weightes and two manner of measures, &c. 271

20 Godlines and truth preserue the king, and in godlines, &c. 178

20 He that despitefully taunteth his father, and despiseth the old age of his mother, &c. 153

21 The kings heart is in the hand of the Lord, like as the riuers of water, he may turne it, &c. 638

21 Whosoeuer stoppeth his eare at the crie of the poore, he shall crie, &c. 289.918.

23 Who hath woe? who hath sorrow? who hath strife, &c. 239

24 My sonne, feare thou the Lord and the king, and kep no companie, &c. 219

24 The iust man falleth and riseth seuen times in a day &c. 709

25 As it is not good to eate much honie: so &c. 605

25 A man that refraineth not his appetite, is like a cite which is broken downe, &c. 715

28 The wordes of a talebearer be as though they were simple, &c. 323

28 He that turneth his eare from hearing the Lawe, his prayer shalbe &c. 923

28 Whosoeuer hideth his iniquities (or doth as it were defend the:) nothing shal go well, &c. 571

29 The rodde and correction giueth wisedom: but the child that runneth at random, &c. 161.

30 Two thinges haue I required of thee, denie me them not before I die, &c. 947

31 The praise of a good housewife, &c. 268

¶ Out of Solomons Ecclesiaste, or Preacher.

7 IT is better to heare the rebuke of a wise man, than the song of a fole, &c. 323

12 The wordes of the wise are like pricks and nailes that go through, &c. 978

¶ Out of the Canticles or Ballads of Solomon.

4 One is my doue, and my beloued. &c. 841

¶ Out of the Prophete Isaie.

1 If ye will bee willing and obedient, ye shall eate the good of the land. &c. 641
1 Thus saith the Lord, Though your sinnes bee as redd as scarlet, they shalbe made whiter. &c. 567
1 Though ye make many prayers, yet will I heare nothing at all. &c. 918.923.
2 Their land is full of vaine gods (or idols) before the workes of their handes haue they bowed. &c. 650
2 They shall turne their swordes into spades and their launcelyns into sythes. &c. 207
3 I will giue them children to bee their kinges and infantes shal rule them. &c. 173
3 Say to the iust, that it shall goo well with him, for hee shal eate. &c. 468
3 The Lord shall enter into iudgement with the elders and princes of the people. &c. 280
4 Let thy name be called vpon vs. &c. 655
5 The vineyard of the Lord of hostes is the house of Israel. &c. 863
6 Holie, holie, holie, is the Lord God of Sabbaoth, Heauen & earth are full of his glorie. &c. 740
7 Behold, a virgin shal conceiue & bring forth a sonne. &c. 63 688.692
9 A childe is borne vnto vs, and a sonne is giuen vs. &c. 692
11 The spirite of the Lord shal rest vppon him, the spirite of wisedome and vnderstanding. &c. 727.729
16 And in mercie shall the seate be prepared, and he shal sit vppon it in truth. &c. 669
5. & 28. Gods threateninges against drunkards. &c. 241
23 Their occupying also and their wares shalbe holy vnto the Lord, &c. 288
26 Goe my people, enter into thy chambers, and shut the doores after thee. &c. 310
29 This people honoureth mee with their lippes, but their heart is farre from mee. &c. 652
33 The Lord is oure Iudge, the Lord is our Lawegiuer. &c. 905
38 Thou shalt die, and not liue. &c. 917
40 Who hath measured the waters with his fist? Who hath measured heauen with his spanne? &c. 622
40 Behold, al people (to wit compared to GOD) are in comparison of him as a drop of a bucket ful. &c. 119
40 Lift vp your eyes on high, and consider who hath made these thinges. &c. 621
41 They cannot foretell or knowe thinges to come hereafter, neither yet can do good or euill. &c. 676
42 I the Lord, HE (or, I my selfe) is my name, and my glorie I will not giue to an other. &c. 609. 623. 658.686
42 The Lord shall come forth like a Giant, hee shal take stomache vnto him, like a man of warre, &c. 610
42 I, I am hee that blott out thy transgressions and that for mine owne sake. &c. 568
42 Behold my sonne whome I haue chosen, my beloued in whome my soule is pleased. &c. 634
44 I will powre water vppon the thirstie, and floudes vpppon the drie ground, &c. 707.725
44 None considereth with himselfe of this matter, and sayth: One peece of the wood I haue burnt in the fire. &c. 650
44 I will powre my spirite vppon thy seede, and my blessing vppon thy stocke, &c. 725
45 I haue sworne by mine owne selfe, the word of righteousnes that goe out of my mouth &c. 686
45 I am, I am the Lord, and there is no Sauiour without me. A iust God and a sauiour. &c. 685.
45 Haue not I the Lord? and there is none other God beside me. &c. 494.624.658.
49 Kinges are called nourshing fathers, and Quenes nourshing mothers. &c. 432
49 I will lift vp mine handes vnto the Gentiles, and set my standard to the people. &c. 180.699
49 Can a woman forget her child, and not haue compassion on the sonne. &c. 644.919
52 The deliuerie of Israel out of Aegypt, compared with the redemption of all the world wrought by Christ. &c. 114
53 He is a man of sorrowes, and hath felt calamities. &c. 64
53 And with the bleawnesse of his stripes are we healed. &c. 47
53 Whereas he neuer did vnrighteousnesse, nor any deceipefulnesse was found. &c. 371
53 We haue all gone astray like sheepe, we haue turned euery one to his owne way &c. 374 645
58 The fastings of the Iewes displeased GOD. &c. I haue not chosen such a manner of fasting. &c. 244.
59 I will make this couenant with them: My spirit that is come vppon thee. &c. 821
61 The spirite of the Lord vppon me, because he hath annointed me, to preach the Gospell &c. 525. 634. 705.
63 And it shall come to passe, that before they call, I will answeare them. &c. 922
63 Thou, O GOD, art oure father. Though Abraham be ignorant of vs, and Israel knowe vs not. &c. 660
64 What the eye hath not seene, nor the eare heard. &c. 90
65 He that will bleese himselfe, shall bleese in the Lord &c. 233
66 He that killeth a bullocke is as if he slue a man. He that sacrificeth a sheepe, as if he cut off a dogs necke. &c. 677
66 Vppon whome shall my spirite rest? Euen vppon him that is poore & of a lowely troubled spirite, &c. 712

¶ Out of the Prophete Ieremie.

2 Heare yee the woorde of the Lord O house of Iacob, and all the families of the house of Israel, &c. 674
3 In those dayes they shall make no more boast of the arche of the Lords Couenant, &c. 413
3 If any man put away his wife, and she marrie to another man, will her first husband turne to her againe? &c. 569
4 And the Nations shall bleese themselues in him, and in him, &c. 135
4 Thou shalt sweare: The Lord liueth, in truth, in iudgement and righteousnesse &c. 133
4 If, Israel, thou wilt returne, returne to me, &c. 563
4 Be ye circumcised to the Lord, and cut away the foreskinne of your heart, &c 361.1025
5 Turne vs, O Lord, and we shall be turned, &c. 564
5 Sincere turning to God is the onely way to remedie and shake off warre, &c. 210
7 Thou shalt not praye for this people, neither giue thankes, &c. 923
7. Heape vp your burnt offerings with your sacrifices, and eate the flesh &c. 322.1000
8 They haue reiected the word of God, therefore what wisedome, &c. 447. 814
8 Howe say ye, wee are wise, wee haue the lawe of the Lord amongst vs, &c. 600
8 Doe men fall so that they may not rise againe? Doth any man go so astray that he may, &c. 565
8 Let not the wise man glory in his wisedome: nor the strong man in his strength, nor the rich man in his riches: but let him, &c. 622

10 Thus sayth the Lord: ye shall not learne after the manner of the Heathen,&c. 481
10 O Lord there is none like vnto the. Thou art great, and great is thy name with power,&c. 621
12 O Lorde, thou art more righteous, than that I should dispute with thee,&c. 300
12 But drawe them out O Lorde, like a sheep to be slaine, and ordeine &c. 300
17 Thus sayth the Lorde: cursed be the man that trusteth in man, &c. 687.861
17 Thus hath the Lord sayd vnto me: Goe and stande vnder the gate of the sonnes of the people. 142
17 The heart of man is euill and vnsearchable,&c. 578
18 I will speake sodenly against a nation or a kingdome for to pluck it vp,&c. 917
20 The Lord with me is a strong Giant, 610
22 Kepe equitie and righteousnesse,deliuer the oppressed,&c. 194
22 Woe to him that buildeth his house with vnrighteousnesse, &c. 239
22 As truely as I liue sayth the Lorde, if Chonenias the son of Iehoakim king of Iuda,&c. 1011
23 Behold the time cõmeth, saith the Lord, that I will raise vppe the righteous braunche of Dauid, &c. 699
23 Christe the sonne of Dauid called IEHOVAH, and our righteousnesse,&c. 686
23 I haue not sent them and yet they runne,&c. 893
23 The Prophete þ hath a dreame let him tell a dreame,&c. 904
23 Am I GOD, that seeth but the thing that is nigh at hand only,and not the thing that is farre off? &c. 610
25 Take this wine-cup of indignation from my hand,and make all the people,&c. 316
26 If they turne from euill,I will also repent me of the euill, which I ment,&c. 562
29 Ye shall call vppon me, and ye shall liue: ye shall praye vnto me, & I will heare you,&c. 657
29 Builde vp houses,&c. and pray to the Lord for Babylõ,&c.151.219
31 This is my couenant that I wil make with them, after those dayes, &c. 568.726
31 Leaue of from weping, for thy labour shall be rewarded thee, &c. 468
31 Turne thou me,O Lorde,and I shall be turned: because thou arte the Lord,&c. 564
31 No man shall teach his neighbour for all shall know me,&c.876
31 They shall come and reioyce in Sion,and shal haue plenteousnesse, &c. 284
44 When GOD will punishe the synne of the fathers in the children, &c. 125

Out of the Prophete Ezechiel.

3 Thou shalt heare the worde at my mouth,and giue them warning,&c. 904
3 Blessed be the glory of the Lorde out of his place,&c, 740
7 They shall not satisfie their soul, neyther shall their bellies be filled, &c. 756
13 Woe vnto them that say to the people,Peace,Peace,when there is no peace,&c. 323
14 If I send a pestilence vnto this land,and if Noe, Job, and Daniel, &c. 923
18 A headrowe of good workes,knit vp by the Prophete,in ample manner,&c. 475
18 The sonne shall not beare the iniquite of the father,but euery mã shall dye,&c. 497
28 The fathers haue eaten sowre grapes, and the childrens teeth, &c. 124
28 I sawe Sathan as it had beene lightening,falling downe from heauen,&c. 746
34 Thus sayth the Lord God: Woe be vnto the shepeheardes of Israel, &c. 906
34 Semeth it a small thing vnto you, to haue eaten vppe the good pasture,&c. 26
34 I will feede my flocke my selfe alone, &c. my seruant Dauid shall feede it,&c. 686
34 I will raise vp ouer my shepe a shepeheard, who shall feede them, &c. 864
36 I will sprincle cleane water vpon you, and ye shall be cleansed from all your vncleannesse,&c.568

Out of Daniel.

2 Wisedome and strength are the Lordes, it is he that chaungeth the times and seasons, &c. 639
4 Let thy sinnes bee redeemed in righteousnesse, and thyne iniquities in shewing pitie to the poore,&c.584
4 Nabuchodonosor sawe in a vision a watchman comming downe from heauen,&c. 742
7 Thousand thousands, and hundred thousandes did minister vnto him,&c. 609.737
7 Daniel describeth the rising and falling of all kingdomes,and of antichrist,&c. 703
7 Yet shall thinke that hee may chaunge times and lawes,&c. 887
9 We haue sinned, we haue committed iniquitie,and haue done wickedly,&c. 308
9 Thou verily O Lorde art righteous, thou arte true, and thy iudgements iust,&c. 564
9 I turned my face vnto the Lord God,and sought him by prayer,&c. 924
9 We do not present our prayers before thee, in oure owne righteousnesse,&c. 921
9 As I was yet a speaking, making supplication, and confessing myne owne sinne,&c. 736
9 A people vpon whom the name of God is called,&c. 656
10 His body was like the Turkish or Jasper stone,his face to look vpon was like lightening,&c. 737
10 Angels are brought in as princes and presidentes, or gouernours of kingdomes,&c. 742
12 And many of them that slepe in the dust of the earth shall awake, some to euerlasting life,&c. 747

Out of Osee.

2 I Will not haue compassion vpon her children,because they are &c. 869
3 Thou shalt be without Ephod and Teraphim,&c. 333
6 I desire mercy more than sacrifice,and the knowledge of god more than,&c. 475
14 Take these wordes with you & turne ye to the Lorde and say,&c. 953

Out of Ioel.

1 PRoclayme an holy fast,gather the people together, &c. 238
2 Blowe the Trumpet in Sion, sanctifie a fast, call a solemne, &c. 927
2 Turne ye to me (sayth the Lord) with all your hearties, with fasting with weping,&c. 595
2 Euery one that calleth vpon the name of the Lorde shall bee saued, &c. 645.657

Out of Abdias.

1 HE sayth that Sauiours shall ascend into the mount Sion. &c. 871

Out of Ionas.

3 THe men of Niniue beleeued God, and proclaymed a fast, and put on sackcloth from &c. 595
3 Let neyther man nor beast taste any thing, neyther feede, nor yet drinke,

drinke water, but let, &c. 595
3 And God sawe their workes, that they turned from their euill wayes, and he repented of, &c 596
4 The Lorde sayth that he hath a consideration and respect to such as are not yet come to yeares of discretion, namely to infantes, &c. 1045

Out of Amos.

1 VNder Jeroboam, the second of that name, Amos the prophet, a neatherde of Tecoa, taught and preached, &c. 855
2 I rayled vp of your sonnes for Prophetes, and of your young men for Nazarites. 1114
3 There is no euill in a citie, but the Lord doth it, &c. 493
3 They store vp treasures in their palaces by violence and robberie. Therefore, &c. 280
6 I am no Prophete, neyther the sonne of a Prophete, &c. 1114
7 Get thee quickly hence, and goe into the land of Juda, and prophecie, &c. 855
8 Heare this, O ye that swallowe vp the poore, and make the needie of the land, &c. 276
9 The remnaunt of the men shall seeke after the Lord, and al the heathen, &c. 425

Out of Micheas.

4 ALl people walke in the name of their God: as for vs, we will walke in the name of our God, &c. 685.686
4 And the Lorde shall reigne ouer them in mount Sion, &c. 699
4 A man shall sit vnder his vine, &c. 72
5 And thou Bethlehem Ephrata art little to be among the thousands of Juda, &c. 678.692
6 For what cause GOD sendeth warre as a plague vppon people, &c. 209
6 Threatenings of grieuous punishmentes against them that vse deceites in weighes and &c. 271
6 I will shew thee (O man) what is good, and what the Lorde requireth of thee: namely, &c. 475.668

Out of Malachie.

1 WHen ye bring the blinde for sacrifice, do ye not sinne? & whē ye bring the lame & sicke, &c. 368
1 I haue no pleasure in you, sayth the Lorde of hoastes: neyther will I, &c. 953
1 The sonne honoureth the father, and the seruaunt the master, Therefore if I be a father, &c. 565
2 My couenaunt was with Leui of life and peace, and I gaue him feare, &c. 904
3 It is but vaine to serue GOD, and what profite is it that we haue kept his commandements, &c. 252
4 The day of the Lord shall come, in which the proude, and those that worke wickednesse, &c. 300

Out of Sophonie.

1 I Will cut off those that worship & sweare by the Lord, & sweare by Malchom, &c. 133

Out of Haggee.

1 COnsider your owne wayes in your heartes, ye sowe muche, but ye bring little in, &c. 285
2 I will take thee to my seruaunt Zorobabel thou sonne of Salathiel, &c. 1011

Out of Abacuche.

1 O Lorde howe long shall I cry, and thou not heare? howe long shall I cry out to thee, &c. 292
2 What profiteth the Image: for the maker of it hath made it, &c. 122 123

Out of Zacharie.

1 AN Angel of the Lorde is brought in sorowfull for the miserie of the captiues in Babylon, &c. 739
3 Behold I bring forth the braunche, my seruaunt. For loe, the stone, &c. 375
7 Thus saith the Lord of hoastes, execute true iudgement, shewe mercie and louing kindnesse, &c. 475
7. 8 Hypocriticall fastings found fault withall, I haue not chosen, &c. 344
12 Beholde, I make Hierusalem a cup of poyson vnto all the people, &c. 316
12 Of warres to be made against all nations by the Apostles, &c. 831
11 Take to thee yet the instrumēts of a foolish shepheard: For lo, I will raise vp a shepheard, &c. 829
13 Arise, O ye sword, vpon my shepheard, and vpon the man that is my fellowe, &c. 680

Out of Ecclesiasticus, or Iesus of Syrache.

3 SEeke not out the thinges that are too harde for thee: neyther searche after, &c. 642
7 God created man good, but they sought out many inuentions of their owne, &c. 482
11 When the cloudes are full, they poure out raine vpon the, &c. 771
15 Say not thou: It is the Lordes fault that I haue sinned, for thou shalt not doe the thing, &c. 491
15 God made man in the beginning, and left him in ye hand of his counsel, &c. 483
12 The dust shalbe turned againe vnto earth from whence it came, &c. 715

Out of the booke of Wisedome.

1 GOD hath not made death, neither hath he delight in the destruction of the liuing, &c. 481 482
3 The soules of the righteous are in the hande of God, and there shall no torment touche them, &c. 766

Out of the booke of Tobie.

4 BE mercifull after thy power, if thou haue much, giue plentifully, &c. 290
4 Who so euer worketh any thing for thee, giue him his hire immediately, &c. 271

Out of the booke of Iudith.

8 WHat manner of sentence is this, wherunto Ozias hath consented? &c. 516

Out of the first booke of Machabeis.

2 OF prayer for the deade or departed this life, &c. 774

Out of the second booke of Machabeis.

2 THe obedience and fayth in the Machabeis, in olde Eleazar and certaine other &c. pleased the Lord, &c. 383.511

Out of the newe Testament, and first out of the Gospell after Saint Matthewe.

1 THat which is conceiued within her, is of the holie Ghoste, &c. 688
1 Marie shal bring forth a sonne, and thou shalt call his name Jesus, &c. 60
3 All Jurie came out to John, the forerunner of the Lorde, and were baptised of him, &c. 571
3 This is my beloued sonne, in whome I am pleased: heare him, &c. 527.628.681
3 I baptise you with water, but he shall baptise you with the holie Ghost, &c. 583
3 The Lorde is sayde to haue a banne in his hande, and cleanseth the flowre, &c. 819
4 All these will I giue thee, if thou falling downe, wilt worship me, &c. 651
4 Auoyd Sathan, For it is written: Thou shalt worship the Lorde thy God, &c. 653.671

5 The father sendeth rayne vppon the iust and vniust,&c. 641
5 Blessed are you when men shall reuile you and persecute you, &c. 468.910.
5 Ye are the light of the world,a cittie that is set on an high hil,&c. 910 5.6.13 Hypocrites much and often spoken against in the Gospell, &c. 817
5 Ye haue heard what was sayde of olde, Thou shalt not forsweare thy selfe,&c. 130
5 Ye are the salt of the earth, if the salt become vnsauourie,&c. 908
5 Ye haue heard that it was sayde to them of olde: Thou shalt not commit adulterie,&c. 234
5 To him that will sue thee at the lawe, and take away thy coate, &c. 195
5 Blessed are they that suffer persecution for righteousnesse sake: for &c. 307
5 Be ye perfect, euen as your father which is in heauen, &c. 405
5 Who so euer is angrie with his brother,shall be in daunger of iudgement,&c. 326.508
5 Think not that I am come to destroy the lawe or the ,&c. 409 410
5 Therefore, if thou bring thy gift vnto the altar,& there,&c. 574.924
5 Let your light so shine before men, that they may se youre good workes,&c. 453.476
6 When ye pray,say: Our father which art in heauen,halowed be thy name,&c. 703.941
6 If ye forgiue men their trespasses, your heauenly father will also forgiue you, &c. 574
6 No man can serue two maisters &c. 653
6 Ye can not serue God and Mammon at once,&c. 263
6 But then when thou prayest,enter into thy chamber,and when,&c. 914.927
6 Heape not vppe for your selues treasures in earth, where the rust & moth,&c. 264
6 The light or candle of the body, is the eye: if therefore thine eye be single,&c. 264
6 If ye forgiue men their trespasses, your heauenly father shall also, &c. 914
6 Fastings must be without superstition and feigned hypocrisie, &c. 243
7 Aske, and it shall be giuen you: seeke,and ye shall finde: knock,and it shall be opened vnto you,&c. 647
7 Euery one that asketh receiueth, and he that seeketh findeth, &c. 545
7 What so euer ye would that men should doe to you, do ye the same to them,&c. 102
7 Cast not youre pearles before swine, neither giue that whiche is holie,&c. 961
7 Strine to enter in at the streight gate,for wide is the gate, and broad is the way,that leadeth to destruction,&c. 712
8 It is no reason that thou shouldest come vnder my roofe,&c. 36
8 Goe thy way, and as thou hast beleiued, so be it vnto thee,&c. 776
8 I say vnto you, that many shall come out of the East and out of the West,&c. 432
9 Beware of false Prophetes whiche come to you in sheepes clothing,&c. 858
9 I came to seeke that which was lost,&c. 645
9 They that are whole neede not the Physician,but they that are sick &c. 568
9 The children of the bride chamber do fast, when the bride is taken from them,&c. 242.243
9 Beholde, a certeine ruler came to Iesus,& worshipped him,&c. 649
10 Verily ye haue receiued.&c. 1119
10 The sonne of man came not to be ministred vnto, but to minister, and to giue his soule a redemption for many,&c. 690
10 Are not two sparrowes solde for a farthing? and one of them shal not light on the ground, &c. 638 648
10 If they haue called the Lorde of the house Beelzebub, howe much more shall they call them of his houshold,&c. 910
10 He that heareth you, heareth me: and he that despiseth you, &c. 154
10 It shall be easier for the lande of Sodome in the day of iudgement, then for thee,&c. 508
10 For it is not you that speake, but the spirite of your father, he it is which speaketh in you,&c. 719
10 Feare ye not them whiche kill the body,but are not able to kill the soule,&c. 765
10 I came not to send peace, but a sword. For I am come to set a man at variaunce,&c. 452
11 It shall be easier for Tyre and Sidon in the day of iudgement,than for you,&c. 508
11 Come vnto me all ye that labour, and are heauie loden, and I will refreshe you,&c. 545.644.662
12 By thy deedes thou shalt be iustified,and by the same thou shalt be condemned,&c. 470
12 The baptisme of John, was it from heauen, or of men? &c. 963
12 If I through Beelzebub cast out diuels by whome, &c. 883
12 A disputation touching the sabbath, betwixt our sauiour Christ, and the Phariseis,&c. 143
12 Either make the tree good, and the fruite good: or else the tree nought,&c. 817
12 The Prophetes and the lawe prophecied vnto John. since the time the kingdome,&c. 436
12 Euerie sinne and blasphemie shall be forgiuen vnto men: but the sinne against,&c. 517.568
12 As Jonas was three dayes,and three nightes, in the belie of the whale,&c. 69
13 To euery one that hath shall be giuen,and he shal abound,and from him,&c. 476 646.722
13 The sonne of man shall sende forth his Angels,and they shall gather out of his kingdome al things that offend,&c. 740
13 The kingdome of heauē is like vnto a net,which being cast,&c. 818
13 The parable of him whiche bought the precious pearle,&c. 21
13 Cockle groweth vp in the Lords field, which he forbiddeth to pluche vp,&c. 818.1132
13 Riches are the thornes to choke the seede of the word of god,&c. 263
15 Whatsoeuer entreth in by the mouth goeth into the belly, and is cast into the, &c. 325
15 Out of the heart proceede euill thoughtes, murthers, aduulteries, whoredomes,&c. 503
15 This people honoreth me with their lippes,but their heart is farre from me,&c. 652.925
15 In vaine doe they worship me, teaching doctrines the precepts of men,&c. 19.473 827.906
16 What so euer ye shall loose in earth,shalbe loosed in heauē,&c.871
16 If any man will goe after me, let him forsake him self,&c. 65.309
16 Vpon this rocke I will builde my church, &c. 860.861.887.890
16 And the gates of hell shall not preuaile against the church,&c. 816
16 Thou art truely the sonne of God,&c. 652
16 Flesh and bloude hath not reuealed these thinges vnto thee, but my,&c. 817
16 I will giue thee the keyes of the kingdome of heauen,and what so euer,&c. 902
16 Who so euer will saue his life, shall loose it: Againe, who so euer will loose his life for my sake, shall finde it,&c. 765
17 Of the transformation or transfiguration of Christ in the,&c. 87.88
18 There is none good but one,&c. 657
18 Woe vnto the world because of offences. It must needes be that offences come,&c. 452
18 Verily, verily, I say vnto you, except you turne and become, &c. 881. 918.1014.
18 If he that offendeth the church will not regard when he is warned, & . 816

18 I say vnto you, that if two of you shall agree in earth as touching &c. 915

18 It is not the will of my father which is in heaue, that one of these .little ones should perish,&c. 104

18 Where to euer two or three be gathered together in my name, &c. 864

19 Verily I say vnto you, a riche man shal hardly enter into the kingdome of heauen,&c. 263

19 If thou wilt enter into life,kepe the commandements,&c 408.478

19 If thou wilt be perfect, go and sell that which thou hast, and giue to the poore,&c. 263

20 Ye knowe not what ye aske,&c 919

21 The Chanaanites cast oute of Gods temple,&c. 698

22 He which had not on his wedding garment, is suffered for a season among the other guestes, &c. 818

22 One onely vineyarde, not two or diuers let out to husbande men, &c. 842

22 GOD is not the GOD of the deade,but of the liuing,&c. 432

22 Ye erre,not knowing the scriptures. For in the resurrection they neyther marrie,&c. 732

22 What thinke you of Christe? whose sonne is he? They sayd vnto him,the sonne of Dauid &c.692

22 Giue to God that whiche belongeth to God, and to Cæsar,&c. 220

22 Loue thy neyghbour as thy selfe,&c. 96

23 Woe to you Scribes and Pharisees hypocrites, whiche deuoure widowes houses,vnder &c. 507. 925

23 Woe vnto you Scribes and Pharisees hypocrites, bycause ye shut vppe the kingdome of heauen, &c. 901

23 The Scribes and the Pharisees sit in Moses seate. All therefore,&c. 846

23 I send vnto you Prophets and wisemen, some of whome ye shall, &c. 155

24 There shall arise false Christes and false Prophetes,and shall shew great signes,&c. 858

24 The Lorde of that seruant shall come in the day wherein he looketh not for him,&c. 817

24 Doe ye not se all these things? verily I say vnto you, there shal not be left,&c. 415

24 Then, if they shal say vnto you, Loe, here is Christe, or, there is Christe, doe not beleeue &c. 1092

24 Heauen and earth shall passe, but my word shall not passe.&c. 37

25 Come ye blessed of my father, possesse the kingdome prepared for you, from the,&c. 469.699

25 Depart from me ye cursed into euerlasting fire, which is prepared for the diuell and his angels, &c. 747.1104

25 Verily, I say vnto you, in that ye did it not to one of the least of these,ye did it not vnto me,&c.1104

26 The Lord Jesus when he had taken breade, he gaue thankes, and brake it,&c. 969

26 Whome so euer I shall kisse, that same is he,take him &c. 957

26 Put vppe thy sworde into thy sheath: He that taketh, &c. 28.832

26 Thinkest thou that I can not pray vnto my father, and he shall sende me more than twelue legions of Angels,&c. 737

26 And Peter remembered the words of the Lorde, which he had sayde vnto him, before the cocke crowe,&c. 564

26 He began to be sorrowfull and heauie, And Jesus sayde, My soule is heauie euen vnto death,&c. 690

27 Father, if it be possible,let this cuppe passe from me,&c. 625

27 So they went and made the Sepulchre sure,and sealed the stone &c. 1012

28 Tell his disciples and Peter that he is risen, and goeth before you into Galilee,&c. 569

28 Teach ye all nations,baptising them in the name of the father, &c. 821

28 All power is giuen me both in heauen and in earth,&c. 627.836. 1053

28 I will remaine with you continually vnto the end of the worlde, &c. 599.699.864.1095

Out of the Gospell after Saint Marke.

1 IOhn baptised in the wilderneſſe, preaching the baptisme of Repentance,&c. 968

1 What haue we to doe with thee thou Jesus of Nazareth, art thou come to destroy vs? &c. 747

3 All sinnes shall be forgiuen vnto the children of men, and blasphemies wherewith,&c. 517

3 My name is Legion,bicause we are many,&c. 748

3 Hee casteth out diuels by the prince of diuels,&c. 748

9 If thou canst beleeue. All things are possible to him that beleeueth, &c. 35.646

9 And whensoeuer he taketh him, he teareth him,and he foameth and gnasheth with his teeth,and pineth away,&c. 751

9 And these shall goe into euerlasting punishment, but the righteous into life euerlasting,&c. 747

10 Verily I say vnto you, there is no man that hath forsaken houle, &c. 312.468

10 Suffer the young children to come vnto me,and forbid them not, &c. 1014

11 Whatsoeuer ye desire when ye pray,beleeue that ye shall haue it,&c 922

11 And when ye stande praying, forgiue if ye haue ought against,&c. 924

13 They shall deliuer you vppe to councels,and in their Synagogues, they shall scourge you,&c. 293.294

14 The poore shal ye haue alwayes with you, but me alwayes ye shall not haue,&c. 692

16 Goe ye into all the worlde,and preach the Gospel vnto euerie creature, &c. 644.905.963.968.973. 978.1053

16 He is not here,he is risen,&c. 697.1091

16 He appeared vnto them as they sate together, and reproued them, &c. 902

26 And he tooke the cup,and when he had giuen thankes, he gaue to them,&c. 984

Out of the Gospell after Saint Luke.

1 OF the Conception of Christe, &c. 62.683

1 The holie Ghost shall come vppe thee, and the power of the highest shall ouershadowe thee,&c. 618

That holie thing which shall be borne, shall bee called the sonne of God,&c. 692

1 Anna the daughter of Phanuel departed not from the temple, but night,&c. 926

1 He shall goe before the Lorde, with the spirite and power of Elias,&c. 871

1 And therefore God shal giue vnto him the seate of his father Dauid,&c. 681

1 And whence commeth this to me, that the mother of my Lorde should come vnto me? &c. 682

1 Blessed be the Lorde God of Israel, for he hath visited his people,&c. 717

1 That we being deliuered out of the handes of our enimies, might serue him,&c. 444.591

1 With God shall no word be impossible,&c. 1

2 The manner of Christe his Natiuitie and byrth,&c. 63

2 Feare not, for beholde, I bring you good tydinges of great ioye, that shall be,&c. 526

2 Glorie be to God on highe, and in earth peace,and among men good will,&c. 740

3 The Publicanes also came to John,that they might be baptised of him,&c. 276

4 Christe entring into the Synagogue at Nazareth stode vppe to reade,&c. 85

2 Studie to shewe thy selfe approued vnto God, A worke-man not to be ashamed, &c. 908
2 Remember that Jesus Christ of the sede of Dauid was raised, &c. 294
2 It is a faithfull saying. For if we be dead with him, we shal also liue, &c. 469
3 All Scripture giuen by inspiration of God, is profitable to teache, &c. 17. 542
4 Paul could not deale against diseases as hee would: example of Trophimo: whome hee left sicke at Miletum, &c. 838
4 Be thou vnto them that beleeue, an ensample in word, in conuersatiō &c. 901
4 The time shall come þ they shall not abide to heare sound doctrine, &c 324
4 I charge thee therefore before GOD and before the Lord Jesus Christ. &c. 908
4 Till I come giue attendaunce to reading, to exhortation and doctrine &c. 911
4 I haue fought a good fight, I haue fulfilled my course, I haue kept the faith, &c. 468.

¶ Out of the Epistle of S. Paule to Titus.

1 REbuke them sharpely þ they may be sound in the faith, &c. 109.
1 For this cause I left thee in Creta that thou shouldest ordeine. &c. 894.895
1 Who can denie that to the cleane all thinges are cleane, &c. 226
1 That the mouthes of vaine talkers, stirrers of minds must be, &c. 908
1 In words they confesse that they knowe God, but in their deeds they denie him, &c. 570
2 Exhort seruants to be obedient vnto their owne maisters, and to please, &c. 273
2 Speake to the elder women that they may teach honest thinges, &c. 225
2 The grace of God that bringeth saluation hath appeared, &c 61.546
3 God according to his mercie hath saued vs by the fountaine of regeneration, &c. 629.973.1064
3 Warne them to be subiect to rule and power, and to obey magistrates &c. 170
3 Touching an heretique, obiections made out of S. Paule. &c. 203
3 Bring diligently Zenas the lawyer and Apollo, vpon their way, that they may want nothing &c. 1115

¶ Out of the Epistle of S. Paule to the Hebrues.

1 GOd in times past, at sundrie times, and in diuers maners spake vnto, &c. 527
1 Are they not all ministring spirits, &c. 714.732
1 God by his sonn hath made the worlds, and both rule and vpphold them with the word of his power, &c. 638
2 For as much then as þ children are partakers of flesh and blood, he also himselfe likewise toke part with them, &c. 448.691
2 Thou madest him litle inferiour to the angels, &c. 696
2 It became him in all thinges to be made like vnto his brethren, &c. 61.687
2 He doeth no where take on him the Angels, but the sed of Abraham &c. 63.687.691
3 Exhort yee one another daily, while it is called to day, least any of you be hardened, &c 710
4 To vs was the Gospel preached, as wel as vnto them: but the word, &c. 983.1026
5 No man taketh the honour to himselfe, but hee that is called of God, as was Aaron, &c. 704.893
5 In the dayes of his flesh, when he did offer vp prayers & supplications, with strong crying and teares, &c. 707
6 It cannot bee that they whiche were once illuminated, if they fall away, &c. 27.518
6 Men verily sweare by the greater, and an oath for cōfirmation, &c. 132
7 Christ euer liueth, to make intercession for vs &c. 662
7 And amonge them many were made priestes, because they were not suffered to endure by reason of death &c. 707
7 Christ, for that he endureth for euer, hath an euerlasting priesthode &c. 663
7 Our high priest had no nede, as those high priestes had, first to, &c. 373
7 The forerunner is for vs entred into heauen, after the order of Melchisedech made a priest for euer, &c. 704
8 Because I will be merciful to their vnrighteousnesses, and I will no more, &c. 438
8 Christ were no priest, if he were on earth, &c. 706
9 Christ entred not into þ Tabernacle made with hands, but into the very, &c. 373.708
9 If the ashes of a younge cow sprinkled, doeth sanctifie them, &c. 377.
9 Christ appeared once before the end of the world, to put away sinne by offering vp himselfe, &c. 1094
10 Euery priest appeareth daily ministring and oftentimes offereth one maner of offering, &c. 708
10 Christ being one onely sacrifice offered vp for sinn, sitteth for euer at the right hand of GOD, &c. 569. 1069
10 Ye haue nede of patience, that after ye haue done the will of God, &c. 469
10 If we sinne willingly, after we haue receiued the knowledge of the truth, &c. 518
10 Cast not away your confidence, which hath great recompence of reward, &c. 304
11 Whosoeuer will come to God must beleeue, &c. 1099
11 And all these holy fathers, hauing through hope obteined good report, &c. 433
11 They wandered about in sheepe skinnes, and goate skinnes, being, &c. 312
11 Faith is the substance of things hoped for, the euidence of thinges, &c. 30
11 These through faith did subdue kingdomes, wrought righteousnes, &c. 150
12 Ye are come into the citie of the liuing God, the heauenly Hierusalem, and to an innumerable companie of Angels, &c. 737
12 God speaketh to you, as to his sonnes: My sonne despise not thou the chastening of, &c. 307
12 The fathers of your flesh, did for a fewe dayes, chasten you after their owne, &c. 310
12 Ye came not vnto Mount Sina, to a fire, to a whirlewinde, a storme &c. 814
13 To doe good, and to distribute forgett not: for with such sacrifice God is pleased, &c. 1125
13 By Christ we offer the sacrifice of praise alwayes vnto God, that is, the fruite of lippes whiche confesse his name, &c. 659. 710. 952
13 He suffered without the gate, and offered himselfe a liuely and most holy sacrifice, &c. 706
13 Be mindefull of them that are in bonds, as bound with them, &c. 97
13 Wedlock is honourable among all, and the bedd vndefiled, &c. 223. 226.1132
13 Obey them that haue the rule ouer you, and giue place vnto them, &c. 154
13 The bodies of those beastes, whose bloud is brought into the holy place, &c. 374

¶ Out of the Epistle of S. Iames.

1 If any of you lacke wisedome, let him aske of God &c. 26.304

1 Euery good gyuing & euery perfect gift, &c. 918
1 Let no mã say when he is tempted he is tempted of God, &c. 485
1 For when he is tried, he shall receiue the crowne of life, &c. 949
1 Let euery man be swift to heare, slowe to speake, &c. 238
1 Youre religion and vndefiled before God & the father, &c. 475.668.
2 Abraham was not iustified by faith onely, &c. 465
2 Seest thou how faith was made perfect by workes, &c. 461
2 Let him aske in faith nothing wauering, &c. 922
2 Abraham and we are iustified by workes, &c. 28
2 If a brother or sister be naked & destitute of daily foode, &c. 97
3 Touching the properties of the tongue, &c. 238
3 For the tongue is a litle member and boasteth great things, &c. 319
4 Ye aske and receiue not, because ye aske amisse, &c. 918
4 There is one law giuer which is able to saue and to destroy, &c. 905
5 Behold the hyre of labourers, whiche haue reaped downe your fields, &c. 272
5 How the faithful should behaue themselues towards, &c. 1080
5 Confesse your sinnes one to another, and pray one for another, that ye may be healed, &c. 574.580
5 Ye haue liued in pleasure vppon earth and beene wanton, &c. 299. 300.509.
5 If any be sicke amonge you, let him send for the elders, &c. 1139

¶ Out of the first Epistle of S. Peter.

1 YE are redemed, not with gold and siluer, &c. 60.770
1 We are borne a newe, not of corruptible seed, &c 21.827
1 The prophets did search at what moment or minute of time, the spirite, &c. 363
1 Hope perfectly in ỳ grace which is brought vnto you, &c. 305
2 Feare God honour ỳ king, 151.
2 Christ his owne selfe bare our sinnes in his body vpon the, &c. 563
2 Ye are a chosen generation, a roy all priesthood, &c. 1106
2 Christians are called priests. 879
2 As free, and not as hauing the libertie for a cloake of maliciousnesse, &c. 448
2 The foundation of the church is Christ, &c. 861
2 Submit your selues to all manner ordinance of man, &c. 107
3 The eyes of the Lord are vppon the iust, &c. 521
3 Touching the manner and ordering of womens apparel, &c. 239
3 That the Lord were in the spirit and preached vnto the spirits, &c. 66
3 Baptisme saueth vs, not the putting away of the filth of the flesh, &c. 983. 989
4 Dearely beloued, thinche it not straunge, that ye are tryed with fire, &c. 294
4 See that none of you be punished as a murtherer, &c 296
4 As euery man hath receiued the gift, euen so minister ỳ same, &c. 905
4 The Gospell was preached also to the dead, &c. 765
4 Charitie couereth the multitude of sinnes &c 584
4 The time is, that iudgment must begin at the house of God, &c. 298
5 Be sober and watch, for your aduersarie the diuel, &c. 749. 751
5 The elders that are among you, I beseech, &c. 867

¶ Out of the second Epistle of S. Peter.

1 THe prophecie came not in old time by ỳ will, &c. 10. 26. 717.
1 No prophecie in the scripture is of any priuate interpretation. 907
2 God spared not the angels whiche sinned, &c. 745
2 The Lord knoweth how to deliuer his from temptation, &c. 174
2 There were false prophetes among the people, euen as, &c. 587
2 These are weils without water, &c. 449
3 In the Epistles of Paule many thinges are hard to be vnderstood, &c. 23. 24

¶ Out of the Epistle of S. Iude.

THe Angels which kept not their first estate, &c. 745
Iude saith that the Angel fought vp Sathan the diuel, &c. 747

¶ Out of the first Epistle of S. Iohn.

1 THat which we haue seene and heard we declare vnto you 81
1 The bloud of Iesus Christ cleanseth vs from euery sinne, &c. 82. 552
2 If we say we haue no sinne, we deceiue, &c. 401. 496. 917
2 They went out from vs, but they were none of vs, &c. 604. 819. 820.
2 Annoynting & annoynted, &c. 180
2 And the annoynting whiche ye haue receiued of him, &c. 707. 726
2 By this we know that he dwelleth in vs by the spirit that he gaue, &c. 825
2 My babes, these thinges write I vnto you, &c. 664
2 If any man loue the world, the loue of the father is not in him, &c. 482. 483
2 Who is a lyar, but hee that denieth that Iesus is Christ, &c. 629
3 Now are we the sonnes of god, and yet it doth not appeare, &c. 727
3 We knowe that when he appeareth, we shal be like vnto him. 601
3 If we receiue ỳ witnesse of men, &c. 550
3 Who so hath this worlds good & seeth his brother haue, &c. 289. 1124
3 He that committeth sinne, is of the diuel, &c. 485
3 My babes, let vs not loue in word nor in tongue, but in deede. 96.
4 Beleeue not euery spirite, but try the spirites, &c. 715. 839
4 Whosoeuer confesseth that Iesus is the sonne of God, &c. 463. 825
4 Euery one that loueth him that begat, &c. 55. 826
4 By this we know his loue, because he gaue his life, &c. 150. 825
4 Euery spirite that confesseth that Iesus Christ is come in the flesh, is of God, &c. 688
4 Litle children, ye are of God, and haue ouercome in you, &c. 727
4 God is loue, & he that dwelleth in loue dwelleth in God &c. 825
5 If any man se his brother sinne a sinne which is vnto death, &c. 519
5 He that beleeueth not God, maketh him a lyar, &c. 48
5 For all that is borne of God, ouercommeth the world, &c. 54. 709
5 This is the loue of God that we kepe his commaundements. 409
5 And this is the confidence ỳ we haue in him, that if we aske, &c. 54

¶ Out of the Apocalypse of S. Iohn.

1 FEare not, I am the first and the last, &c. 836
1 I am Alpha and Omega, the beginning and the end, &c. 608
1 Iesus Christ, prince of the kings of the earth, loued vs, &c. 708
1 Iohn was banished into ỳ Ile of Pathmos, &c. 873
2 Remember from whence thou art fallen, &c. 593
2 To him that ouercometh I will giue to eate, &c. 863
3 These thinges saith he that is holy and true, &c. 836
4 And I saw another angel flying through ỳ middest of heauen, &c. 653
6 Howe long tarriest thou Lord, which art holy & true, &c. 757. 766
7 After this I sawe, and behold a great compenie, &c. 813
14 And I heard a voyce from heauen, saying vnto me, Write, Blessed are the dead, &c. 780
17 Great Babylon the mother of whoredomes, &c. 869
18 Go out of her my people, &c 859
19 And I fell downe before ỳ feete of the angel, to worship him, &c 653
21 The feerefull, and vnbeleeuing, and the abhominable, and murtherers, &c. 655
22 And after I had heard and seene I fell downe to worship, &c. 653
22 See thou do it not, for I am thy fellow seruaunt, &c. 743. 842. 890

The third and laſt table conteyning a ſhort ſumme of ſuch words or names and matters as are mentioned in this booke,

A.

Apon a type or figure of Chriſt. 332
Aaron his rod. 332
Abraham how he is iuſtified. 387.554
Abia beſieging the word of the Lord, ouercommeth 5000000. men of the tribe of Iſrael. 253
Abigei what they are. 279
Abiogation of the Lawe 409
Abiogation of the Iudiciall lawes. 427
Abortion, what it is. 443
Abuſe of Chriſtian libertie. 449
Abſolom. 523
Abuſe of the Church goods. 1128
Achaz. 254
Accuſations falſe and wrongfull. 320
Accuſations that be iuſt. 322
Actuall ſinne, and the cauſe therof. 505
Adam and Hieruſalem. 649
Adoration 651
Admonition before puniſhmēt. 202
Adulterie ſpoken againſt. 231
Adulterie and fornication. 863
Adulterie pardoned by Chriſt. 234
Adulterie what thinges are in it forbidden. 234
Arian heretiques condemned. 775
Affinitie that the word of God hath with ſacraments. 291.892
Affections. 291 293. 298 299 307. 310. 311. 312. 313 316.
Altar. 348
Altar or table of the Lord. 1070
All thinges, of God, by God, and in God. 494
Amalias 254
Amnon the king rebelling againſt the word of God after two yeares inſolumate reigne, was murthered of his owne houſehold ſeruants. 255
Ambition worketh by priuate gifts 278
Anabaptiſtes and Mouriours the meſſengers of Satyan. 569
Angel and Angels. 732. 733. 734. 735. &c. vlq; 745.
Anthropomorphites. 118. 613
Antiochus Epiphanes. 511
Anthemius. 892
Annoynting or annoyling. 1236
Apoſtles of Chriſt. 11
Apoſtles how they bynde and loſe. 903
Apoſtles what they be. 877
Apoſtles ſpirite tryall. 1055
Apoſtles authoritie very great. 12
Apoſtles Creede. 55
Apoſtles receiue wages 1121
Application of ſcripture neceſſarie. 903
Appeale. 392
Appearing of ſpirits. 392
Article of the Chriſtian faith 55
2 Article. 59
3 Article. 60
4 Article. 63
5 Article. 67
6 Article. 69
7 Article. 74
8 Article. 78
9 Article. 78
10 Article. 81
11 Article. 84
12 Article. 90
Ariſtocracie. 169
Arche. 345. 346. 996.
Aſſemblie. 1084
Aſſemblies that be holy. 915. 916
Aſcention of Chriſt. 69
Aſturia. 235
Aſia. 253
Aſcend into heauen. 1088
Auncient lawes. 387
Authoritie of the Apoſtles very great. 12
Authoritie of fathers. 393
Auenyment taken by the magiſtrate 196
Auguſtines opinion of the right hand of the father. 73
Auguſtines diuiſion of ſignes. 935
Auguſtines ſentence touching merites of Saintes. 494
Auricular confeſſion. 577. 578 581
Authoritie of paſtours. 912
Authour of Sacraments God himſelfe. 961
Auncient expoſition of the words of the Supper; This is my bodie. 1086

B.

Backbiting, pernicious. 323
Bargaining, buying, & ſelling. 287
Baptiſme. 989. 1005. 1013. 1027. 1031. 1033. 1050. 1055. 1060. 1061. 1062.
Baptiſing with water vnconſecrated. 1039. 1040.
Baptiſter. 1042
Baptiſed. 824. 1055. 1060
Baſtards. 395
Baudes and Curtiſans haue benefices at Rome. 900
Belongeth to vs to knowe what was written to the in old time. 15
Beleeue in the ſonne of God. 59
Beleefe of ours the ſecond Article therof. 58
Beleefe in the church forbidden. 78
Bed in wedlocke ought to be vndefiled. 226
Benefites of God are to be acknowledged. 952
Beginning of ſinne againſt the holy Ghoſt. 517
Beginning of the miniſterie, from whome, and the worthineſſe therof. 875
Behauiour of the godly in their calamities. 300
Bearing witneſſe. 319
Birth of Chriſt. 63
Biſhops. 878. 905.
Blaſpemie. 516. 517
Bleſſing and thankeſgiuing. 977
Blood and ſtrangled forbidden by the apoſtles. 421
Body of Chriſt. 689
Body glorious. 87. 88
Body naturall & body ſpirituall. 89
Bodies of the wicked riſe againe. 89
Bonauentures opinion of grace. 1003
Bondage. 395. 441. 442
Both kindes in the ſupper giuen & receiued. 1066
Bow downe to images what it is. 122
Bread among the Hebrues what it ſignifyeth. 947
Bread and wine remaine in their ſubſtance after conſecration. 984
Bread and wine are ſo called after conſecration. 985
Breaking of bread. 1063
Buriall of Chriſt. 65
Buying and ſelling, &c. 394

C.

Catalogue of the bookes of the diuine Scripture. 12
Cauſe of Chriſtes incarnation. 69
Calling to the miniſterie. 891. 893
Catechyſing. 907.
Calamities. 291. 293
Candleſticke golden. 347
Carnall and fleſhly people. 404
Care of the bodie 448
Cauills of thoſe that attribute iuſtification to workes. 458
Cauſe of ſinne and euill. 483
Catholique church what it is. 79. 813
Carnall bondage and ſeruile. 991
Carthage counſell for examining of biſhops. 895
Celebration of the ſupper, &c. 1072
Ceremonies. 229. 328 329. 330. 364. 413. 415. 424. 1033. 1034.
Confeſſion of true religion. 366
Charitie. 92. 98
Chriſte as yet executeth all the dueties of a prieſt in the church. 872
Chriſt what he receyueth to himſelfe from his miniſterie and apoſtles. 872
Chriſt is the naturall ſonne of God 883
Chriſt receyueth both natures vnconfounded together. 691
Chriſt in one perſon receyueth vndiuided 694
Chriſt is king of all. 698
Chriſt is a Monarch. 698
Chriſt is come to debate with Pilate of his kingdome. 709
Chriſt called the onely ſonne. 59
Chriſt how he reigneth on earth in his kingdome. 700
Chriſt Ieſus the high prieſt 704
Chriſt is annointed but with inuiſible oile. 705

Christ doth the office of a priest that is, teacheth, maketh intercession, blesseth, sacrificeth, and sanctifieth 705
Christe his priesthood. 706
Christians are kinges and priests. 709
Christ compared with Adam. 49
Christ died not in vaine. 50
Christ by interpretation annoynted 60
Christ is our Lord. 60
Christs conception and the maner thereof. 62
Christes conception pure. 63
Christ suffered vnder Pontius Pilate. 64
Christ a Iudge. 74
Christ conueyeth himselfe awaye, when ye people would haue made him a king. 218
Christians haue nothyng to doe wt the prophane Philosophie of the Scothes. 301
Christ cõmaundeth vs to beare his crosse. 309
Christ and Paule examples to vs. 314
Christ is the rock, not Christ signifieth the rocke. 991
Christ the first begotten. 331
Christ and his Apostles instituted scholes. 1115
Christ hath taken all burthens frõ our shoulders. 437
Christ fulfilled the lawe, and is the perfectnes of the faithfull. 407
Christ alone is our life and saluation. 543
Christ deserueth fully worthe our saluation. 544
Christ is receiued by faith and not by workes. 548
Christ how he preached the Gospel. 548.661.862.
Church, Churches, and Cõgregation. &c. 667.812.813.815.816.820.821.827.831.832.833.852.860.861.863.864.866.867.868.1118 1127
Circumcision. 355.357.358.359.360.361.
Citie and temple of Hierusalem destroyed. 413
Clearkes what they were sometime. 883
Cõmunicating of properties. 696
Counsell of the priestes forsaken by king Joas, & what followed. 254
Conscience at quiet & peace before God is ye worke of the holy ghost. 723.
Constancie of the Apostles. 723
Consecrating of pastours begun wt fasting and prayer. 897
Concupiscence. 1028.949
Consubstantiall and coeternall 59
Communion of saincts. 80
Confession and acknowledging of sinnes. 81
Confession of true religion. 366
Conscience 109
1 Commaundement. 112.113
2 Commaundement. 116
3 Commaundement. 126
4 Commaundement. 136
5 Commaundement. 144
6 Commaundement. 163
7 Commaundement. 222
8 Commaundement. 259
9 Commaundement. 318
10 Commaundement. 318
Commaundementes of the Lorde their order. 136
Conjurers and witches. 116
Countrie natiue. 145.151
Correction. 161
Cockering of children. 262
Consecrating of magistrates. 177
Constantine the great. 181
Common in goods in the Apostles time &c. 161
Common weale deuised. 216
Communion. 1063
Common cost or treasure. 221
Continencie. 237.238.239.240
Consolations generall against afflictions and troubles. 306
Couetyng. 324
Couet what it is not that we must not. 325
Congregation or assembly. 335
Constancie of certeine holie men abstayning from thinges vnclean. 383
Couenant or new people, all thinges therein are more euident than in the olde couenaunt or testament. 436
Corruption of owre owne nature, what and how great. 499
Controuersie betweene Augustine & Pelagius, touching the Grace of God. 531
Conuersion to God, 562
Confession. 570. 571. 572. 573. 574 600.
Consecration of breade and wine. 168
Counsels, of what sorte they haue bene in these latter ages. 600
Consultation. 574
Continual succession of bishops. 828
Communion with Christe and the Church. 1021
Consecration or blessing, chaungeth not the nature of thinges. 796
Cossel of Mice touching baptisme. 1005
Counsel of Later. in what yere. 986
Comforte for afflicted consciences. 1110
Corruption of scholes. 1116
Creation of the world. 5.637
Creede of the Apostles. 55.56
Creatures cleane and vnclean. 382
Curious questioning of God forbidden. 605
Cyprian expoundeth the ninth Article. 78
Cyprian his errour touching Baptisme. 1031

D.

Dagon. 117
Dangerous to speake against Iupiter. 170
Damage. 270.275.396.
Dauids aduulterie. 233
Dauid his opinion of Iustification. 555
Dauid cõplaineth of his forced absence from ye holy assemblies. 916
Decent lineall of Messias. 6
Death of the crosse reprochful. 64
Death of Christ fruitfull. 64
Descension of Christ into hell. 65
Democratie. 170
Deuises of newe fangled worshippes are cursed of God. 185
Deliuerance by Gods goodnes. 293
Denial of Gods truth in persecution, is no way to help our goods. 372
Decree of the synode holden at Ierusalem. 422
Deliuerer of vs, who he is. 448
Definition of sinne. 498
Death of godly men is precious, & therefore to be construed to the best. 511
Definition of the Gospel. 526
Departure from the Romishe churche. 849.851.853
Deacons what is their office. 879
Deprauation, is the blotting out of the Image of God in vs. 500
Demonstration of the figuratiue wordes, This is my body, &c, in the Lordes supper. 1087
Destinie. 420
Discretion and clemencie of the iudge. 193
Dicing and carding. 474
Discommodities that the saintes do suffer, are recompenced wt greater commodities. 311
Disinheriting. 395
Dinocement. 334.1113
Diuision of goods. 356
Difference of the olde and newe testament, and people. 415
Differences of sinne. 488
Difference betweene Pœna and Culpa peccati. 581
Disagreeing places of Scripture wordes reconciled. 495
Dionysius of ye names of God. 615
Dignities & prerogatiue of bishops increased. 811
Duel and duels. 475.744.746.747.
Difference to be made of the Lordes body. 1107
Discipline of the Nazarites. 318
Discipline in scholes. 1116
Discipline and correction of ministers. 1115
Doctrine of Christe, the chiefe contents thereof. 5
Doctours opinion of iustification by fayth. 466
Doctrine Catholique of originall sinne. 488
Doctours and fathers of the church confesse with one assent originall sinne.

sinne. 67
Doctrine of fre iustification without workes, why it is to be kept incorrupted in the Churche of Christe. 557
Doctrine of heritie is needefull to repentaunce. 563
Doctrine of Chrysostome touching confession. 576
Doctrine touching the Trinitie is most certeine. 631
Doctrine of the auncient Church of Rome. 830
Doctours or teachers. 878
Donation of Constantine. 888
Doctrine when it is to be teached. 904
Doctrine priuat and publique. 907
Doctrine for the life sake not to be receiued. 9.12.17
Doubting in two sortes. 34
Drunkennesse. 440
Drunken or made dronke, in the scriptures is sometime taken for made merrie. 285
Duetie of parentes to their children. 158
Duetie of children. 162
Duetie of a good pastour. 906

E.

Ease and rest vpon the Sabbaoth, what it signifieth. 138
Eating of bloud and strangled forbidden. 385
Ecclesiasticall priuileges. 183
Ecclesiasticall power in what pointes it consisteth. 837
Ecclesiasticall matters of diuers sortes, to be disposed by the church. 839
Ecclesiasticall goods. 1118
Election of magistrates. 175
Elders, wherof they haue their name. 878
Emperours lawe for the keping of the sabbaoth. 143
End of the ministerie, wherfore instituted. 875
End of prayer what. 819
End of the institution of sacraments 983
Endes of the Lords supper. 1083
Ephod. 333
Ephesius, the twelue men therof not rebaptised. 1059
Equinoctiall. 363
Equalitie betweene bishops and elders. 880
Errour grosse of the Patrisi-passians. 624
Errour in the Apostolique church. 1001
Essence of God one, hath a distinction of persons. 624
Essence of substance. 626
Ethnickes sentences of God are in some place maymed. 104
Euil in two significations. 494
Euangelistes what they are. 878
Euill spirites. 744.878
Euil life of the minister scandalous and offensiue. 912
Examples of true faith. 36
Examples of warre & of captaines, out of the Scriptures. 215
Examples of gods deliuerance. 309
Examples of afflictions in the patriarches. 313
Examples of afflictions of the old Church. 314
Examples of God iustly punishing. 521
Examination of bishops to be elected. 895
Exercises of a bishop or pastour. 911.
Exercises of repentance outwardly. 595
Exhomologesis, what it is. 575
Exhortation to liue. 99
Expositions of the Scriptures, &c. 27.28.
Exposition auncient of the wordes of the Lords Supper. 1086
Ezekias commended of GOD and prospered for breaking Images downe. 254

F.

Father, what he first taught. 5
Faith. 4.6. 8.30.31.33.35. 37. 38. 40.41. 42.43.48. 52.53.54.203. 204.&c.
Face of God. 91
Fasting. 242.243 244.245 351.
False doctrine concerning riches & rich men condemned. 263
Fathers and we are all one church of one and the same Testament. 429
Fathers and we haue all one faith. 429. One spirite. 430. One hope & heritage. 431. One manner of inuocation. 434
Falling awaye from religion of diuers sortes. 859
False Christians. 712
False counsellers vnworthie of the name. 254
Fall of Angels from heauen. 745
Feast of the 7. moneth, or Tabernacle. 353
Feast of trompets. 353
Feast of clensing. 353
Feast of attonement, is the time of preaching the grace of God. 376
Feare of God. 564.565
Feare in Gods cause is to be excluded. 890
Flaterie. 323
Flatterers. 890
Finall impenitencie. 519
Fighting in defence of thy countrie, 149
Flesh and bloud shall not be in heauen. 89
Flesh taken in the scripture for the old man. 588
Flesh profiteth nothing. 1101
Forme of the Lords Supper. 1068
Formes and wayes of knowing God. 607
Forgiuenes of sinnes. 82
Fornication. 234
Frendship to be preserued. 102
Fredome that we haue by Christ. 443.445.446.
Free. 444
Freemen of Christe abuse not their libertie. 445
Fruits that become repentance 593
Fulgentius. 74
Furniture of them that would haue accesse to God. 922

G.

Gardians or ouerseers of fatherlesse children. 145
Garment to be worne at the Lordes supper. 1071
Gentiles. 102.104.105.106.148.
Gesture in prayer. 928
Gestures at the Lords supper. 1071
Gospel. 326.527.526.528.558.530 547.1010.
Gifts of the holy Ghost. 729
Gifts of the new testament. 438
GOD. 481
God being good, created all thinges good. 481
God is said to make men blinde. 492
God is said to harde, in what sense. 492
God sometimes afflicteth them, whose sinnes hee hath forgiuen. 584.
God gouernour of all things. 637
God is one in substance, and three in persons. 56
God a father. 57
God the maker of heauen and earth 58
God almightie. 57
Gods sonne. 59
God alone forgiueth sinnes. 83
God alone to be loued. 94
God will not be likened to any thing, 118
God a rewarder of his true worshippers. 125
God is all in all to his confederats 357
God did forbeare the fall of man. 488
God doth punish sinners iustly. 520
God exhibiteth grace by & in Christ 532
God shadowed in billons. 616
God giueth his gifts freely. 616
God sheweth himselfe to Moses. 617
God what he is. 618
God doeth euidently open himselfe in Christ. 618
God is knowen by his workes. 620
God is shadowed to vs by comparisons. 622

God

God is one in essence or being. 823
Gods good will learned by his prouidence.
God draweth by meanes those that are predestinated to life. 645
God onely alone is to be worshipped. 656
God only to be serued. 671
God hath his church. 855
God present in the ministerie to the worlds end. 919
God is moued with the prayers of the faythfull.
God decreeth to heare our petitions. 919
Godhead and manhode of Christe vnited. 691
Godlinesse. 18.43
Goods of the church. 156
Goods of other men ought not to remaine in thy possession. 280
Goods serue to supplye our necessitie. 283
Goodes muste serue to relieue the poore. 288
God to whom it must be done. 289
God how we ought to do it. 290
God workes. 515.457
Godly men falsly charged to frustrate the sacramentes. 1008
Gouernours of scholes. 1114
Grace. 529.530. 531. 360.1000. 1003.1006.
Gratian Emperour. 181
Gustrinesse, punishment therof. 397

H.

Hallowed be thy name, expounded. 943
Herode and Antiochus eaten of wormes aliue. 218
Heretikes and false prophets. 397
Head of the church. 864
Heauen, the seate, throne, or pallace of our king.
Historie of the Lordes tabernacle. 342.343
Historie of Anabaptisme. 1057
Howholders his charge or office. 138 141.
Honour. 146.147.149.151.153.154. 155.
Honestie. 226
Hospitalitie. 286
Hope of the faithfull vpholdeth Christian patience 304
Hope 503. Holy day. 350
Holy things. 391
Holocaustum the burnt offring. 368
How God worketh men ouer to a reprobate mynde or sense. 491
Howe God is able to do euill. 493
How Christ is receyued. 547
Howe often the Lordes supper is to be celebrated. 1016
Holinesse that is perfect whence it proceedeth. 813
Holy church, how to be vnderstanded. 814
Holy time. 1129
Holy buildinges. 1126
Holy instruments. 1127
Holy Ghoste. 715.716.718.719. 722.
Holy Ghost is called a comforter. 723.724.
Holie Ghoste compared to water, fire, winde, a done. 725.1016
Houres Canonicall. 936
Howe Christ hath giuen his flesche to be meate. 1098
Howe Christes bodie is eaten, and his bloud drunken. 1098
Howe the vnbelieuers are made guiltie of Christes body & bloud. 1104
How we should prepare our selues to the Lords supper. 1109
Humanitie of Christ. 687
Humbling and acknowledging of sinnes. 564
Hurt of all kyndes and sortes forbidden. 166
Hirelings wages. 397
Hire is due, but Heritage procedeth of the parents good will. 469
Hypocrites, how they are or may be counted of in the churche of God. 817

I.

Iacob. 4
Iames defended. 426
Iames no patrone of auricular confession. 580
Iools teach not. 122.266
Idolatrie. 392
Idlenesse condemned. 266
Iesus, the name of the onely begotten sonne. 60
Iesus is Christ the looked for Messias. 537
Iewes denie that Christe is come, or that Iesus is Christ. 540
Images. 117.120.121.122
Image of patience. 303.
Image of God. 614. 489
Image of the diuell. 560
Imperiall lawe against the Anabaptistes. 1058
Impenitents are vnhappie. 597
Incest. 236
Infelicitie of the vngodly. 299
Institution of a king and of princes 390
Inheritaunce. 393
Incarnation of Christ. 687
Indulgences. 585
Infants not beleeuing, are baptised. 1014
Infantes departing without baptisme are saued. 1044
Infantes confessing or beleeuing. 1052
Infants vnderstande not the mysterie of baptisme. 1054
Infants baptised from the time of the Apostles, 1057
Intercessour. 660
Intercession of Christ. 665
Inuocation. 185.586.656
Inward markes of the church. 824
Interpreting to whome it pertey-
neth. 907
Interpreter or teacher what he must not serue. 908
Institution of baptisme by whome 1033
Institution of sacraments. 965
Ioas. 254
Iosaphat. 253
Ioram. 253
Iotham. 254
Iosias. 255
Ioiada. 254
Iudas was present at the Lordes Supper. 1103
Iustification. 44.52.457
Iustise. 45.1006
Iustified. 49.50.51.406.532
Iudge, Iudgement, and to Iudge. 74. 191. 192. 193. 194. 295. 388. 389.
Iudiciall lawes. 389.397
Iubilie Romishe. 417
Iustinian Emperour. 119

K.

Kaliah the grandfather of Moses. 4
Keyes of the kingdome of heauen. 558
Keyes of the church. 901
Keyes are the ministerie of preaching the Gospell 902.903
Kinsmen and Cousens. 146
Killing and to kill. 166.175.198
Kindes of Bishops. 885
Kindes of prayer. 914
Kindes of punishment. 399
Kings & Kingdomes. 218.252.256 257.390. 699.700.701.702.703 944

L.

Labour commended. 266
Lambe a type of Christ, &c. 365
Lawe and Lawes, &c. 100.101. 102 303.107.108.109. 110.166.186. 188.189.190.400.403.404 405 408.409.411.446.447.448. 578
Lauer of brasse. 349
Legion of Thunder. 215
League. 6.355.356.331.357.
Learners two sortes in the church. 907
Leuites. 331.332
Libertie of Christians, or Christian Libertie. 408.440.443.448 531
Light clearest of the first worlde were nine men. 3
Lie, Lying, and kinds of Lyes. 320
Licentiousnesse. 449
Life eternall, and the day of iudgement. 6
Life euerlasting. 90
Life promised to them that kepe the lawe. 401
Likenesse and difference of the olde and newe testament and people 428
Loue and Charitie. 92.93.95
The Lorde hath not burthened his
Churche

Church with infinite lawes. 1112
Lords prayer expounded. 941

M.

Maiestie and dignitie of the moral lawe 112
Magistrats or rulers. 145.168.169 170.171.172.175.177.178.187 188.198.216
Magistracie what kindes. 169
Marriage and Married folke 222 227.
Marriage. 228.229.230.231.392
Martyrs. 724
Menalles. 255
Manner of ordeyning those that be called to the ministerie. 896
Manner of the auncient singing in the auncient church. 933
Manner of prayer. 938
Manner of Christes death. 64
Mans last day. 779
Man old and newe what it is. 588
Man convinced of sinne, &c. 326
Man, his power. 588
Man next or neare to vs our neighbour. 94
Marks belonging to the members of God. 822
Matrimonie, 227.230.1132
Mancipation. 395
Mammillion. 395
Mediatour. 61.920
Members of Sathan. 1024
Memoriall of the Lordes supper. 1063
Merites and rewardes of good workes. 497
Meteors. 641
Ministerie, Ministers, and Pastours of the churche. 146.872 875.876.895.900.912.111.983 870.872.1094
Moses and his lawe. 7.8.189.401 402.416
Morall lawe. 110
Monarchie. 196
Monks teach that sacraments giue grace. 997
Murther. 105.166.398
Midwiues, whether they may baptise. 1043
Mysterie of our redemption. 114
Of sprinckling water. 377. Of circumcision. 359. Of the Paschal Lambe. 362. Of the Trinitie. 630 632.634

N.

Nature. 100.107
Name and Names of God. 359 475.944.127.128.608
Name of Jesus Christ what it signifieth. 972
Names of Ecclesiastical functions unrechaungably vsed in the scripture. 880.711
Names giuen to ꝑ holy ghost. 725
Names giuen and taken in baptisme. 1018
Neighbour. 94.95.96.97
Newbyrth. 590.1048
Noe and Sem. 4
No man muste hasten his owne death. 512
No man liuing perfect and vnspotted. 401

O.

Obiection. 464.486.491.665.917 180.
Obedience. 208.220
Obstinate & stubborne persons. 451
Orthodox. 253
Operations of the holie Ghost. 727
Offence, Offences, and Offenders. 449.450.451.452
Operation of the diuel. 751.173
Opportunitie of prayer ministred of the spirit, in no wise to bee let passe. 929
Opinions of diuerse sorte concerning God. 605
Opinion of the Papistes touching transubstantiation confuted. 983
Opinion of bodily presence, confuted. 1084
Orders & offices, instituted of God in his church. 877

P.

Passion of Christ. 64
Parables. 1012
Patience. 303.304
Patience of the Saints. 303
Parish whereof it consisteth 815
Particular church. 815
Passeouer. 364.365.369 988
Pastorall office no Lordly dignitie. 867.897
Pastour and pastours and their office. 878.909.
Paschall. 321
Perillous for a subiect, to speake against his prince. 170
Persecutions of ꝑ church. 314
Peculatus. 278
Persecutors recompenced. 316
People carnall and fleshly. 397
People of god where they be 1050
People of the newe testament are after the name of Christe called Christians. 437.438
Pelagians. 1046
Peccata aliena, others sinnes. 510
Penurecost. 552
Penitents. 594.597
Performance of promises whē god deferreth it, then he stayeth vs in the Lords leasure. 906
Peter the chiefe of the Apostles in what sense. 887
Peter called Sathan. 748
Person of Christ not diuided. 696
Petitions accepted of god, by whō, and from whom. 910
Pharao his heart hardened. 493
Pietie ioyned in magistrates. 197
Plagium. 278.392
Place to worship God in, is free for euery man to chose where he liketh. 416
Pleasure, all sense and feeling therof is not forbidden. 284
Plagues of sinne. 520
Pledges and pawnes. 371
Place of celebration of the Lordes supper. 1060
Pleasures certeine graunted of god 238
Pluralities of benefices. 900
Power. 834.835.836.978.836.838 839.
Power of the diuell limited. 753
Pope not heade of the church. 865
Popes dying of the pocks, bewrayeth their chastitie. 318
Polygamie. 228
Popish orders refused & why. 898
Popish regular priestes. 084
Poly-histor. 10
Pope. 932.1123.
Preface of the Lords prayer. 941
1 Petition. 943
2 Petition. 944
3 Petition. 945
4 Petition. 947
5 Petition. 948
6 Petition. 949
7 Petition, &c. 950
Prayer and prayers. 665.910.914 916.917.918.623.924 925.926. 927.929.930.932.939.953.
Priesthood abrogated. 415
Promises touching Christ our saluiour. 532
Preaching of the first glad tydings. 533
Proues that there is a God. 605
Prouidence of God. 678.916
Predestination or Gods foreappointment. 642
Prophetical, apostolical, and orthodoxall church. 828
Primacie of ꝑ Romish church. 865
Prophets. 9.10.878
Priestes and Priesthood. 332. 333.334.335.336.338.346.
Prerogatiue of bishops. 881.
Princes. 182.254.700.890
Proceding of ꝑ holy ghost. 719.720
Preaching. 1020
Preachers called angels. 732
Procreation and bringing vppe of children. 225
Promises made to ꝑ afflicted. 308
Prodigalitie. 269.282
Promise & communion of the Lord witnessed to vs by breade & wine. 1083
Presence of christ in ꝑ supper. 1095
Punishment. 47.129.200.201.397 326.519.996.295.297.1108
Purgatorie. 770
Pythagoras. 103

R.

Rape. 235
Religion and Religions. 40.672
Resurrection. 67.84
Reward and punishment. 76.467. 468.470 655
Rebels. 152.397
Restitution. 208.281.282.396
Regeneration. 548.590
Repent and Repentance. 561.562 563.594.596.598.
Reformation in religion, o ght not to

to stay for a generall counsel. 599
Reformation of Churches to be made. 1125
Riſing out of frō ꝑ dead. 68.85.86
Right hand of God, what it ſignifieth. 72
Riches and Richmen. 264.282.283 286.909
Righteouſneſſe. 403.555
Rites and Ceremonies. 415.968
Riot. 269
Roboam. 253
Robberie and deceit. 274
Romanes. 654
Rome is not the church of god. 851
Rome is not ꝑ mother church. 969
Rule of Saint Auguſtine for figuratiue ſpeaches. 992

S.

Satisfaction for ſinnes. 47.84.583
Sanctum ſanctorum. 111
Sabbaoth. 14.136.137.139.141. 142.143.350.351.&c.
Sacrilege. 277.396
Sanctuarie. 166.398
Saints, Sanctification, and Sanctifie. 425..640.672.723.935.293 313.742.1030.
Sacrificing in high places what it is. 416
Saluation to the fathers. 432
Saluation preached in the Goſpell belongs to all. 545
Samſon. 381
Samuel. 778
Saturne. 611
Sathan. 748.749
Sacrament, Sacraments, Sacramentall ſignes, and Sacramentall ſpeaches. &c. 356.823.965. 966.968.959.969.970.979.986 989. 993. 994. 995. 997. 998. 1000.1008.1010.1011.1013.1015 1017. 1027.1028. 1029. 1063. 1082.
Sacrifice, Sacrifices, and Sacrificing. 337.378.369.371.376.775 767.416.658.988.1082.
Saule. 252
Scriptures. 13.23.26.28.250.603
Scholes. 184.1115.
Slaunderers and rebels. 398
Scelera & delicta. 509
Scaddai. 611
Schiſme and Schiſmatiques. 843 844.846.847.848.
Senatour Noble. 217
Seale of Gods grace. 1004
Seales wherevnto they ſerue. 1011
Serue and Seruice, &c. 122. 509 667.668.670.675.
Secular prieſtes. 884
Seuericie in Magiſtrates is not crueltie. 197
Sephora. 1044
Shew breade. 347
Sinne, Sinnes, and Sinners. 5.46 50.82.83.295.296.344 445.477 486. 509.507.508.513.516.518 522.567.917.
Simoniaches. 277
Singing in ꝑ church. 932. 933.535
Signe and Signes. 956.957.958 959.969.981.982.
Sitting of Chriſt at the right hande of God, what it ſignifieth. 71
Sodomie. 236
Souldiers. 214.215.960
Solomon and his temple. 253.344
Soule and Soules. 754.756.757 758.756.& vi; 781
Spirite. 921. 714. 722.728.779
Spirites good & bad. 732.733.734 735.736.737.738. 739.740.741 742.&c. vſque. 754.
Straunge Gods. 115
Stoyke 148. Stoikes. 301
Stipends aſſigned to ꝑ prieſts. 338
Studie of ꝑ church, and Students. 840.1123
Subiects. 219
Summe of the goſpel. 145
Superſtition. 673.516
Swearing and to Sweare. 130.131 132.
Sword. 196
Supper of the lord. 420.989. 1063 1065.1066. 1067. 1068. 1073. 1078.1079.
Symbole, 961. Synodes. 1130
Synagogue. 263.339.813
Synacts. 1019.1063

T

Tabernacle. 334.339.341. 862
Table of the Lord. 1063
Tables of Gods lawes. 111. 112
Tale carriers. 322
Teſtament. 49.463.1064
Teſtimonies. 106. 364. 443. 669. 764.
Teaching. 909.910
Temples of Chriſtians. 1126
Thankſgiuing. 951.652 653.1063.
Theft and deceipte. 106.270.395
Thuma and Thnupha. 378
Theodoſius Emperour. 181
Time holie. 417.349.1129
Torments nothing dismaye the Apoſtles. 723
Tongue. 319.1071
Toward what part of the world we muſt pray. 1127.
Traditions. 5.18.447
Treaſures heauenly, all giuen vs of God in Chriſt. 77
Tryall of our ſelues by afflictions. 294
Trinitie. 612.627.628.&c
True worſhip and adoration. 652
True religion. 672
True vnderſtanding of the Lordes wordes, This is my body. 1085
True eating of Chriſtes body. 1097
True end of ſcholes. 1117
Tyrannie. 169

V.

Valentinian Emperour. 181
Verbum what it is. 1
Vengeance taken of bloudy Rome 319
Vertues of the paſtour. 911
Veſtal virgines. 368
Veſſells belonging to the Lordes Supper. 1070
Vice is to be rebuked ſharply in ſeaſonably. 894
Vigilius. 74
Virgines and Virginitie. 1134
Vowes and vowed ſacrifices. 379 380.135.421.1137
Voluntarie ſinne. &c. 497.511
Vncleane things. 388
Vnitie ought to be kept. 849
Vnderſtanding. 585
Vncircumciſed ſoule. 1048
Vrim & Thummim. 334
Vſurie and Vſurers. 274.275.278

W.

Warre, Warres, and Warriours. 207.208.209.210.211, 212. 213. 214.215 &c. 399.
Wages of hirelings. 396
Water and the Word. 970
Wayes of eating the Lordes Supper. 1101
Weight and meaſure. 397
Wedlocke. 222. 223 &c. 227. 1133 1134
Wealth by inheritaunce. 264
Who elected to life. 641
Who an Heretique, & who a Schismatique. 850
Who to be baptiſed. 1050
Why God created mā ſo fraile. 487
Whoredome and adulterie. 395
Who do not rightly preach Chriſt 544
Why all men are not ſaued. 540
Widowes and Widowhode. 1134
Wiſedome of God. 619.965
Without the church no light or ſaluation. 843
Wicked are not partakers of the things ſignified in the Sacraments. 981
Witneſſe & Witneſſe-bearing. 352
Wife the arme of her huſband. 224
Witches and Sothſayers. 397
Woode, Woodes, and the Woode of God. &c. 1.2.3.45.6.7.8.9.10.11. &c. vſque. 22.24.25.26. &c. vſque 29. 525. 528. 823. 940. 971. 977 978.1102.
Workes. 53.54. 98. 406.453.454 456.457.620
Worſhip, Worſhipping, and Worſhippers. 6.652.658.746
Women-deacons and their office 873
Wormes take vengeance of Gods enimies. 850
Worthy and vnworthy eating and drinking of ꝑ Lords ſupper. 1100
Writings of the old Teſtament giuen to Chriſtians. 15
Wrath of God vppon kingdomes for vſurie. 278

Y.

Yeare of Jubilie. 382

Z.

Zuinglius. 502.1015.1020.1130

FINIS.

5 Go out from me, O Lord, for I am a sinfull man, &c. 606
5 The children of the bridechamber do fast, when the bridegrome is taken from them, &c. 243
6 The Lorde called his disciples, and of them he chose twelue, &c. 877
6 Can the blinde leade the blinde, shal they not both fal into the ditch? &c. 858
6 If you lende to them of whome you hope to receiue againe, &c. 275
6. 13 A disputation touching the Sabbaoth, betweene our Sauiour and the Pharisees, &c. 143
7 When the debtors were not able to pay, he forgaue the both their debtes, &c. 584. 948
7 Many sinnes bee forgiuen her, because she loued much, &c. 584
8 The parable of the sower, and the sede sowen, &c. 20
8 Riches are thornes that choake the sede of the worde of GOD, &c. 263
9 Christ sayde to his disciples, so it is written, & so it behoued Christe to suffer, &c. 547
9 Iames and Iohn woulde haue commaunded fire from heauen, to fall downe vpon Samaria, if they had bene able, &c. 838
9 He gaue them power and authoritie ouer all diuels, &c. 836
9 No man that layeth his hande to the plough, and loketh backe, is fit for the kingdom of God, &c. 600
9 The sonne of man came not to destroy mens soules, but to saue the &c. 690
10 Woe vnto you interpreters of the lawe: for ye haue taken awaye the key, &c. 901
10 Woe be to the Chorazin, woe be to the Beth-saida: for if the wonders had ben done in Tyre and Sydon, &c. 597
10 He that heareth you, heareth me: & he that despiseth), &c. 871. 963
10 Of our neighbour, and whome we must take for our neighbour, &c 94. 97
11 If I with the finger of GOD cast out diuels, no doubt the kingdome of God is come vpon you, &c. 724
11 If thou canst do any thing lord, haue compassion vpon vs, &c. 646
11 This one thing is necessarie, Marie hath chosen the good parte, which shal not be taken, &c. 671
21 Through your patience possesse your soules, &c. 304
12 Whosoeuer speaketh a word against the sonne of man, it shall be forgiuen, &c. 517
12 The seruaunt that knewe his masters will, and prepared not him selfe, &c. 508
12 Who is a faythfull and wise Steward, whome the Lorde hath made ruler, &c. 908
12 Who hath appointed me a iudge betweene you and a diuider of land, &c. 195
12 Take hede and beware of couetousnesse: for no mans life standeth in the aboundance, &c. 265
14 If any man commeth to me, and hateth not his father and mother, &c. 146
15 The Angels in heauen reioyce at the conuersion and turning of me that be sinners, &c. 739
16 Of Abrahams bosome, &c. 66
16 The parable of the riche glutton, and poore Lasarus, &c. 521
16 I praye the father Abraham that thou wouldest send Lazarus to my fathers house, &c. 776
16 And it came to passe that the begger dyed, and was carried by the Angels into Abrahams bosome, &c. 736
16 Betweene vs and you there is a great gulfe stedfastly set, so that they which would go from hence to you, can not, &c. 767
17 When ye haue done all things that are commaunded you, then say, &c. 467
17 As it happened in the dayes of Noe and Lot, they did eate, &c. 240
18 God be merciful to me a sinner, &c. 572. 918
19 It is written, My house shalbe called the house of prayer, but ye haue made it, &c. 587
19 Touching Zacheus and his voluntarie restitution, &c. 230
20 The children of this worlde marrie wiues, and are married: but they that shall be counted worthy to enioy that world, &c. 735
22 With hearty desire haue I desired to eate this Passeouer with you before I suffer, &c. 690
22 The Lorde Iesus, when he had taken breade, he gaue thankes, and &c. 969
22 And there arose also a strife among the Apostles, which of them &c. 865
22 Kings of nations haue dominion ouer them, but ye, &c. 118. 887
22 Beholde, Satyan hath earnestly desired to sift you, as it were wheate. &c. 751
22 And the Lord turning him selfe about, looked vpon Peter, &c. 564
22 I haue prayed for the (Peter,) that thy fayth fayle not, &c. 819
22 Ye are come out as it were to a thefe, &c. Christe calleth the ordinarie magistrate the power of darkenesse, &c. 172
22 Put vppe thy swoorde into thy sheath, &c. 831
23 Lord remember me when thou comest into thy kingdome, &c. 699
23 If they do this in a moyste tree, what shall be done in the dryer? &c. 296
23 Iudas, when he hadde bowed downe his heade, gaue vp the ghost, &c. 715
24 A spirite hath not flesh & bones as ye se that I haue, &c. 87. 689. 1091
24 Then the Lord opened their vnderstanding, that they might vnderstand, &c. 902

Out of the Gospel after S. Iohn.

1 IN the beginning was the worde and the word was with God, & God was the word, &c. 678
1 The word was made flesh, and dwelt among vs, &c. 688. 691
1 I baptise with water, but he baptiseth with the holie ghost, &c. 872
1 He which sent me to baptise with water, the same sayde vnto me, Vpon whom so euer thou shalt se the holie Ghost, &c. 1033
1 I am not Christ, but am sent before him, to beare record of him, &c. 578
1 Behold the Lambe of God that taketh away the sinnes of the world &c. 365. 568
2 Away with these thinges from hence, & make not my fathers house an house of merchandize. &c. 586
3 He that commeth from on high, is aboue al: He that, &c. 527. 983
3 I am the voyce of a cryer in the wildernesse, make streight the waye of the Lord, &c. 983
3 Ye your selues are witnesses, that I saide that I am not the Christe, &c. 867
3 If I haue tolde you of earthly thinges, and ye beleue not, &c. 964
3 This is condemnation, because the light came into the worlde, &c. 546
3 He whom God hath sent, doth speake the words of God. For God giueth not the spirite by measure vnto him, &c. 627
3 God so loued the worlde, that he gaue his onely begotten sonne, &c. 48. 546. 549
3 He that beleueth in the sonne of God is not condemned, &c. 779
3 And as Moses lifted vp the serpent in the wildernesse, &c. 48. 549
3 No man hath ascended vp into heauen, but he that came downe frō heauen, &c. 696
3 Verily I say vnto you, Except a man be borne of water and of the spirite, &c. 501. 1046. 1049
3 The winde bloweth where it listeth, and thou hearest the sounde thereof, &c. 724
3 He that beleeueth not, is condemned alreadie, because he hath not beleeued in the name, &c. 643

4 God is a spirite, and they that worship him, must worship him in spirite and truth, &c. 416.427.715
4 I knowe that the Messias shal come, which is called Christ, &c. 539
4 Iesus him selfe did not baptise, but his disciples &c. 1056
4 The houre cometh, when ye shal neyther in this mountayne, neither at Ierusalem, worship, &c. 1004
4 He whiche drinketh of this water, shall thirst [illegible]me, &c. 1002
5 They that have done good, shall come forth vnto the resurrection of life, &c. 747
5 The father hath given all iudgement to the sonne, that al might honour the sonne, as they honour the the father, &c. 661.686.920
5 Therefore the Iewes sought the more to kill him, not onely because he had broken the Sabbaoth daye, &c. 59.683
5 Who so hath the sonne, hath life, who so hath not the sonne of God, hath not life, &c. 643
5 My father worketh hetherto, & I worke, &c. 638
5 Thinke not that I will accuse you to my father: there is one that accuseth you, &c. 402
5 There is one which accuseth you, euen Moses, in whome ye hope, &c 376
5 The Lord conueyed him selfe away, while the people would have made him a king, &c. 218
5 We know that the sonne of god is come, & hath given vs a mynde, that we should knowe him, &c. 685
6 The words of our lord touching the eating of his body, make muche for the meaning of the wordes vsed in the sacramental supper, &c. 54
6 He that eateth me, shall live by me, &c. 49
6 I am the lively bread, that came downe from heauen, &c. 684
6 Except ye eate the flesh of the sonne of man, and drinke his bloud, ye have no life in you, &c. 1049
6 My flesh is meate in deede, and my bloud is drinke in deed, &c. 696
6 He that eateth my flesh, & drinketh my bloud, dwelleth in, &c. 825
6 No man commeth vnto me, vnlesse my father drawe him, &c. 589
6 This is the wil of him that sent me, the father, that euery one which seeth the sonne, and beleeueth in him, shoulde have euerlasting life, &c. 48 643
6 Lord to whome shal we go, thou hast the wordes of eternall life: and we beleeue and knowe, &c. 569
6 Doth this offend you? What therefore if you shall see the sonne of man, &c. 69
7 The holy Ghoste was not yet, (there) because Iesus was not yet glorified, &c. 430
7 If any man thirst, let him come vnto me, & drinke, &c. 706.725.815
8 I am the light of the world, He that followeth me, doth not walke in darknesse. 686.833
8 The diuell was a murtherer fro the beginning, and abode not in the truth, &c. 485.746
8 We are not borne of fornication we have one father eue god, &c 683
8 If ye abide in my sayings, ye shal be my disciples in deede, and ye shal knowe the truth, &c. 676
8 Verily I say vnto you, before Abraham was, I am, &c. 678
8 He that is of God, he heareth the word of God, &c. 822.827
8 Abraham was glad to se my daye, and he saw it, and reioyced, &c 433
8 Verily verily I say vnto you, &c. if the sonne therefore shall make you free, &c. 444.591
9 Maister, who sinned, this man or his parentes, that he was borne blinde? &c. 293
9 Doest thou beleeue in the sonne of God? &c. 59.652
10 I am the daye, &c. 662
10 Many good workes have I shewed you from my father: for which of these good workes do ye stone me? &c. 683
10 I and my father are one. Then the Iewes toke vp stones, &c. 59
10 How long doest thou make vs doubt? &c. 538
10 I have power to forgiue sinnes, to raise to life whome I will, and to giue righteousnesse, &c. 696
10 My sheepe heare my voyce, & I knowe them, and they follow me, &c. 645.822.827
10 I giue vnto my sheepe euerlasting life, neyther shall they perish for euer, &c. 683
11 I am the resurrection and the life: he that beleeueth in me, &c 68
12 My soule is heauie, euen vnto the death, &c. 64
12 I, when I shalbe lift vppe from the earth will drawe, &c. 64
12 Verily verily I say vnto you, vnlesse the corne, &c. 65
13 Verily verily I say vnto you, He that receiueth whome so euer I shall send, receiueth me, &c. 1104
13 About the end of the Supper, the diuell entred into Iudas, &c. 80.515.1108
13 Verily I say vnto thee, the cock shall not crowe, till thou hast denyed me thrise, &c. 564
13 He that is washed, needeth not saue to washe his feete, &c. 772
13 The Apostle (or messenger) is not greater than he that sent him, &c. 877
13 A newe commandement I giue vnto you, that ye loue one an other, as I have, &c. 826
14 Ye beleeue in God, beleeue also in me, &c. 651
14 That comforter whiche is the holie Ghost, whome the father will send in my name, &c. 627.724
14 I will praye the father, and he shall giue you an other comforter, &c. 625.723.816
14 I go to prepare a place for you, and will come againe, &c. 70.1092
14 Whosoeuer knoweth my commaundementes, and he kepeth them, he it is that loueth me, &c. 462.822
14 The father is greater than I, &c. 28
14 Lord shewe vs the father, and it sufficeth, &c. 620
14 Let not your heart be troubled, (or dread) you beleeue in God, &c. 59 684
14 I will receiue you (euen) vnto my self, that where I am, there may ye be also, &c. 768
14 Have I bene so long with you, and do ye not yet knowe me? &c. 620
14 I am the way, the truth, and the life, &c. 662.920
17 For their sakes sanctifie I my selfe, that they also might be sanctified in truth, &c. 706
14 Whatsoeuer ye shall aske in my name, that will I do, &c. 707.922
14 In that day ye shall know that I am in my father, and you in me, &c. 825
15 I am that true vine, and my father is the husbandman. Euerie braunch, &c. 863
15 You shall beare witnesse, because ye have ben with me from, &c. 872
15 Nowe are ye cleane through the word which I have spoken vnto you, &c. 974
15 This is my commaundement, that ye loue one an other, &c. 96
15 The seruant is not greater then his master, if they have persecuted me, &c. 316
15 If I had not come and spoken vnto them, they had had wherewith all, &c. 510
15 I am the vine, ye are the braunches, As the braunch can not beare, &c. 454
15 He that hath not the spirite of Christe, is none of his. &c. 815
16 Verily verily I saye vnto you, ye shall weepe and lament, &c. 292
16 Hetherto have ye not asked any thing in my name: aske and ye shal receiue, &c. 434
16 I went out from the father, and came into the worlde: I leaue the world, and goe vnto the father, &c. 625
16 It is expedient for you that I depart. For if I goe not away, the comforter shall not come, &c. 728 1091
16 When the comforter shal come, whome

whome I will sende vnto you from the father,&c. 723
16 They shal driue you from their Synagogues: and the time shall come,&c. 316
16 Lord, to whome shall we goe? Thou hast the woyd of eternall life, &c. 819
16 I haue many things to tel you: but at this time you can not,&c. 18
17 This is eternall life,to knowe the the true GOD onely, &c. 59. 620
17 Father, the houre is come,glorifie thy sonne,&c. 684
17 And nowe, O father,glorifie ꝑ me with thine owne selfe, with the glorie whiche thou gauest me with the, before this woyld was, &c. 686
18 For this cause was I borne, and for this cause came I into the woyld,that I shoulde beare witnesse vnto the truth,&c. 701
18 Who so is of the truth,will heare my voyce,&c. 821.827
18 My kingdome is not of this woyld,&c. 218
18 If my kingdome were of this woyld, then woyld my seruants surely fight,&c. 700
19 We haue a lawe,and according to our lawe he ought to dye,&c. 683
19 In Christe there was not one bone broken,&c. 366
20 The Lorde came vnto his disciples, and sayde: Peace be vnto you,&c. 902
20 Whose sinnes ye forgiue, they are forgiuen them, &c. 83.871.528
20 But these are written, that ye might beleue that Jesus,&c. 17
21 When thou wast yonger, thou gyrdest thy selfe, and wentest whether,&c. 302
21 Fede my shepe,&c. 866.878

Out of the Actes of the Apostles.

1 DEparte not from Jerusalem, but waite for the promise of the father,&c. 1032
1 Peter calling a Church together speaketh of placing an other Apostle in the stead of Judas, &c. 837
2 They were continuing in the doctrine of the Apostles,and in communicating, and in breaking of breade, and in prayer, &c. 1081. 1113
2 Whē they heard this,they were pricked in their hearts,and sayde to Peter,and the,&c. 571
2 There were dwelling at Jerusalem certeine Jewes religious men, of all nations that are vnder heauen,&c. 1115
2 Repent, and be ye euerie one baptised in the name of Jesus Christe,&c. 821.902.968.989 1061
2 That Christe is risen againe,it is proued by the testimonie of Dauid,uttered by Saint Peter in a certeine Sermon,&c. 68
2 Saue your selues from this frowarde (or vntowarde generation,&c. 858
2 All which beleued, were ioyned in one,&c. 261
3 Men and brethren what shal we doe? To whome Peter answered: Repent,and be baptised,&c. 582
3 I knowe ye did it through ignorance: Nowe therefore turne you, &c. 517
4 None of them sayde that any thing was his of that which he possessed,&c. 261
4 If we, at this day, be examined of the dede done to the sicke man, &c. 972
4 In the name of the Lord Jesus, arise vp and walke, and stye, &c. 972
5 The Priests put the Apostles in the common pryson, but the Angel of the Lorde,&c. 735
5 Howe is it that Sathan hath filled thine heart, to lye vnto the holye Ghost,&c. 717
5 We ought to obey God more than men,&c. 146
6 The Church of Antioche ordeine and send Paule and Barnabas &c. 837
6 At Jerusalem there was Colleges or Synagogues of Libertines, Cyreneans, Alexandrines, Cilicians,and Asians,&c. 1115
7 And when fourtie yeares were expyred,there appeared vnto him in the wildernesse of mount Sina, an Angel,&c. 743
7 They stoned Stephan, calling on, and saying, Lorde Jesu receiue my spirite,&c. 715
7 He that is highest of all, dwelleth not in temples made with handes,&c. 1004
8 And deuout men carried Stephē to his buriall, and made greate lamentation ouer him. 697
8 The Eunuche of Candace, Royne of Aethiopia, read the holie Scriptures,&c. 871
8 See, here is water, what letteth me to be baptised? &c. 1006
6 Giue me this power also, ꝑ on whome so euer I lay my handes, &c. 587
8 Thy monie perishe with the, because thou hast thought that the gift of God,&c. 587
8 Thou hast neyther part nor fellowshippe in this businesse, because thy heart is not right in the sight of God,&c. 1051
9 Saule, Saule, why persecutest thou me? &c. 586
9 He will tell the what thou must doe,&c. 871
10 Ye know that I being called by GOD, did goe to the Gentiles,&c. 424
10 Cornelius indued with Gods grace,he and his household,become the Church of God,&c. 861
10 Of a truth I perceiue that there is no respect of persons with God, but in euerie nation,&c. 546
10 Arise Peter, slea and eate. &c. 980
10 Arise,I also my selfe am a man &c. 654.890
10 That which God hath cleansed call not thou common or vncleane, &c. 226.1055
10 Thy prayers and thine almes dedes are hadde in remembraunce, &c. 924
11 Agabus foretolde Saint Paule the famine which was to come,&c. 878
12 Herode put Peter in pryson, & Peter slept betweene two souldiers, &c. 735
12 It is the voyce of God, and not of man,&c. 890
13 The Churches by the commandemente of the Apostles, ordeyned doctours,&c. 837
13 Be it knowne vnto you men & brethren, that through this Lorde, &c. 45.408
13 The Jewes being filled with indignation, spake against those thinges,&c. 903
13 The woyd of God ought first to be preached vnto you: but because you reiect it, and iudge your, &c. 1107
14 The apostles returned,& strengthened the disciples soules againe, &c. 1016
14 God left not him selfe without witnesse, in that he shewed his benefites from heauen,&c. 638
15 Dissention kindled by Paule and Barnabas, against them that taught circumcision,&c. 1001
15 Paule preaching the woyde of God among the Gentiles,went into the Synagogues,&c. 1114
15 We beleue ꝑ through the grace of our Lord Jesus,&c. 50
15 Fornication forbidden by the Apostles, in that Synodal Epistle, which they sent frō Jerusalem, &c. 234
15 Blood and strangled forbidden by the apostles,in that Synodal Epistle which they sent from Jerusalem,&c. 421
16 Beleue in the Lord Jesus,and thou shalt be saued, and thy whole, &c. 903
17 By God we liue and moue,and haue our being,&c. 638.685
17 God is not farre from euerie

one of vs. For by him wee liue, wee moue, and haue our being, &c. 610
17 God that made the worlde, and all that therein is, &c. 126.1004
17 Feare not, Paule, thou must be brought before Caesar, and lo, God hath giuen thee all them that sayle with thee, &c. 740
18 The Apostle shooke his rayment, and sayd, your bloud be vppon your &c. 903
19 The sonnes of Sceua the priest were sayd to be exorcistes, &c. 884 972
19 The holy ghost came vpon them, and they spake with tongues and prophecied, &c. 1032
19 When they heard these things, they were baptised in the name of the Lord Iesus, &c. 1060
19 John baptised vs ℣ baptisme of repentance, saying vnto the people, that they should beleeue, &c. 1031
20 God hath purchased to him selfe a church with his owne bloud, &c. 695
20 Take heede vnto your selues, & to the whole flocke, wherevnto, &c. 866.878.901
20 I knowe this, that after my departing shall grieuous wolues enter in, &c. 829.887
20 Paule preached, & brake breade at Troas, &c. 1069
21 Paule being oppressed of the Iewes in the Temple of Hierusalem, is rescued, &c. 832
22 I receiued authoritie from the high Priestes, to binde all those that call, &c. 812
22 Paule being borne fort in the citie of Tharsus, traueled to Hierusalē vnto Gamaliels feete, &c. 1115
22 Arise, and be baptised, & washe away thy sinnes, by calling on the name, &c. 989.1061
23 A troupe of horsemen, and a certein companie of footmen, sent with the Apostle Paule, &c. 832
23 As thou hast borne witnesse of me at Hierusalem, so must thou beare record of me at Rome, &c. 640
23 The Saducees say that there is no resurrection, neyther Angel, nor spirite, &c. 731
24 I beleeue all that is written in the Lawe and the Prophets, &c. 89
26 Paul wisheth that king Agrippa were suche an one as him selfe, except his bandes, &c. 872
26 I send thee vnto the Gentiles, to open their eyes, that they may be &c. 871
27 Sirs, I exhort you to be of good cheare, for there shall be no losse of any mans life, &c. 640
27 There stoode by me this night, the Angel of God, whose I am, &c. 743

Out of the Epistle of S. Paule to the Romanes.

1 Appointed to preache the Gospel of God, which he promised afore by his Prophetes, &c. 629 693 838
1 His inuisible thinges being vnderstanded by his workes, through the creation, &c. 620
1 God verily promised the Gospel of God afore by his Prophets, &c. 429
1 What so euer may be knowne of God is manifest, &c. 102
1 God gaue them vp vnto a reprobate sense, &c. 492
1 The wrath of God is reuealed from heauen, against all vngodlines, &c. 520
2 There are two sorts of Circumcisions, the one of the letter, in the flesh, &c. 361
2 The circumcision of the heart, is the circumcision which consisteth in the spirite, &c. 715
2 What, doest thou despise the riches of Gods goodnes, &c. 125.522
2 When the Gentiles which haue not the lawe, do of nature, &c. 101
3 Doe we then destroye the lawe through fayth? God forbid, &c. 553
3 The righteousnesse of GOD by fayth in Iesus Christe, commeth vnto all, &c. 546
3 Is he the God of the Iewes only? Is he not also of the Gentiles? &c. 553
3 Where is the boasting? it is excluded. By what lawe? Of workes? 552
3 All haue sinned and are destitute, (or, haue neede) of the Grace of God, &c. 501
3 If our vnrighteousnesse setteth forth the righteousnesse of GOD, what, &c. 482
3 Shall their vnbeliefe make the fayth of God without effect? God forbid, &c. 1027
3 We doe therefore hold that a man is iustified without the workes of the lawe, &c. 553
4 To him that worketh not, but beleeueth in him that iustifieth the vngodly, &c. 555
4 To him that worketh, is the reward not reckoned of Grace, but of duetie, &c. 554
4 What shal we say the that Abraham our father, as appereyning to the flesh, &c. 51
4 If Abraham were iustified by workes, &c. Abraham beleeued God, and it was counted for righteousnesse, &c. 51.457 554
4 Where no lawe is, there is no transgression, &c. 501
4 Therefore by fayth is the inheritance giuen, that it might be by grace, &c. 51
5 Euen as by one man sinne entred into the worlde, and death by sinne, &c. 45. 482. 496. 502. 645. 1052.
5 Being iustified by the bloude of Christe, we shall be saued, &c. 45.54
5 We reioice also in tribulations, knowing that tribulation worketh patience, &c. 294
5 The loue of God is powred out into our hearts, &c. 91
5 Therfore being iustified by fayth, we are at peace with GOD, &c. 1002
5 Christe, when as yet we were sinners, dyed for vs: muche more therefore nowe being iustified, &c. 662
5 Knowe ye not that all we which haue bin baptised into Iesus Christ haue bene baptised into his death, &c. 444.709.1015
7 Sinne without the lawe was once deade: and I once liued without lawe, &c. 501
7 O wretched man that I am: who shall deliuer me from the body of this death? &c. 409
7 With the mynde, I my selfe I: as euen I, doe serue the Lawe of God, &c. 515
7 We knowe that the lawe is spirituall, but I am carnall: solde vnder sinne, &c. 405.496
7 I knowe, that in me (that is, in my flesh:) there is no good, &c. 421 589.594.
7 I knewe not sinne but by the lawe: for I had not knowne lust, except the lawe, &c. 325.401
7 I finde when I would doe good, that euill is present, with, by, and in me, &c. 515
8 Those which he knewe before, he did also predestinate, that they should be like, &c. 894
8 It is God that iustifieth, who is he that can condemne? &c. 661
8 Who spared not his sonne, but gaue him for vs all, howe can it be that he shoulde not also with him giue vs all things, &c. 644
8 You haue not receiued againe the spirite of bondage, vnto feare: but you haue receiued the spirite of adoption, &c. 565.660
8 If any haue not the spirite of Christ, the same is none of his, &c. 660.925.1055
8 As many as are led by the spirite of GOD, they are the sonnes of God, &c. 718
8 They that are in the flesh, can not please God, &c 718
8 Because ye are sonnes, GOD hath sent the spirite of his sonne into your hearts, &c. 718
8 Who shall separate vs from the loue of GOD, shall tribulation? &c. 93.111

8 The affection of ꝑ flesh is death, but the affection of the spirit is life, &c. 325
8 The lawe of the spirite of life, through Christe Jesus, hath made me free, &c. 446
8 We are saued by hope: but hope that is seene, is no hope. For howe can a man, &c. 305
8 What the Lawe could not do, in as much as it was weake through the flesh, &c. 407
8 We suffer with Christ, that with him we may be glorified. For I am, &c. 310
9 It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie, &c. 644
9 They are not all Israelites, which came of Israel: neither are they, &c. 820
9 Which is God in all thinges to be praised for euer, &c. 685
10 Faith cometh by hearing, and hearing commeth by the worde of God, &c. 827
10 With the heart man beleeueth vnto righteousnesse, and with the mouth, &c. 974
10 But how shall they call vppon him in whome they haue not beleeued? &c. 660
10 If thou shalt knowledge with thy mouth the Lord Jesus, and shalt beleeue in thine heart, &c. 1007
10 The same Lord ouer all, is rich to all them, that call vppon him, &c. 546.
11 We say that faith was imputed to Abraham for righteousnesse, &c. 1011
11 I haue left vnto me selfe 7000 men in Israel, who haue neuer bowed, &c. 855
11 O the depth of the riches of the wisedome and knowledge of God, &c. 642
12 I beseeche you (brethren) by the mercies of god, that ye giue vp your bodies a liuely sacrifice, &c. 668
12 Dearely beloued, reuenge not your selues, but rather giue place vnto wrath, &c. 197
12 For as we haue many members in one body, and all members haue not, &c. 826
13 Owe nothing to any man, &c. for he that loueth another hath fulfilled the Lawe, &c. 98
13 The magistrate is Gods minister: giue therefore to all men, honour to whome honour belongeth, &c. 650
13 We must not obey the magistrate for anger onely, but for conscience sake, &c. 220
13 Let euery soule be subiect to the higher powers, &c. 170.755
14 Let vs followe the things that make for peace, and al things wherby we may one edifie, &c. 426
14 Him that is weake in faith receiue ye, not to strifes of disputacions, &c. 451
14 All thinges are lawfull for me, but all thinges are not expedient, &c. 449
14 The kingdom of GOD is not meate and drinke, but righteousnes and peace, &c. 699
16 Phebe a woman deacon of the Church of Cenerea, &c. 879

¶ Out of the first Epistle of S. Paule to the Corinthians.

1 The Lord sent me to preache the Gospel and not to baptise &c. 1055
1 Were ye baptised in the name of Paule? &c. 627
1 I thanche God that I baptised none of you, but Crispus and Gaius, &c. 1033
1 Nowe we se in a glasse, euen in a darcke speaking, but then we shall se face to face, &c. 608
1 After that in the wisedome of God, the world through their wisedome knewe not God, &c. 619
2 God hath reuealed them vnto vs by his spirite: For the spirite searcheth all thinges, &c. 728
2 Had they knowen it, they would not haue crucified the Lord of glorie &c. 695
2 My preaching was not in the enticeing wordes of mans wisedom, but in the shewing of the spirite, &c. 603.825
2 I was among you (Corinthians) in weakenesse, and in feare, and in much trembling, &c. 831
2 The naturall man perceiueth not the thinges of the spirite of GOD &c. 500.589
3 As a skilfull builder I haue laid the foundation, &c. 860
3 For wee together are Gods labourers, ye are gods husbandrie, &c. 860
3 Other foundation can no man lay, than that which is layed, which is, &c. 861.862
3 He which watereth is nothing, nor he which planteth, &c. 20.
3 Who is Paul? And who is Apollos? but the ministers by whom ye beleeued, &c. 860.873 983.1137
3 Know ye not that ye are the temple of God, & that the spirit of God dwelleth in you, &c. 717.723.861
3 Not that we are sufficient of our selues, to thinke any thing as of our selues, &c. 646
3. & 4. Ministers are fellowe labourers with God, and disposers of the secretes, &c. 873
4 Let a man so esteeme of vs as the ministers of Christ, and dispossers, &c. 881
4 For it is required in the dispossers, that a man be found faithfull, &c. 895
4 I beseech you in Christe Jesu thorough the Gospell, &c. 827
5 God was in Christ reconciling the world vnto himselfe, not imputing their sinnes vnto them &c. 555. 569.
5 If any man that is called a brother, be a theefe, or a whoremonger, &c. 819.1131
5 Therefore let vs kepe the feast not in the old leauen, nor in the leauen of malice, &c. 367
6 Ye are bought with a price, become (therefore) the seruants, &c. 60 446.1138
6 The holy and pure vse of the body seuerely required, without all filthy and vncleane, &c. 426
6 Knowe ye not that your bodies are the members of Christe? &c. 235
6 Knowe ye not that your bodies are the temple of the holy Ghost, which is in you &c. 717.861
6 Ye are washed, ye are sanctified, ye are iustified, in the name of the Lord &c. 989
7 Sorrow which is to Godward causeth repentaunce vnto saluation &c. 565.593
7 Let euery man walke according as he is called: And so ordeine I in all Churches, &c. 441
7 He that is called a bondman in the Lord, is ꝑ Lords free man. Likewise he, &c. 441
7 To auoyd whoredome let euery man haue his owne wife, and euery woman her own husband. 226. 1132
7 Let the husband giue to ꝑ wife due beneuolence: likewise also the wife to the husband, &c. 226
7 The vnbeleeuing husband is sanctified by the wife, and the vnbeleeuing wife, &c. 497
8 Knowledge puffeth vpp but loue edifyeth, &c. 846
8 There is none other God but one. And though there bee that are called Gods, whether, &c. 624
8 Meate commendeth vs not to God. For neither if we eate, &c. 744
9 Haue we not power and authoritie to eate and drinche, & may we not carrie about with vs a woman sister? &c. 1121.1132
9 Who goeth to warre at his owne costes and charges? Or who planteth a vine yard &c. 1121
9 Doe I speake these thinges according to man: doeth not the scripture also say the same? &c. 1121
9 Doeth GOD care for oxen? Or doeth he not speake it altogether for our sakes? &c. 1121
9 If others be partakers of the power towardes you, why rather are not we? &c. 1122

9 Knowe ye not that they whiche take paines in the holy thinges doe eate of the holy thinges? &c. 1122
9 If wee sowe vnto you spirituall thinges, is it a great matter if wee reape your carnall thinges? &c. 1120. 1122.
10 Flie fornication, &c. 234
10 I would not (brethren) that ye should be ignorant, that our fathers &c. 435. 982
10 The roche was Christe, &c. 861 862
10 God is faithfull and will not suffer you to be tempted, &c. 174. 310 480
10 Though wee be many, yet are we one bread and one body: for, &c. 822
10 Are not they whiche eate of the sacrifice, partakers of the altar, &c. 329
10 Flie from idolatrie, I speake as vnto them that haue vnderstanding, iudge ye what I say, &c. 1022
10 God doeth not suffer vs to bee tempted aboue that we are able to beare, &c. 754
11 When we are iudged, we are chastened of ꝑ Lord, that we should not, &c. 308
11 So often as ye shal eate of this bread, and drinke of this cup, declare the Lords death til he come, &c. 1106
11 Be ye the followers of me euen as I am of Christ, &c. 828
11 I receiued that of ꝑ Lord, which I haue also deliuered vnto you, &c. 963. 1061
11 For this cause many are weake and feble amonge you, and many sleepe, &c. 1109
11 Whosoeuer eateth and drinketh vnworthily, eateth and drinketh his owne damnation, &c. 1026 1108
11 Let a man examine himselfe, and so let him eate of that bread, & drinke of that cup. 1007. 1109. 1030
12 As the bodie is one and hath many members, and all the members of the body, &c. 1021
12 There are diuersities of giftes, but it is the selfe same spirite, &c. 716
12 Though one spirite we are all baptised in one body, &c. 822. 1062
12 And all these thinges worketh euen one and the selfe same spirite, distributing, &c. 717
13 The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy ghost be with you all, &c. 716
13 Loue suffereth wronge and is curteous: Loue enuyeth not, &c. 98
13 If I haue all faith, so that I can remoue mountaines out of their places, &c. 462
14 Let the Prophetes speake two or three at once, & let the other iudge, &c. 839
14 If I pray in a straunge tongue, my spirite or voice prayeth, but my, &c. 714. 931
14 I will pray with the spirite and will pray with the vnderstanding, &c. 925. 933
14 If therefore when the whole church is come together in one, and all speake, &c. 916
15 Loe I tell you a mysterie, we shall not all verily sleepe, &c. 86
15 S. Paule confesseth that he persecuted the Church or congregation of God, &c. 812
15 Flesh and blood cannot inherite the kingdome of GOD, &c. 27. 89
15 If the dead doe not rise, neither is Christ risen: But Christ is risen being the first fruites of them that sleepe, &c. 1091
15 It is sowen in corruption, it riseth in incorruption: it is sowen &c 88
15 Of the resurrection of Christe from the dead, &c. 68

¶ Out of the second Epistle of S. Paule to the Corinthians.

1 IT is God which hath anoynted vs, whiche hath also sealed vs, and hath giuen the earnest of the spirite in our hearts, &c. 726. 1016
3 Paule calleth the Lawe, the letter, the ministration of death, &c. 402
3 Ye are the epistle of Christ, ministred by vs, written not with incke, &c. 874
3 The Lord hath made vs able ministers of the newe testament, &c. 715
4 Wee which liue are alwayes deliuered to death, for Iesus sake, &c. 86
4 We haue this treasure in earthen vessels, that the excellencie of the power, &c. 293
4 We preache not oure selues but Iesus Christe the Lord, and our selues your, &c. 874
4 We are troubled on euery side, yet are we not without shift, &c. 311
5 Though we haue knowen Christ after the flesh, nowe yet henceforth know we him no more, &c. 689
6 There is no agreement betweene Christ and Belial, &c. 817. 859. 1103.
6 So we as workers together beseech you that ye receiue not the grace of God in vaine, &c. 646
6 Wherefore come out from among them and separate your selues, saith the Lord, &c. 859
11 But I feare least it come to passe, that euen as the serpent &c. 868
11 If any other be the ministers of Christe, I am more: in labours more, &c. 34
11 I haue coupled you to one man to present you a chaste virgin, &c. 868
12 I haue robbed other Churches taking wages of them, to the intent I might do you seruice, &c. 1122.
12 Least I should be exalted out of measure, through the aboundance of reuelations, there was giuen vnto me a pricke to the flesh, &c. 78

¶ Out of the Epistle of S. Paule to the Galathians.

1 PAule though taken vp into the third heauen, &c. is referred ouer vnto a man, &c. 877
1 When it pleased GOD that I should preach his sonne amonge the Gentiles, &c. 427
1 I maruaile that yee are so soone turned frō Christ, whiche called you by grace &c. 427
1 Thoughe we, or an angel from heauen, shall preach any other Gospel, &c. 559. 891
2 I liue, yet not I, but Christe liueth in me, and the life whiche I nowe liue in the flesh, I liue by the faith of the sonne of God, &c. 454 763 825
2 If righteousnesse come by the lawe, then Christ died in vaine, &c. 771
2 Titus, being a Greeke, was not circumcised, because of incommers being false, &c. 451
2 We knowe that man is not iustified by the workes of the Lawe, &c. 40
3 The seede of Abraham whereon we haue obteined blessing is Christ Iesus, &c. 687
3 All ye that are baptised haue put on Christ, &c. 1061
3 If there had beene a lawe giuen, which could haue giuen life, then no doubt, &c. 401
3 For it is written: Cursed is euery one that continueth not in all thinges which, &c. 407
3 The Lawe was our Scholemaister vnto Christ that we should, &c. 1001
3 There is neither Iewe, nor Greeke, neither bond man, nor free, &c. 811
3 O foolish Galathians, who hath bewitched you, that yee should not beleeue the truth, &c. 1010
3 The same owre father Abraham was not iustified by the Lawe, &c. 51
4 The sonne of God is made of a woman, to wit, according to man

natures,&c. 688
4 After that ye haue knowen God, howe chaunceth it that ye returne a gaine to weake and beggerly elements,&c. 1142
4 Because ye are sonnes, GOD hath sente the spirite of his sonne into your heartes,&c. 719
4 He signifieth that there are twoe mothers the one whereof beareth gender to bondage,&c. 437
4 God sent his sonne made of a woman,that we by adoption,might receiue the right of sonnes,&c. 448. 629.
4 Ye despised not,neither abhorred my tryall which was in the flesh,&c. 876
4 Hierusalem whiche is aboue, is free: which is the mother of vs all, &c. 827.868
5 Brethren, ye haue bene called vnto libertie: onely let not libertie be an occasion,&c. 448
5 Loe, I Paule say vnto you,that if ye be circumcised,Christ shal profite you nothing,&c. 419
5 The flesh lusteth contrary to the spirite,and the spirite contrarie to the flesh,&c. 594. 718
5 The fruite of the spirite is loue, ioy,peace, long suffering, gentlenes, goodnes,&c. 719
6 While wee haue time let vs worke good to all men,&c. 95.289. 1125
6 Brethren, if a man be preuented in any fault,ye whiche are spirituall,restoone such,&c. 574

¶ Out of the Epistle of S. Paule to the Ephesians.

YE are sealed with ye holy spirite of promise, whiche is the earnest of our inheritance, &c. 727. 916
God hath chosen vs in Christe, before the foundations of the worlde were layde,&c. 643
God raised Christ from the dead and set him on his right hand in heauenly places,&c. 701.865
Christe dwelleth in our heartes through faith,&c. 825
Now therefore ye are no more straungers and forreners, but citizens,&c. 862
Wherefore remember, that ye being in time passed Gentiles in the flesh,&c. 1021
We were by nature the sonnes of wrath,euen as other,&c. 501
We are created in Christ Iesus vnto good workes, whiche GOD hath before,&c. 473
By grace are ye saued throughe faith,and that not of your selues,&c 588
2 Christ is our peace, which hath made both one, and hath broken downe,&c. 413
4 Christ gaue some Apostles,some Prophets,some pastours,&c. 418.877.
3 By Christe wee haue boldnesse and entrauce with confidence by faith,&c. 921
3 God by reuelation shewed the mysterie vnto me,as I wrote, &c. 18.
4 There is one body and one spirite, euen as you are called in one hope of your vocation,&c. 841
5 Christ is the head of the church and the same is the Sauiour, &c. 865
4 Wee instituted ministers for the gathering together of the Saincts for the worke,&c. 875
4 Bee ye renued in the spirite of your minde, and put on that newe man,&c. 490
4 Laying lies a side, speake ye euery man the truth to his brother: for we are members,&c. 273
4 One Lord, one faith, one baptisme,one GOD and father of all, which is aboue all,&c. 624.1033
4 This I saye and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, &c. 503. 592
4 Be angrie and sinne not. Let not the Sunne set vpon, &c. 164
4 Let no filthie communication procede out of your mouth, &c. 238
4 Grieue not the holy Spirite of God, by whome ye are sealed vnto the day of redemption,&c. 1016
5 Christ is the head of the church, and he it is that onely saluacion to the bodie,&c. 702
5 So must husbandes loue their wiues, euen as their owne bodies, &c. 230
5 Neither whoremongers nor adulterers shal inherite the kingdom of God,&c. 235
5 Christe loued the Churche, and gaue himselfe for it,&c. 80. 973 1061
5 Be not drunken with wine wherein is excesse, but be fulfilled &c. 933
5 Let not fornication or any vncleannesse, or couetousnesse be once named,&c. 238
5 Giue thanckes alwayes for all thinges vnto GOD and the father, &c. 952
6 Children,obey your parents,for this is right: Honour thy father &c. 158
6 Fathers, prouoke not your children to anger,&c. 161
6 Brethren be strong in the Lord, and in the power of his might. Put on,&c. 594
6 Take vnto you the whole armour of GOD, that ye may be able to resist in the euill day, &c. 754

¶ Out of the Epistle of S. Paule to the Philippians.

I Desire to be dissolued, and to be with Christ,&c. 767. 777.
1 To you it is giuen for Christe, not onely to beleeue in him, but also to suffer for him, &c. 455.591
2 When Christe was in ye fourme of GOD, he made himselfe of no reputation,&c. 63 689
2 There is a name giuen vnto Christe, which is aboue all names, that in the name of IESVS euery knee should bow, &c. 689
2 God worketh in vs both to will and to doe,euen of his good pleasure &c. 591.646
2 An exhortation to loue. If,therefore, there bee any consolation in Christ,&c. 99
3 Christ shall transforme this vile body of ours,to make it conformable,&c. 85.88
3 Our conuersation is in heauen, from whence wee looke for a Sauiour,the Lord Iesus Christ,&c. 71. 87.690.
4 Let your requests be shewed vnto God, in prayer and supplication, &c. 914
4 We haue learned,in what estate so euer we are, therewith to be content,&c. 312

¶ Out of the Epistle of S. Paule to the Colossians.

IT pleased the father that all fulnesse should dwell in the sonne,&c. 77
1 By Christe all thinges are created, that are in heauen, and that are in earth,&c. 733
1 GOD hath deliuered vs from the power of darcknesse, and hath translated,&c. 502
1 I fulfilled that which is lacking to the afflictions of Christe, in my flesh,&c. 461.586
2 In Christe ye are complete (or made perfecte) in whom also ye are circumcised,&c. 999
2 Ceremonies compared to an obligation or hand writing, &c 413
2 Let no man therefore iudge you in meate or drincke, or in part of an holy day,&c. 140.417
2 If ye be dead with Christe from the rudiments of the world,why as yet,&c. 446
3 Be

2 Hir condemneth the voluntarie religion &c. 473
2 Not in any honour to the sacrifying of the flesh, &c. 448
2 By Christ ye are circumcised, in circumcision made without hands, by putting off the body of the flesh subiect to sinne, &c. 1056
3 Seruantes obey them that are your bodily masters, with feare, &c. 441.
3 Mortifie your members which are vpon the earth: fornication, vncleannesse, inordinate affection, &c. 592
4 Take heed to the ministerie that thou hast receiued in the Lord, &c. 906
4 Continue in prayer, and watche in the same continually, &c. 914

¶ Out of the first Epistle of S. Paule to the Thessalonians.

1 They of Macedonia, and other nations, shew of you, how you are turned to God from idols, &c. 668
2 When you did receiue the word of God which you heard of vs, &c. 12. 871. 963.
2 Our exhortation was not by deceipte, nor by vncleannesse, nor by guile, &c. 831
2 They, as they haue killed the Lord Iesus and their owne prophets so doe they, &c. 452
3 We haue sent Timotheus our brother and minister of God to confirme or establish you, &c. 41. 1016
3 We behaued not our selues inordinatly amongest you, neither did we take our bread for nothing, &c. 1122. 1137.
4 This is the will of God, euen your holinesse &c. 246. 464
4 He therfore that despiseth these thinges, despiseth not man, but god, &c. 871
4 We that liue and shalbe remayning in the comming of the Lord, &c. 70
4 This I say vnto you in the word &c. Because the Lord himselfe shal come downe, &c. 75
4 The Lord himselfe shall descend from heauen with a showte, and in the voice of an Archangel, &c. 738
5 The God of peace sanctifie you throughout, that your whole spirite &c. 146
5 Reioyce alway, pray continually, in all thinges giue thankes, &c. 917. 926
5 I beseech you that you acknowledge them that labour among you, and are ouer you in the Lord, &c. 154. 1123
Proue all thinges and kepe that which is good, &c. 839

¶ Out of the second Epistle of S. Paule to the Thessalonians.

1 Our Lord shalbe reuealed frō heauen with the Angels of his power &c. 75. 741
1 Quenche not the spirite, despise not prophecies, &c. 715
2 The comming of antichrist is after the working of Sathan, in all power and signes and wonders of lying, &c. 753
2 The aduersarie or enimie of Christ shalbe reuealed, and shal die, &c. 887
2 Antichrist hath placed himselfe in the throne or temple of God, &c. 855
2 Antichrist the great enimie of God shalbe destroyed with ꝑ breath of Gods mouth &c. 831. 913
3 Whosoeuer worketh not, let him not eate, &c. 95
3 We charge you brethren in the name of our lord Iesus Christ, that ye withdrawe, &c. 166
3 If there be any mā that obeyeth not our words, &c. 1131

¶ Out of the first Epistle of S. Paule to Timothie.

1 The end of the commandement is ꝑ loue of a pure hart, and a good &c. 96. 400
1 I thanche him, because he hath counted me faithful putting me into the &c. 510
1 God will haue all men to be saued, and to come to the knowledge of the truth, &c. 546
1 It is a sure saying, and worthy by all meanes to be receiued, that Iesus Christe came into the world to saue sinners, &c. 569
1 I am ordeined a preacher and an apostle, and a teacher of the Gentiles &c. 871
1 The lawe is not giuen for ꝑ iust, but for the vniust, &c. 186. 200. 410
2 I exhort you that prayers be made for kinges, and for all that are in, &c. 170. 219. 914
2 God would haue all men to be saued, & to come to the knowledge &c. 14. 614. 662
2 One God, and one mediatour of God and men, &c. 61
2 Touching the manner and ordering of womens apparell, &c. 139
2 But I suffer not a woman to teach, neither to vsurpe authoritie ouer the man, &c. 1043
3 The seruaunt of the Lord must not striue, but be gentle vnto al men &c. 909
2 Adam was not deceiued but the woman was seduced, notwithstanding, &c. 23
2 This teach and exhort. Whosoeuer teacheth otherwise, and holdeth not himselfe contented &c. 114
3 These thinges haue I written vnto thee, that thou may know how &c. 3
3 If any man were faultlesse, the husband of one wife, watchfull, &c. 838
3 For if a man cannot rule his owne house, howe shall he care, &c. 895
3 God was made manifest in the flesh, &c. 69
3 Let a bishop be the husband of one wife, let him rule &c. 227. 1117
4 Howe the spirite speaketh euidently that in the latter times there shall rise, &c. 98
4 Godlinesse is profitable to all thinges, hauing promise of the life that is, &c. 46
4 God is the sauiour of al men, especially of those that beleue, &c. 546
5 Lay handes suddenly (or rashly) on no man, &c. 8
6 The elders that rule well, let them be counted worthy of double honour, &c. 879. 1121
5 Care and consideration is to be had who are to be holpen, and who are not to be holpen &c. 111
5 Thou shalt not mouzell ꝑ mouth of the ox treading out the corne, &c. 1120.
5 Them that sinne rebuke openly, that the rest also may feare &c. 9
6 God dwelleth in the light that no man can attaine vnto, &c. 6
6 Command them that are rich in this world that they be not high minded, neither put their trust in vncertaine riches, &c. 263. 1125
6 For they that will be riche, fall into temptation and snares, and into many foolish, &c. 1
6 Let as many seruauntes as are vnder the yoke, count their maisters worthy, &c. 4
6 Godlinesse is great riches with a minde content with that that he hath &c. 265.

¶ Out of the second Epistle of S. Paule to Timothie.

1 God hath saued vs, and called vs with an holy calling, not according to our workes, &c. 6
2 Let euery one that calleth vpon the name of the Lord, departe from iniquitie, &c. 6
2 No man which goeth a warfare intangleth himselfe with the affaires, &c. 1

The first Decade of Sermons, written by *Henrie Bullinger.*

Of the worde of God, the cause of it, and howe and by whome it was reuealed to the worlde.

¶ The first Sermon.

ALl the decrees of Christian layth, with euery waye howe to liue rightly, well, and holyly, and finally, all true and heauenly wisdome, haue alwayes bene fetched out of the testimonies or determinate iudgements of the worde of God: neyther can they, by those which are wise men in deede, or by the faithfull, and those whiche are called by God to the ministerie of the Churches, be drawn, taught, or last of all, soundly confirmed from else where, then out of the worde of God. Therefore, whosoeuer is ignorant what the worde of God, and the meaning of the worde of God is, he seemeth to be as one, blinde, deafe, and without witte, in the Temple of the Lorde, in the schole of Christ, and lastly, in the very reading of the sacred Scriptures. But whereas some are nothing zealous, but very hardly drawen to the hearing of Sermons in the Church, that springeth out of no other fountaine than this, which is, because they doe neyther rightly vnderstande, nor diligently inoughe weigh the vertue, and true force of the worde of God. That nothing therefore may cause the zealous desirers of the trueth, and the worde of God to staye on this point: but rather that that estimation of Gods worde, which is due vnto it, may be layde vp in all mens hartes, I will (by Gods helpe) lay forthe vnto you (dearly beloued) those things, which a godly man ought to thinke, and holde as concerning the worde of God. And praye ye earnestly and continually to our bountifull God, that it may please him to giue to me his holy & effectuall power to speake, and to you the opening of your eares and mynds, so that in all that I shall say, the Lorde his name may be praysed, and your soules be profited abundantly.

First I haue to declare what the worde of God is. *Verbum* in the scriptures, and according to the very propertie of the Hebrue tongue is diuersly taken. For it signifieth what thing soeuer a man will, euen as among the Germanes, the worde Ding, is moste largely vsed. In S. Luke, the Angel of God saythe to the blessed Virgin, with God shall no worde be vnpossible, whiche is all one, as if he had sayde, all things are possible to God, or to God is nothing vnpossible. *Verbum* also signifieth a worde, vttered by the mouth of a man. Sometime it is vsed for a charge, somtime for a whole sentence or speach, or propheste: wherof in the Scriptures there are many examples. But when *Verbum* is ioyned with any thing els, as in this place we cal it *Verbum Dei*, thē is it not vsed in the same signification. For *Verbum Dei*, the worde of God, doth signifie the vertue and power of God: it is also put for the Sonne of God, which is

Verbum, what it is.

In English a thing.

The worde of God what it is.

the secounde person in ỹ moſt reuerend trinitie. For ỹ saying of the holy Euã-angelist is euident to al uñ, The word was made flesh. But in this treatise of ours, ỹ word of God doth properly signify ỹ speach of God, & the reuealing of gods wil, first of al uttered in a liuely expressed voyce by ỹ mouth of Christ, the Prophets, and Apostles, and after that againe registred in writings, whiche are rightly called holy and diuine Scriptures. The word doth shew the minde of him out of whom it commeth: therefore the worde of God doth make declaration of God. But God of him selfe naturally speaketh trueth, he is iuſt, good, pure, immortal, eternall, therefore it followeth, that the word of God also, which commeth out of the mouth of God, is true, iuſt, without deceipt and guile, without errour or euill affection, holy, pure, good, immortall, & euerlasting. For in the Gospel sayth the Lord, Thy word is truth. And the Apostle Paule saith, The word of God is not tied. Againe the Scripture euery where cryeth, The word of the Lorde indureth for euer. And Solomon sayethe, Euery word of God is purely cleansed: Adde thou nothing to his wordes, leaſte peraduenture he reproue thee, and thou be founde a lyar. Dauid also sayth, The sayings of the Lorde are pure sayinges euen as it were siluer cleansed in the fire, and seuen times fined from the earth.

Of the causes and beginnings of the worde of God.

This you shal more fully perceiue (dearely beloued) if I speake somewhat more largely of the cause, or beginning and certaintie of the worde of God. The worde of God is trueth: but God is the onely welspring of trueth: therefore God is the beginning and cause of the worde of God. And here in deede God, since he hath not members like to mortall men, wanteth also a bodily mouth: yet neuertheleſſe, bycause the mouthe is the instrument of the voice, to God is a mouth atributed. For he spake to men in ỹ voice of a man, that is, in a voice easily vnderſtood of men and facioned according to the speach vsually spoke among men. This is euidentlye to bee seene in the things wherein he dealte with the holy fathers, with whome, as with oure parents Adam and Eua, Noe and the reſt of the fathers, he is read to haue talked many and often tymes. In the mount Sina the Lord him selfe preached to the great congregatiõ of Israel rehearsing so plainly, that they might vnderſtand, those tenne Commaundementes, wherein is contained euerye poynt of godlineſſe. For in the. 5. of Deut. thus we reade: These words (meaning the. 10. Commaũdements) spake the Lorde with a loude voyce, from out of the middes of the fire, to the whole congregation. And in the 4. Chapiter: A voice of wordes you hearde, but no similitude did you see beside the voice. God verily vſed oftentimes the meanes of Angels, by whose miniſterie he talked with mortall men. And it is very well knowne to all men, that the sonne of God the father being incarnate, walked about on the earth, and being very God and man, taught the people of Israell almoſt for the space of. 3. yeares. But in times paſt, and before that the Sonne of God was borne in the worlde, God by litle and litle, made him selfe acquainted with the hartes of the holy Fathers, & after that with the minds of the holy Prophets, and laſt of all by their preaching and writinges, he taught the whole worlde. So also Christe our Lorde sent the holy ghoſt, which is of the father & the sonne into the

The word of God reuealed to the worlde by men.

the Apostles, by whose mouths woꝛds & writings, he was knowen to all the woꝛld. And al these seruants of god, as it were the elect vessels of God, hauing with sincere harts, receiued the reuelation of God, from God him selfe, first of all, in a liuely expressed voyce deliuered to the woꝛlde the Oracles, and woꝛde of God whiche they beforе had learned, and afterward, when the woꝛld drewe more to an ende, some of them did put them in writing foꝛ a memoriall to the posteritie: And it is good to know how & by whom all this was done. Foꝛ by this narration, the true cause, certaintie and dignitie of the woꝛd of God doth plainly appeare.

There are not extant to be seene the writings of any man from the beginning of the woꝛlde, vntill the time of Moses, whiche are come to oure knowledge: although it be likely that that same ancient and first woꝛld was not altogether without all writings. Foꝛ by S. Jude the Apostle and bꝛother of S. James, is cited the written pꝛophesie of our holy father Enoch, which is read to haue ben the seuenth from our father Adam. Furthermoꝛe, the writing oꝛ histoꝛie of Job, seemeth to haue bene set foꝛth a great while beforе. But howe soeuer it is, all the Saintes in the Churche of God, giue to Moses the faithfull seruant of God, the first place amõg the holy writers.

Howe and by whom the worde of God hath bene reuealed from the beginning of the world,

From the beginning therefoꝛe of the woꝛlde, God by his spirit, and the ministerie of Angels, spake to the holy fathers: and they by woꝛd of mouth taught their childꝛen, and childers childꝛen, and all their posteritie, that whiche they had learned at the mouth of God: when they verily had heard it, not to the intent to kæpe it close to themselues, but also to make their posteritie partakers of the same. Foꝛ God oftentimes witnesseth, that He will be the God of the fathers and of their seed for euermore. This is most plainly to be seene in the histoꝛie of Adam, Noe and Abꝛaham, the first and great grandfatyers. In the. 19. of Genesis, verily we reade: that the angell of God, yea and that moꝛe is, that eue the Loꝛde him selfe did say to Abꝛaham, And shall I hide from Abraham what I minde to doe? since of Abraham shall come a great and mightie people, and al the nations of the earth shall be blessed in him? And this I knowe, that he will commaunde his children, and his posteritie after him, to keepe the way of the Lorde, and to do iustice, iudgement, and the rest. Abꝛaham therefoꝛe, a faithfull and zealous woꝛshipper of God, did not (euen as also those olde fathers of the firste woꝛld did not) ware negligent at all herein, but did diligently teache men the wil & iudgemẽts of God: wherupõ of Moses, yea & of God him selfe, he is called a pꝛophet. That deuout & liuely tradition of the fathers from hande to hand, was had in vse continually, euen from the beginning of the woꝛld, vntil ẏ time of Moses. Moꝛeouer, God of his goodnesse did pꝛouide, ẏ no age at any time, should be without most excellent lightes, to be witnesses of the vndoubted faith, and fathers of great authoritie. Foꝛ the woꝛlde beforе the deluge had in it. 9. most excellent, most holy, and wise men, Adam, Seth, Enos Kenam, Malaleel, Jared, Enoch, Methusalem, and Lamech. The chief of these, Adam and Methusalem doe beginne, and make an end of all the. 1656 yeares of the woꝛld, beforе the deluge. Foꝛ Adam liued. 930. yeres. He dieth therefoꝛe the. 726. yeare beforе the floud. And Methusalem liued. 969. yeres. He dieth in the very same yere

Abraham.

The clearest light: of the first world.

Adam and Methusalem.

that the flood did ouerflowe: and he liued together with Adam. 243. yeres, so that of Adam he might be aboundantly inoughe instructed as concerning the beginning of things, as concerning God, the fall and restoring againe of mankinde, and all things else belonging to religion, euen as he was taught of God him selfe. These two fathers with the rest aboue named, were able sufficiently inoughe, to instruct the whole age in the true saluation and right wayes of the Lorde.

After the deluge, God gaue to the worlde againe excellent men, and very great lightes. The names of them are, Noe, Sem, Arpharad, Sale, Heber, Palec, Reu, Sarueh, Nachor, Thare, Abraham, Isaac, and Iacob. Here haue we. 13. most excellent Patriarches, among whom the first two, Noe and Sem are the chiefe, nexte to whome Abraham, Isaac, and Iacob, were more notable then the rest. Noe liued. 950. yeares in all. He was. 600 yeares olde, when the flood drowned the worlde. He therefore sawe and hearde all the holy fathers of the firste worlde before the deluge, thre only excepted, Adam, Seth and Enos. And also he liued manye yeares together with the other, whiche had both seene and heard them, so that he could be ignorant in no pointe of those thinges which Adam had taught. Noe dyeth (which is maruell to be tolde, and yet very true) in the. 59. yere of Abrahams age. Sem the sonne of Noah, liued many yeares with his father. For he liued in all. 600. yeres. He was borne to Noah about. 96. yeres before the deluge. He sawe and heard therfore, not onely his father Noe, and his grandfather Lamech, but also his great grandsiar Methusalem, with whome he liued those. 96. yeres before the deluge. Of him he might be informed of all those thinges whiche Methusalem had hearde and learned of Adam, and the other Patriarches. Sem dieth after the death of Abraham, in the. 52. yeare of Iacob, which was. 37. yeares after the death of Abraham, in the. 112. yeare of Isaac his age: So that Iacob the Patriarch might very well learne all the true diuinitie of Sem him selfe, euen as he had heard it of Methusalem, who was the thirde witnesse and teacher from Adam. Furthermore, Iaacob. Iaacob the Patriarch, deliuered to his childre that which he receiued of God, to teach to his posteritie. In Mesopotamia there is borne to Iaacob his sonne Leui, and to him againe is born Kahad, whiche both sawe and hearde Iaacob. For Kahad liued no small number of yeares with his grandfather Iaacob. For he is rehearsed in the roll of them, which went with Iacob downe into Egypt: but Iaacob liued. 17. yeares with his children in Egypt. This Kahad is the grandfather of Moses, the father of Amram, Kahad. Amram. Moses. from whom Moses did perfectly drawe that ful and certain tradition by hand, as concerning the will, commaundements and iudgements of God, euen as Amram his father, had learned the of his father Kahad, Kahad of Iaacob, Iaacob of Sem, Sem of Methusalem and of Adam the first father of vs all: so nowe that Moses is from Adam the seuenth witnesse in the worlde. And from the beginning of the worlde to the byrth of Moses, are fully complete 2368. yeares of the worlde. And who so euer shall diligently reckon the yeres, not in vaine set downe by Moses in Genesis and Exodus, he shall find this account to be true and right.

Noe.

Sem.

Now also, it behoueth vs to know those chiefe principles of that liuely tradition,

The chief contents of the holy fathers liuely tradition.

tradition, deliuered by the holy fathers at the appointment of God, as it were from hande to hande to all the posteritie. The fathers taught their children, that God of his naturall goodnesse, wishing well to mankind, woulde haue all men to come to the knowledge of the trueth, and to be like in nature to God himselfe, holy, happie, and absolutely blessed. And therefore that God in the beginning, did create man to his owne similitude and likenesse, to the intent that he should be good, holy, immortal, blessed, and partaker of all the good gifts of God: but that man continued not in that dignitie and happie estate, but by the meanes of the deuill, and his owne proper faulte, fell into sinne, miserie, and death, changing his likenesse to God, into the similitude of the deuill. Moreouer, that God here againe, as it were of freshe, began the worke of saluation, wherby mankind being restored and set free from all euill, might once againe be made like vnto God: and that he meant to bring this mightie, and diuine worke to passe, by a certain middle meane, that is, by the worde incarnate. For as by this taking of flesh, he ioyned man to God, so by dying in the flesh, with sacrifice he cleansed, sanctified, and deliuered mankinde, and by giuing him his holy spirit, he made him like againe in nature to God, that is immortall, and absolutely blessed. And last of all, he worketh in vs a willing indeuour, aptly to resemble the propertie, and cõditions of him, to whose likenesse we are created, so that we maye be holy bothe body and soule.

They added moreouer, that the word should be incarnate in his due time, and appointed age. And also, that there did remaine a greate daye for iudgement, wherein though all men were gathered together, yet the righteous onely shoulde receiue that reward of heauenly immortalitie. So thẽ, this is the brief summe of the holy fathers tradition, whiche it is best to vntwist more largely, and to speake of it more diligently, as it were by parts.

First therefore, the fathers taught, God.
that the Father, the Sonne, and the holy Ghost, are one God in the moste reuerend Trinitie, the maker and gouernour of heauen, and earth, and all Creatiõ of the world
things whiche are therein, by whome man was made, and who for man did make all things, and put all things vnder mankind, to minister vnto him things necessarie, as a louing father and most bountiful Lorde. Then they taught that man consisted of soule and body, and that he in dede was made good according to the image and likenesse of God, but that by his owne Sinne and death.
faulte, and egging forwarde of the deuill, falling into sinne, he brought into the worlde death and damnation, together with a webbe of miseries, out of whiche it can not ridde it selfe: So that nowe, all the children of Adam, euen from Adam are borne the sonnes of wrath and wretchednesse. But, that God whose mercy aboundeth according to his incomprehensible goodnesse, taking pitie on the miserie of mankinde, did euen of his mere Grace, life, and redẽption by Christ.
grace, graunt pardon for the offence, and did laye the weight of the punishment vpon his only sonne, to the intent that he, when his heele was crushed by the Serpent, might him selfe breake the Serpents heade. That is to say, God doth make a promise of sæd, that is, of a sonne, who taking flesh of a pæreleſſe woman, I meane, that Virgine most worthy of commendations, should by his death, vanquishe death,

and Sathan the authour of death, and shoulde bring the faythfull sonnes of Adam out of bondage: yea, and that more is, shuld by adoption make them the sonnes of God, and heires of life euerlasting. The holy fathers therefore, taught to beleeue in God, and in his son the redeemer of ỳ whole world: when in their very sacrifices they did represent his death, as it were an vnspotted sacrifice, wherwith he ment to wipe away, and cleanse the sinnes of all the worlde. And therefore had they a most diligent eye to the stocke and lineall descent of the Messias. For, it is brought down, as it were by a line, from Adam to Noe, and from Noe by Sem euen to Abraham him selfe: and to him againe it was sayde, In thy seede shall all the nations of the earth be blessed: in which wordes the promise once made to Adam, as touching Christe the redeemer, and chaunger of Gods curse into blessing, is renewed and repeated againe. The same line is brought downe from Abraham by Isaac vnto Jacob, and Jacob being ful of the spirit of God, pointed out his sonne Juda to be the rote of the blessed seede, as it is to be seene in 49. of Genesis. Lastly, in the tribe of Juda, the house of Dauid was noted, out of which that seede and branch of life should come. Moreouer, the holy fathers taught, that God by a certaine league hath ioyned him selfe to mankind, and that he hath most streightly bounde him selfe to the faythfull, and the faythfull likewise to him selfe againe. Wherupon, they did teache to be faythfull to God ward, to honour God, to hate false Gods, to call vpon the onely God, and to worship him deuoutly. Furthermore, they taught, that the worship of God did consist in things spirituall, as fayth, hope, charitie, obedience, vpright dealing, holinesse, innocencie, patience, trueth, iudgement, and godlinesse. And therfore did they reprehend naughtinesse, and sinne, falshode, lacke of beliefe, desperation, disobedience, vnpatientnesse, lying, hypocrisie, hatred, dispitefull tauntes, violence, wrong, vnrighteous dealing, vncleannesse, riotousnesse, surfetting, whoredome, vnrighteousnesse, and vngodlynesse. They taught, that God was a rewarder of good, but a punisher and reuenger of euill. They taught, that the soules of men were immortall, and that the bodyes shoulde rise againe in the daye of iudgement: therefore they exhorted vs all, so to line in this temporall life, that we doe not lese the life eternall. This is the sum of the worde of God reuealed to the fathers, and by them deliuered to their posteritie. This is ỳ traditiõ of the holy fathers, which cõprehendeth al religion. Finally, this is the true, auncient, vndoubted, authenticall, & catholike faith of the fathers. Besides this, the holy fathers taught their children, & childers children, the accompt of the yeares from the beginning of the world, & also the true historicall course, as well profitable as necessarie, of things from the creation of the worlde, euen vnto their owne times, leaste peraduenture their children shoulde be ignoraunt of the beginning and succession of worldlye things, and also of the iudgementes of God, and examples of them whiche lived, as well godly as vngodly. I coulde declare vnto you all this euidently, and in verye good order, out of the first booke of Moses called Genesis if it were not that thereby the sermon shoulde be drawne out somewhat longer then the vse is.

But I suppose that there are few, or

Fayth.

The lineall descent of Messias

The league of God.

The worship of God.

Life eternall and the day of iudgemẽt

The true hystoricall narration deliuered by the fathers to their children.

or rather none at al here present, whiche doe not perceiue that I haue rehearsed this that I haue said, touching the tradition of the auncient fathers, as it were worde for worde out of the booke of Genesis, so that nowe, I maye very well go forwarde in the narration which I haue begonne.

Moses in an hystory compileth the traditiõs of the fathers.

So then, what so euer hitherto was of the fathers deliuered to the world by worde of mouth, & as it were from hand to hande, that was first of all put into writing by the holy man Moses, together with those thinges, whiche were done in al the time of Moses life, by the space of. 120. yeares. And that his estimation might be the greater throughout all the worlde, among all men, and in all ages, and that none shoulde but knowe, that the writings of Moses were the very worde of God it selfe, Moses was furnished, and as it were consecrated, by God with signes, and wonders to be meruelled at in deede, whiche the almightie by the hande, that is, by the ministerie of Moses did bring to passe: and verily, he wrought them not in any corner of the worlde, or place vnknowne, but in Egypt, the moste flourishing and renoumed kingdome of that age. Those miracles were greater and farre more by many, then that they can be here rehearsed in fewe wordes: neyther is it needful to repeate them, bicause you, dearely beloued, are not vnskilfull or ignorant of them at al. After that also, God by other meanes procured authoritie to Moses. For many and often times, God had communication with Moses: and amongst the rest of his talke sayde he, Beholde, I will come to thee in a thicke cloude, that the people may heare me talking with thee, & may beleue thee for euermore

Neyther was the Lord therewith content, but commaunded Moses to call together all the people, fyue hundreth thousand men, I say, with their wiues and children. They are called out to the mount Sina, where God appeareth in a wonderfull and terrible fashion, and he him selfe preaching to the congregation, doth rehearse vnto them the ten Commaundements. But the people being terrified with the maiestie of God, doth pray and beseech, that God him self would no more afterward, preach to the congregatiõ with his owne mouth, saying, that it were inoughe, if he would vse Moses as an interpreter to them, and by him speake to the Church. The most high God did like the offer, and after that, he spake to the people by Moses, what soeuer he would haue done. And for bycause that the people was a stifnecked people, & by keping company with Idolaters in Egypt, was not a little corrupted, Moses nowe began to set downe in writing, those things whiche ỹ holy fathers by tradition had taught, & the things also which the Lorde had reuealed vnto him. The cause why he wrote them was, least peraduenture, by obliuion, continuance of time, and obstinacie of a people so slowe to beleeue, they might either perish, or else be corrupted. The Lord also set Moses an example to folow. For what so euer God had spoken to the Church in Mount Sina, that same did he streight way after, write with his owne finger in two tables of stone, as he had with his finger frõ the beginning of ỹ world writtẽ the same in the harts of the fathers. Afterward also in plain words, he commaunded Moses to write what soeuer the Lord had reueled. Moses obeyed the Lordes commaundement, and writ them. The holy Ghoste whiche was whelpe in the mynde

of Moſes directed his hand as he writ. There was no abilitie wanting in Moſes, that was neceſſarie for a moſt abſolute writer. He was aboundantly inſtructed by his auncestours. For he was borne of the holieſt progenie of thoſe fathers, whome God had appointed to be witneſſes of his will, commaundements, and iudgements, ſuppoſe Amram, Kahad, Jacob, Sem, Methuſalem, and Adam. He was able therefore, to write a true and certain Hyſtorie, from the beginning of the worlde, euen vntill his owne time. Whereunto he added thoſe thinges, which were done among the people of God in his owne life time, whereof he was a very true witneſſe, as one that ſawe and heard them. Yea and that more is, whatſoeuer he did ſet forth in his bookes, that did he read to his people, and amongſt ſo many thouſandes, was there not one found, which gainſayed that whiche he rehearſed: ſo that the whole conſent and witneſſebearing of the great congregation, did bring no ſmall authoritie to the writings of Moſes.

The authoritie of Moſes, very great.

Moſes therefore, contained in the fiue bookes called the fiue books of Moſes, an hyſtorie from the beginning of the worlde, euē vnto his own death, by the ſpace of. 2488. yeres. In which he declared moſt largely, the Reuelation of the worde of God made vnto men, & whatſoeuer the word of God dothe containe and teach. In which, as we haue the manyfolde Oracles of God him ſelf, ſo haue we the moſt lightſom teſtimonies, ſentences, examples, & decrees, of the moſt excellēt, ancient, holy, wiſe, & greateſt mē of al the worlde, touching all things, which ſeme to appertaine to true godlyneſſe, & the way how to line wel & holily. Theſe bookes therefore, founde a ready prepared entraunce of beliefe among all the poſteritie, as bookes which are authentical, and which of them ſelues haue authoritie ſufficient, and which without gainſaying, ought to be beleeued of all the worlde. Yea, and that more is, our Lord Jeſus Chriſte the only begotten ſonne of God, doth referre the faithfull to the reading of Moſes, yea, and that in deede in the chiefeſt pointes of our ſaluation: The places are to be ſeene John. 5. Luke. 16. In the. 5. of Mathew he ſaythe, Doe not thinke that I am come to deſtroy the law and the prophetes, for I am not come to deſtroy them, but to fulfill them. For, verily I ſay vnto you, though heauen and earth doe paſſe, one iot or title of the lawe ſhall not paſſe till all be fulfilled. Who ſo euer therefore, ſhall vndoe one of the leaſte of theſe commaundementes, and ſhall teache men ſo, he ſhall be called the leaſte in the kingdome of heauen. There haue verily ſome bene founde, that haue ſpoaken againſt Moſes the ſeruant of God But God hath imputed that gainſaying, as done againſt his diuine Maieſtie, and puniſhed it moſt ſharply. The proofes hereof are to be ſeene in Exodus. 16. and Numerie the. 12. And firſt of the people murmuring againſt Moſes: thē of Marie Moſes ſiſter, ſpeaking againſt her brother. But to the people it was ſayde, Not againſt the Miniſters, but againſt the Lorde are your complaintes. As for Marie, ſhe was horribly ſtrucken with a Leproſie. Theotecus was ſtrucken blinde: & Theopompus fel to be madde, becauſe he had vnreuerently touched the word of God. For although the worde of God be reueled, ſpoken, and written by men, yet doth it not therefore ceaſe to be that, whiche in deede it is, neyther dothe it therefore beginne to

be

be the woꝛde of men, bꝛeause it is pꝛeached and heard of men: no moꝛe then the King his commandement, whiche is pꝛoclaimed by the Criar, is saide to be the commaundement of the criar. He despiseth God, & with God al ẏholy Patriarchs, whosoeuer doth cõtemne Moses, by whom God speaketh vnto vs, and at whose hands we haue receiued those things, which the Patriarches from the beginning of the woꝛld, by tradition deliuered to the posteritie. There is no difference betweene the woꝛd of God, whiche is taught by the liuely expꝛessed voyce of man, and that whiche is wꝛitten by the penne of man, but so farre foꝛthe as the liuely voice and wꝛyting doe differ betweene themselues: the matter vndoubtedly, the sense, and meaning in the one and the other is al one. By this (dearely beloued) you haue perceiued the certaine hystoꝛie of the beginning of the woꝛd of God.

The proceding of the woord of God.

Now let vs go foꝛward to the rest, that is, to adde the hystoꝛie of the pꝛoceeding of the woꝛd of God, & by what meanes it shined euer and anon very cleare and bꝛightly vnto the woꝛld. By and by after the departure, of the holy man Moses out of this woꝛld into heauen, the Loꝛd of his bountifulnesse gaue moste excellent Pꝛophetes vnto his Churche, whiche he had chosen to the intent that by it he might reueale his woꝛd vnto the whole woꝛld. And the Pꝛophetes were to them of the olde time, as at this day amongst vs are Pꝛophetes, Pꝛiestes, wisemen, Pꝛeachers, Pastours, Bishops, Doctoꝛs oꝛ Diuines, most skilfull in heauenly thinges, and giuen by God to guide the people in the faith. And he whosoeuer shall read the holy hystoꝛie, will confesse, that there flouꝛished of this soꝛte no small number, and these not obscure euen vntill the captiuitie at Babilon. Amongst whom are rekoned these singular and excellent men, Phinées, Samuel, Helias, Heliseus, Esaias, and Jeremias. Dauid, & Solomon were both Kings and Pꝛophets. In time of the captiuitie at Babilon, Daniel & Ezechiel were notably knowen. After the captiuitie, flouꝛished among the rest, Zacharias the sonne of Barachias. Here haue I reckoned vp a few amõg many: who although they flouꝛished at sundꝛie times, and that the one a greate while after the other, yet did they all with one consent, acknowledge that God spake to the woꝛld by Moses, who, God so appointing it, left to the Churche in the woꝛld, a bꝛeuiarie of true diuinitie, and a most absolute Summe of the woꝛd of God conteined in wꝛiting. All these Pꝛiestes, Diuines and pꝛophets, in al that they did had an especiall eye to the doctrine of Moses. They did also refer all men in cases of faith and religion, to the bookes of Moses. The lawe of Moses, which is in deede the Lawe of God, & is moste pꝛoperly called Thora, as it were the guide, and rule of faith, and life, they did diligently beate into the mindes of all men. This did they accoꝛding to the time, persons and place, expound to al men. Foꝛ al the Pꝛiests and Pꝛophets before the incarnation of Chꝛist, did by woꝛd of mouth teache the men of their time, godlines and true religion. Neither did they teache any other thing, then that whiche the Fathers had receiued of God, & which Moses had receiued of God and the fathers, and straight wayes after committing it to wꝛiting, did set it out to all vs which folow, euen vntill the end of the woꝛld: so that now, in the Pꝛophets, we haue the doctrine of Moses, and tradition of the Fathers, and them

The Law.

The Pꝛophetes.

in all and euery point more fully and plainely expounded and polished, being moreouer, to the places, times and persons very fitly applyed.

The authoritie of the holy prophetes was very great.

Furthermore, the Doctrine, and writings of the Prophetes haue alwayes bẽ of great authoritie among all wise men throughout the whole world. For it is well perceiued by many argumẽts, ẏ they toke not their beginning of ẏ prophets thẽselues as chief Authours, but were inspired frõ God out of heauẽ by the holy spirit of God. For it is God, which dwelling by his spirite in the mindes of the Prophets, speaketh to vs by their mouthes. And for that cause haue they a most large testimonie at ẏ hands of Christ, & his elect Apostles. What say ye to this moreouer, that God by their ministerie hathe wrought miracles and wonders to be marueiled at, and those not a fewe? That at the least by mightie signes we might learne that it is God, by whose inspiration the Prophetes doe, teach, and write whatsoeuer they left for vs to remember. Furthermore, so many common weales, and congregations gathered together, and gouerned by the Prophetes according to the worde of God, doe shewe moste euident testimonies of God his trueth in the Prophets. Plato, Zeno, Aristotle, and other Philosophers of the Gentiles, are praised as excellẽt men. But whiche of them could euer yet gather a Churche to liue according to their ordinances? And yet our Prophetes haue had the moste excellent and renowmed common weales, or Congregatiõs, yea and that more is, the most flourishing Kingdomes in all ẏ world vnder their authoritie. All the wysemen in the whole worlde, I meane those whiche liued in his time, did reuerence Solomon, a King and so great a Prophet, and came vnto him from the very vtmoste endes of the worlde. Daniel also had the preeminence among the wisemen at Babilon, being then the moste renowmed Monarchie in all the worlde.

He was moreouer, in great estimation with Darius Medus, the Sonne of Astyages or Assuerus, and also with Cyrus that moste excellent King. And here it lyketh me well to speake somewhat of that diuine foreknowledge in our Prophets, and moste assured foreshewing of things which were to come after many yeares passed. And now to say nothing of others, did not Esaias most truly foretell those things which were afterward fulfilled by ẏ Iewes in our Lord Christ? Not in vaine did he seeme to them of olde time, to be rather an Euangelist, then a Prophete foretelling thinges to come. He did openly tel the name of king Cyrus one hundred and threescore yeares at the least, before that Cyrus was borne. Daniel also, was called of them in the olde time by the name of one whiche knewe muche. For, he did foretell those things whiche are, and haue bẽ done in al the kingdomes of the world almost, and among the people of God, from his owne time vntil the time of Christ, and further vntill the last day of Judgement so plainely, that hee may seeme to haue compiled an hystorie of those thinges, whiche then were already gone and past. All these things I say, doe very euidently proue, that the Doctrine, and writings of the Prophetes are the very word of God: with whiche name and title, they are set so the in sundrie places of the Scriptures. Verily, Peter the Apostle saithe, The prophecie came not in old time by the wil of man: but holy men of God spake as they were moued by the

Polyhistor

2. Pet. 1.

The word of God reuealed by the sonne of God.

the holy Ghoste.

And although God did largely, clearly, plainely and simply, reueale his word to the world by the Patriarchs, by Moses, by the Priestes and Prophetes, yet did he in the laste times of all, by his Sonne, set it forth moste clearely, simply, and aboundantly to al the worlde. For the very and onely begotten Sonne of God the father, as the Prophetes had foretolde, descending from Heauen both fulfill al what soeuer they foretolde, and by the space almoste of three yeares dothe teach all pointes of Godlinesse. For saith Iohn, No man at any time hath seene God, the only begotten Sonne which is in the bosome of the Father, he hathe declared him. The Lord himselfe moreouer, saith to his Disciples, Al things which I haue herd of my Father haue I made knowne to you. And again he saith, I am the light of the world: whosoeuer doth followe me doth not walke in darkenes, but shall haue the light of life. Our Lord also did teache, that to him whiche would enter into Heauen and be saued, the heauenly regeneration was needeful: bicause in the first byrth, man is borne to death in ỹ second to life. But that that regeneration is made perfect in vs, by the spirit of God, whiche instructeth our hartes in faith, I say in faith in Christ, who died for our sinnes, & rose againe for our iustification. He taught that by that faith they whiche beleeue are iustified: & that out of the same faith doe growe sundrie fruites of charitie and innocencie, to the bringing forthe wherof, he did moste earnestly exhorte them. He taught furthermore, that he was the fulfilling or fulnes of the law and the Prophets, and did also approue and expound the doctrine of Moses and the Prophetes. To doctrine he ioyned

The chiefe contents of Christe his doctrine.

diuerse miracles and benefites, wherby he declared that he him selfe was that light of the world, and the mightie & bountifull redeemer of the world. And, to the intent that his doctrine and benefites might be knowne to all the worlde, he chose to himselfe witnesses, whome he called Apostles, bicause he purposed to sende them to Preache throughout the world. Those witnesses were simple men, innocentes, iust, tellers of trueth, without deceipt or subtilties, and in all pointes holy and good: whose names it is very profitable often to repeate in the Congregation. The names of the Apostles are these, Peter and Andrewe, Iames and Iohn, Philippe and Bartholomevve, Thomas & Mathevv, Iames the sone of Alphe & Iudas his brother, vvhose surname vvas Thaddæus, Simon and Iudas Iscariot, into whose roome (because he had betraied the Lord) came Saint Matthias. These had he by the space almoste of three yeares, hearers of his heauenly doctrine, and beholders of his diuine workes. These after his ascension in to the Heauens, did he by the holy ghost sende downe from Heauen, instruct with all kinde of faculties. For, as they were in the Scriptures passing skilful: so were they not vnskilfull or wanting eloquence in any tongue. And being once after this manner instructed, they depart out of the Citie of Ierusalem, and passe through the compasse of the earthe, preaching to all people and Nations that which they had receiued to preach of the sauiour of the world, & the Lord Iesus Christ. And when for certaine yeares, they had preached by word of mouth, then did they also set downe in writing that whiche they had preached. For some, verily, writ an history of the wordes and deedes of Christ.

The Apostles of Christ.

and

and some of the wordes and dedes of the Apostles. Other some sent sondrie Epistles to diuers Nations. In all which, to confirme the trueth, they vse the Scripture of the lawe, and the Prophetes, euen as we reade that the Lorde oftentimes did. Moreouer, to the twelue Apostles are ioyned two greate lightes of the world, Iohn Baptiste, then whom, there was neuer any more holy borne of women, and the chosen vessel Paule, the greate teacher of the Gentiles.

Iohn Baptist and Paule.

Neither is it to be meruciled at, that the forerunner and Apostles of Christ had always very great dignity, and authoritie in the Churche. For, euen as they were the embassadours of the eternall King, of all ages, and of the whole worlde: so, being indued with the spirit of God, they did nothing according to the iudgement of their owne mindes. And the Lord by their ministerie wrought great myracles, thereby to garnishe the ministerie of them, and to commend their doctrine vnto vs. And what may be thought of that, moreouer, that by that worde of God they did conuert the whole world gathering together, & laying the foundations of notable Churches through out the compasse of the world? which verely by mans counsell and wordes, they had neuer bene able to haue brought to passe. To this is further added, that they whiche once leaned to this doctrine, as a doctrine giuing life, did not refuse to die. Besides that how many soeuer had their beliefe in the doctrine of the Gospell, they were not afraide through water, fire, & swordes to cutte of this life, and to lay hand on the life to come. The faithfull Saints could in no wise haue don these things, vnlesse the doctrine whiche they beleeued had bene of God. Although therefore, that the Apostles were men, yet their doctrine, first of all taught by a liuely expressed voyce, and after that, set downe in writing with penne and yncke, is the doctrine of God, and the very true word of God. For therefore the Apostle left this saying in writing, When ye did receaue the woord of God whiche ye heard of vs, ye receiued it not as the word of men, but as it is in deede, the word of God, which effectually worketh in you that beleeue. 1. Thes. 2

The authoritie of the Apostles, very great.

But nowe, the matter it selfe and place require that I gather also and plainely reckon vp those bookes, wherin is conteined the very word of God, first of all declared of the Fathers, of Christ himselfe, and the Apostles by word of mouth, & after that also written into Bookes by the Prophetes and Apostles. And in the first place verely are set the fiue bookes of Moses. Then follow the bookes of Iosua, of Iudges, of Ruth, two bookes of Samuel, two of Kinges, two of Chronicles, of Esdras, Nehemias, and Hester one a piece. After these come Iob, Dauid or the booke of Psalmes, Prouerbes, Ecclesiastes, and Cantica. With them are numbered the foure greater Prophets Esaias, Ieremias, Ezechiel, and Daniel: then the twelue lesser Prophetes, whose names are very well knowne: With these bookes the olde Testament ended. The Newe Testament hathe in the beginning the Euangelicall hystorie of Christ the Lord, written by foure Authors, that is, by two Apostles, Mathewe and Iohn: and by two Disciples, Marke and Luke: who compiled a wonderfull goodly and profitable booke of the Actes of the Apostles. Paule to sundrie Churches and persons published 14. Epistles. The other Apostles wrote 7. whiche

The roll of the bookes of the diuine Scripture

are

are called both Canonical and Catholique. And the bookes of the new Testament are ended with the reuelation of Iesus Christ, whiche he opened to the Disciple whome he loued, Iohn the Euangelist and Apostle, shewing vnto him and so to the whole church, the ordinaunce of God touching the Churche, euen vntil the day of iudgement. Therefore in these fewe and meane, not vnmeasurable: in these plaine and simple, not darke and vnkemmed bokes: is coöprehended the ful doctrine of godlynes, whiche is the very word of the true, liuing and eternall God.

The scripture is found and vncorrupted.

Also the bokes of Moses and the Prophetes through so many ages, perils and captiuities, came sound and vncorrupted euen vntill the time of Christ and his Apostles. For the Lord Iesus & the Apostles vsed those bokes as true copies and authentical: which vndoubtedly they neither would, nor could haue done, if so be that eyther they had bẽ corrupted, or altogether perished. The bokes also, whiche the Apostles of Christ haue added, were throughout all persecutions kept in the Church safe and vncorrupted, and are come sound and vncorrupted into our handes, vpon whome the endes of the world are faine. For by the vigilãt care & vnspeakable gwdnes of God our Father, it is brought to passe, that no age at any time either hathe or shal want so great a treasure.

Thus muche hitherto haue I declared vnto you (derely beloued) what the word of God is, what the beginning of it in the Churche was, & what proceeding, dignitie and certaintie it had. The word of God is the speache of God, that is to say, the reuealing of his good will to mankinde, whiche frõ the beginning, one while by his owne mouthe, and an other whyle by the speache of Angels, he did open to those first, ancient, and most holy Fathers: who againe by tradition, did faithfully deliuer it to their posteritie. Here are to be remembred those great lightes of the world Adam, Seth, Methusalem, Noe, Sem, Abraham, Isaac, Iaacob, Amram, and his Sonne Moses, who at Gods commaundement, did in writing comprehend the hystorie and traditiõs of the holy Fathers, wherunto he ioyned the written lawe, and exposition of the lawe, togeather with a large and lightsome hystorie of his owne lyfe time. After Moses, God gaue to his Churche moste excellent men, Prophets and Priestes, who also by worde of mouthe and wrytings, did deliuer to their posterity that whiche they had learned of the Lord. After them came the Onely begotten Sonne of God himselfe downe from heauen into the world, and fulfilled all, whatsoeuer was found to be written of himselfe in the Lawe, and the Prophetes. The same also taught a moste absolute meane howe to liue well and holily: He made the Apostles his witnesses. Which witnesses did afterwardes, first of all with a liuely expressed voice, preach al things which the Lord had taught them, and then, to the intent that they should not be corrupted, or clean taken out of mans remembraunce, they did commit it to writing: so that nowe we haue from the Fathers, the Prophetes and Apostles, the word of God as it was preached and written. These thinges had their beginning of one & the same spirite of God, and do tende to one end, that is, To teach vs men how to liue well and holily. He that beleeueth not these men, & namely the only begotten Sonne of God, whom I pray you will

he

he beleeue? We haue here the moste holie, innocent, vpright liuing, moste praise worthie, most iuste, moste ancient, most wise, and most diuine men of the whole worlde and compasse of the earth, and briefly, suche men as are by all meanes without comparison. All the worlde can not shew vs the like againe, although it shuld wholy a thousand times be assembled in Counsels. The holy Emperour Constantine gathered a generall counsell out of al the compasse of the earthe, thether came there together, out of all the worlde, three hundred and eightéene moste excellent Fathers. But they that are of the wisest sorte will say, that these are not so muche as shadowes, to be compared to them of whome we haue receiued the worde of God. Let vs therefore in all thinges beleeue the worde of God, deliuered to vs by the Scriptures. Let vs thinke that the Lorde him selfe, whiche is the very liuing and eternall God, dothe speake to vs by the Scriptures. Let vs for euermore prayse the name and goodnesse of him, who hath vouched safe so faythfully, fully and plainely, to open to vs miserable mortall men, all the meanes howe to liue well and holyly.

To him be prayse, honour, and glory, for euermore. Amen.

Of the worde of God, to whom and to what end it was reuealed, also in what maner it is to be hearde, and that it doth fully teache the whole doctrine of godlinesse.

¶ The seconde Sermon.

DEarely beloued, in the laste Sermon you learned what the worde of God is, from whence it came, by whome it was chiefly reuealed, what procedings it had, and of what dignitie and certaintie it is. Now am I come againe, and by Gods fauour and the helpe of your prayers, I will declare vnto you (beloued) to whome and to what ende the worde of God is reuealed: in what manner it is to be hearde, and what the force thereof is or the effect.

To whom the worde of God is reuealed.

Our God is the God of all men and nations, who according to the saying of the Apostle, woulde haue all men to be saued, and to come to the knowledge of the trueth: and therfore hath he for the benefite, life and saluation of all men, reuealed his worde, that so in deede, there might be a rule and certaine waye, to leade men by the pathe of iustice into life euerlasting. God verily, in the olde time did shewe him selfe to the Israelites, his holy and peculiar people, more familiarly then to other nations, as the Prophete sayth: To Iacob hath he declared his statutes, and his iudgementes to Israel: he hath not dealt so with any nation, neyther hath he shewed them his iudgementes: and yet he hath not altogether bene careleste of the Gentiles. For as to the Ninuites he sent Jonas, so Esaias, Jeremias, Daniell, and the other Prophetes bestowed muche labour in teaching

ching and admonishing the Gentiles. And those moste auncient Fathers, Noe, Abraham, and the rest, did not onely instruct the Jewish people which descended of them, but taught their other sonnes also, the iudgementes of God. Our Lorde Jesus Christe verily laying open the whole worlde before his disciples, sayd: Teach all nations: Preache the Gospell to all creatures. And when as Sainte Peter did not yet fully understande, that the Gentiles also did appertaine to the fellowship of the Churche of Christe, and that to the Gentiles also did belong the preaching of the glad tydings of saluation, purchased by Christe for the sayth full, the Lord doth instruct him by a heauenly vision, by speaking to him out of heauen, and by the message which came from Cornelius, as you knowe (dearely beloued) by the hystorie of the Actes of the Apostles. Let vs therefore thinke (my brethren) that the worde of God and the holy Scriptures, are reuealed to all men, to all ages, kindes, degrees, and states, throughout the worlde. For the Apostle Paule also confirming the same, sayth: Whatsoeuer things are written, are written for our learning, that through patience, and comfort of the Scriptures, we may haue hope.

What haue I to doe what was written to the of olde time.

Let none of vs therefore hereafter say, what nede I to care what is written to the Jewes in the olde Testament, or what the apostles haue written to the Romanes, to the Corinthians, and to other nations? I am a Christian. The Prophets to the men of their time, and the Apostles to those that liued in the same age with them, did both preach and write. For if we thinke vprightly of the matter, we shall see that the Scriptures of the olde and newe Testamentes, ought therefore to be receiued of vs, euen because we are Christians. For Christ our Sauiour and maister, did referre vs to the written bokes of Moses and the Prophets. Saint Paule the very elect instrument of Christ, doth apply to vs the Sacramentes and examples of the olde Fathers, that is to say, Circumcision in baptisme, Colosſ. 2. and the Paschall lambe in the Supper or Sacrament. 1. Cor. 5. In the tenth Chapter of the same Epistle he applyeth sundry examples of the Fathers to vs. And in the fourth to the Romans where he reasoneth of fayth, whiche iustifieth without the helpe of workes, and the lawe, he bringeth in the example of Abraham. And therewithall addeth, Neuertheless it is not written for Abraham alone, that fayth was reckoned vnto him for righteousnesse, but also for vs to whome it shal be reckoned if we beleeue, &c.

The writings of the old testament are also giuen to Christians.

By that meanes, say some, we shal againe be wrapped in the lawe, we shall be inforced to be circumcised, to sacrifice flesshe and blood of beastes, to admit againe the priesthood of Aaron, together with the temple, and the other ceremonies.

There shall againe be allowed the byll of diuorcement, or putting away of a mans wife, together with sufferaunce to marrie many wiues. To these I aunswere, that in the olde Testament we muste consider, that some thinges there are, whiche are for euer to be obserued, and some thinges whiche are ceremoniall and suffered onely till time of amendement. That time of amendment is the time of Christe, who fulfilled the lawe, and toke awaye the curse of the lawe.

The same Christe chaunged Circumcision into Baptisme. He with his

his owne only ſacrifice made an end of all ſacrifices, ſo that nowe in ſteade of all ſacrifices, there is lefte to vs that onely ſacrifice of Chriſte, wherein alſo we learne to offer our owne very bodies and prayers together with good deedes, as ſpirituall ſacrifices vnto God. Chriſt changed the Prieſthood of Aaron for his owne, and the Prieſthode of al Chriſtians. The Temple of God are we in whom god by his ſpirit doth dwell. All ceremonies did Chriſt make voide, who alſo in the nineteene of Mathewe did abrogate the bill of diuorcement, together with the marriage of many wiues. But althoughe theſe Ceremonies, and ſome externall actions were abrogated and cleane taken away by Chriſt, that we ſhould not be bound vnto them: yet notwithſtanding, the Scripture whiche was publiſhed touching them, was not taken awaye or elſe made voide by Chriſt. For there muſt for euer be in the Churche of Chriſt a certaine teſtimoniall, wherby we may learne what manner of worſhippings and figures of Chriſt they of the olde time had. Thoſe worſhippigs & figures of Chriſt muſt we at this day interprete to the Churche ſpiritually, and out of them we muſte no leſſe then out of the writinges of the newe Teſtament preach Chriſt, forgiuenes of ſinnes, and repentance. So then to all Chriſtians are the writinges of the olde Teſtament giuen by God: in like manner as the Apoſtles writ to all Churches thoſe thinges which bore the name or title of ſome particular Congregations.

To what end the word of God is reuealed.

And to this end is the word of God reuealed to men, that it may teache them what, and what māner one God is towardes men, that he would haue them to be ſaued, and that by faithe in Chriſt: what Chriſt is, and by what meanes ſaluation commeth: what becommeth the true worſhipers of God, what they ought to flie, and what to enſue. Neither is it ſufficient to know the wil of God, vnleſſe we do the ſame and be ſaued. And for that cauſe ſayde Moſes, Heare Iſraell the ſtatutes and iudgements whiche I teache you, that ye may doe them and liue. And the Lorde in the Goſpell confirming the ſame, cryeth: Bleſſed are they whiche heare the worde of God and keepe it.

Gods goodneſſe to be prayſed for teaching vs.

And here is to be prayſed the exceeding great goodneſſe of God, whiche would haue nothing hid frō vs, whiche maketh any whit to liue rightly, well and holily. The wiſe and learned of this world doe for the moſt part beare enuy or grudge, that other ſhoulde attaine vnto the true wiſedome. But our Lorde doth gently, and of his own accorde offer to vs, the whole knowledge of heauenly things, and is deſirous that we goe forward therein, yea and that more is, he doth further our labour, and bring it to an ende. For whoſoeuer hath, ſayth the Lorde him ſelfe in the Goſpell, to him ſhall be giuen, that he may haue the more aboundance. And euery one that aſketh receiueth, and he that ſeeketh findeth, and to him that knocketh it ſhal be opened. Wherupon S. Iames the Apoſtle ſayth. If any of you lacke wiſdome, let him aske of God, whiche giueth to al men liberally, that is, willingly, not with grudging, neyther calleth any man in the teeth, and it ſhall be giuen him. Where, by the way, we ſee our dutie, which is in reading and hearing the worde of God, to pray earneſtly and zealouſly, that we may come to that ende, for the whiche the worde of God was giuen and reuealed vnto vs. But as touching that matter,

matter, we will say somewhat more, when we come to declare in what maner of sorte, the worde of God ought to be heard.

All points of true godlinesse are taught vs in the holy scriptures.

Nowe, bycause I haue sayde, that the worde of God is reuealed, to the intente that it maye fully instructe vs in the wayes of God and our saluation, I will in fewe wordes declare vnto you (dearely beloued) that in the worde of God deliuered to vs by the Prophetes, and Apostles, is abundantly contained the whole effect of godlynesse, and what thinges soeuer are auaileable to the leading of oure liues rightly, well, and holyly. For verily, it must nedes be, that that doctrine is full and in all pointes perfect, to which nothing ought eyther to be added, or else to be taken away. But such a doctrine is the doctrine taught in the worde of God, as witnesseth Moses Deuter. 4. & 12. and Solomon Prouerb. 30. What is he therfore that dothe not confesse that all pointes of true pietie, are taught vs in the sacred Scriptures. Furthermore, no man can denie that to be a most absolute doctrine, by which a man is so fully made perfect, that in this worlde he may be taken for a iust man, and in the world to come, be called for euer to the companie of God. But he, that beleeueth the word of God vttered to the world by the Prophetes and Apostles, and liueth thereafter, is called a iust man, and heire of life euerlasting. That doctrine therefore is an absolute doctrine. For Paule also declaring more largely and fully the same matter, sayth: All Scripture giuen by inspiratiō of god, is profitable to doctrine, to reproue, to correction, to instruction whiche is in righteousnesse, that the man of God may be perfect, instructed to all good workes. We haue (herein) an euident testimonie of the fulnesse of the worde of God. We haue a doctrine absolutely perfect in al points We haue a most perfect effect of ỳ word of God, bicause by this doctrine the mā of God, that is the godly and deuoute worshipper of God, is perfect being instructed, not to a certaine fewe good workes, but vnto all and euery good worke. Wherein therfore canst thou finde any want? I do not thinke that any one is suche a sot, as to interprete these wordes of Paule, to be spoken onely touching the olde Testament: seeing, it is more manifest then the daye light, that Paule applyed them to his scholer Timothie, who preached the Gospell, and was a minister of the newe Testament. If so be then, that the doctrine of the olde Testament be of it selfe full, by howe much more shal it be the fuller, if the volume of the newe Testament be added therevnto? I am not so ignoraunt, but that I knowe that the Lorde Jesus both did and spake many things, whiche were not written by the Apostles. But it followeth not therefore that the doctrine of the worde of God, taught by the Apostles, is not absolutely perfect. For Iohn the Apostle and Euangelist doth freely confesse, that the Lord did many other things also, whiche were not written in his booke: But immediately he addeth this, and sayth: But these are written that ye might beleue that Iesus is Christe the sonne of God, and that in beleeuing ye might haue life through his name. He affirmeth by this doctrine, whiche he conteined in writing, that faythe is fully taught, and that through fayth there is graunted by God euerlasting life. But the ende of absolute doctrine is to be happie and perfectly blessed. Since then, that that commeth to man by

The Lord both spake & did many things which are not writte.

2. Tim. 3.

the written doctrine of the Gospell, vndoubtedly that doctrine of the Gospell is most absolutely perfect.

I knowe, that the Lord in the Gospell sayde, I haue many things to tell you: but at this time you can not beare them: But therwithal I know to, that he immediatly added this saying, But when the spirite of trueth shall come, he shall leade you into all trueth. I knowe furthermore, that the spirite of trueth did come vpon his disciples, and therefore I beleeue, that they according to the true promise of Christ, were led into all trueth, so that it is most assuredly certaine, that nothing was wanting in them.

The Apostles set downe in writing the whole doctrin of godlinesse

But some there are, whiche when they can not deny this, do turne themselues and saye, that the Apostles in deede knewe all things, but yet taught them not but by worde of mouth only, not setting downe in writing al those things, whiche doe appertaine to true godlinesse. As though it were likely that Christ his most faithful Apostles, would vpon spite, haue kept back any thing from their posteritie. As though in deede, he had lyed which sayd, These things are written, that in beleeuing, ye might haue life euerlasting. John therefore did let passe nothing whiche belongeth to oure full instructing in the fayth. Luke did omit nothing. Neyther did the rest of the Apostles and disciples of our Lord Jesus Christ suffer any thing to euerslip them. Paule also wrote fourteene sundry Epistles: but yet the most of them cõtained one and the selfe same matter. Whereby we may very well coniecture, that in them is wholy comprehended the absolute doctrine of godlynesse. For he would not haue repeated one and the selfe same thing so often, to so many sundry men, if there had yet bene any thing else necessarie, more fully to be taught, for the obtaining of saluatiõ. Those things vndoubtedly woulde he haue taught, and not haue rehearsed one and the same thing so many times. Verily in the thirde chapter of his Epistle to the Ephesians he dothe affirme, that in the two firste chapters of the same his Epistle, he did declare his knowledge in the Gospel of Christ. God (saith he) by reuelation shewed the mysterie vnto me as I wrote before in fewe wordes, whereby when ye reade, ye may vnderstand my knowledge in the misterie of Christe. And this spake he touching that one and onely Epistle, yea and that to touching the two firste chapters of that one Epistle. Wherunto when the moste large and lightsome Letters or Epistles of Sainte Paule him selfe, and also of the other Apostles are added, who I praye you, vnlesse he be altogether without sense will once thinke that the Apostles haue left in writing to vs their posteritie, a doctrine not absolutely perfect.

As for those whiche doe earnestly affirme, that all pointes of godlynesse were taught by the Apostles, to the posteritie by worde of mouth, and not by writing, their purpose is to set to sale their owne, that is, mens ordinaunces in steade of the worde of God.

But against this poyson (my brethren) take this vnto you for a medicine to expell it. Conferre the things, whiche these fellowes set to sale, vnder the colour of the Apostles traditions, taught by worde of mouthe, and not by writing, with the manifest writings of the Apostles, and if in any place you shall perceiue those traditions to disagrée with the scriptures, then gather by and by, that it is the forged

forged inuention of men, and not the Apostles tradition. For they, which had one and the same spirite of trueth, lefte not vnto vs one thing in writing, and taught an other thing by worde of mouthe.

Furthermore, we muste diligently search, whether those traditions do set forward the glory of God, rather then of men, or the safetie of the faythfull, rather then the priuate aduauntage of the Priestes. And we muste take heede of mens traditions, especially since the Lorde sayth, In vaine doe they worship me, teaching doctrines the precepts of men: So that nowe, the surest way is to cleaue to the word of the Lorde lefte to vs in the Scriptures, whiche teacheth abundantly all thinges that belong to true godlynesse.

Howe the worde of God is to be hearde.

It remayneth nowe for me, to tell in what manner of sorte, this perfecte doctrine of godlynesse and saluation, I meane, the very word of God ought to be hearde of the faythfull, to the intent it may be hearde with some fruit to profite them abundantly. I will in fewe wordes containe it. Let the worde of God be hearde with greate reuerence, whiche of right is due to God him selfe and godly things. Let it be hearde very attentiuely: with continuall prayers betweene and earnest requestes. Let it be hearde soberly to our profite, that by it we may become the better, that God by vs maye be glorified, and not that we go curiously about to search out the hidden counselles of God, or desire to be counted skilfull and experte in many matters.

Let true fayth, the glory of God, and our saluation be appointed as the measure and certaine ende of oure hearing and reading. For, In Exodus Moses the holy seruaunt of God is commaunded to sanctifie the people, and make them in a readinesse to heare the sacred Sermon whiche God him selfe did mynd to make the next daye after. Moses therefore commeth, and demaundeth of the whole people due obedience to be shewed as well to God, as to his Ministers. exo: 19

Then commaundeth he them to washe their garmentes, to abstaine from their wiues. After that he appointeeh certaine limites, beyonde whiche it was not lawful vpon paine of death for them to passe.

By this we plainely learne, that the Lorde doth require suche to be his Disciples to heare him, as doe especially shewe obedience and reuerence to God in all thinges. For he being God speaketh to vs men, all we men owe vnto God honoure and feare. A man, vnlesse he become lowly, humble, and obedient to God, is altogether godlesse. Then is it required at the handes of those whiche are mete hearers of the worde of God, that they lay aparte worldly affaires, whiche are signified by the garments: to treade vnder foote all filthynesse and vncleannesse of soule and bodye: to refraine for a season, euen from those pleasures whiche are lawfull vnto vs. The holy Ghost doth loue the myndes that are purely cleansed, whiche yet notwithstanding are not cleansed but by the spirite of God. Needefull it is to haue a sincere beliefe in God, and a ready good will and desire to liue according to that whiche is commaunded in the word of God. Moreouer, we muste be wise to sobrietie. Ouer curious questions must be set aside. Let things profitable to saluation only be learned.

Last of all, let especial heede be take

in hearing and learning. For saythe Solomon, If thou wilt seeke after wisdome as after golde, thou shalte obteine it. Againe he sayth, The searcher out of Gods maiestie shall be ouerwhelmed by his wonderfull glory. And againe he sayth, Seeke not things too highe for thee, neyther goe about to searche out things aboue thy strengthe: but what God hath commaunded thee, that thinke thou always on: and be not ouer curious to knowe his infinite workes, for it is not expedient for thee to see his hidden secrets with thine eyes. Wherevpon the Apostle Paul sayth, Let no man thinke arrogantly of him selfe, but so thinke that he may be modest and sober, according as God to euery one hath giuen the measure of fayth. And hereto belongeth that which the same Apostle saythe, Knowledge puffeth vp, but charitie doth edifie.

The diseases and plagues of the hearers of gods word

But chiefly we muste beware of those plagues, which choake the sæde of the worde of God, and quenche it without any fruite at all in the hearts of the hearers. Those plagues and diseases hath the Lorde rehearsed or reckoned vp in the parable of the sower. For first of all, wanton and vaine cogitations whiche alwaies lye wide open to the inspirations of Satan, and talke of naughtie men, are plagues to the word of God. Also voluptuous and deintie louers of this world, who can not abide to suffer any affliction for Christ and his Gospell, do without any fruite at all heare Gods worde, although they seme to giue eare vnto it very ioyfully. Furthermore, the care of this worlde, and the deceit of riches, are moste pestilent diseases in the hearers of the worde of God. For they doe not onely hinder the sæde that it can not bring forthe fruite in their heartes, but also they doe stirre vp and egge men forwarde to gaynesay the worde of God, and to afflict the earnest desirers of Gods worde.

Here therefore we muste take hæde diligently, leaste being infected with these diseases, we become vaine and vnthankfull hearers of the worde of God. We muste praye continually, that the bountifull and liberall Lorde will vouchsafe to bestowe on vs his spirit, that by it the sæd of Gods word may be quickned in our heartes, and that we, as holy and right hearers of his worde may beare fruite abundantly to the glory of God, and the euerlasting saluation of oure owne soules.

What the power and effect of Gods word is.

For what will it auayle to heare the worde of God without fayth, and without the holy spirite of God to worke or stir inwardly in our hearts? The Apostle Paule sayth, He whiche watreth is nothing, nor he whiche planteth, but it is God whiche giueth increase. We haue nede therefore of Gods watering, that the word of God may growe to a perfect age, may receiue increase, yea, and may come also to the bringing forthe of ripe fruite within our mindes. The same Apostle Paule saythe, To vs also is the worde of God declared, euen as vnto our fathers. But it auayled them nothing to heare the worde, bycause it was not ioyned with Fayth in them that hearde it: For they dyed in the desarte. And immediately after, he sayth: Let vs therefore doe our best to enter into that reste, so that no man dye in the same example of vnbeliefe. If therefore, that the worde of God doe sounde in oure eares, and therewithall the spirite of God doe shewe forth his power in our harts, and that we in fayth doe truly receiue the

the woꝛd of God, then hath the woꝛde of God a mighty ſoꝛce and wonderful effect in vs. Foꝛ it dꝛiueth away the miſty darkneſſe of erroꝛs, it openeth our eyes, it conuerteth and inlightneth our mindes, and inſtructeth vs moſt fully and abſolutely in truth and godlines. Foꝛ the Pꝛophet Dauid in his Pſalmes beareth witnes, & ſayth: The law of the Lord is perfect conuerting the ſoule, the teſtimony of God is true and geueth wiſedome vn to the ſimple: The commaundement of the Lord is pure, and geueth light vnto the eies. Furthermoꝛe, the woꝛd of God doth fæde, ſtrengthen, confirm and comfoꝛt our ſoules, it doth regenerate, cleanſe, make ioyfull and ioyne vs to god, yea and obtaineth al things foꝛ vs at Gods handes, ſetting vs in a moſt happy ſtate, in ſo much that no gods oꝛ treaſure of the whole woꝛlde are to be compared with the woꝛde of God. And thus much do we attribute to the woꝛde of God, not without the teſtimony of Gods woꝛde. Foꝛ, the Loꝛd by the pꝛophet Amos doth thꝛeaten hunger & thirſt, not to eate bread and to drinke water, but to heare the worde of God. Foꝛ in the olde & new teſtaments it is ſayd, that man doth not liue by bread onely, but by euery worde that proceedeth out of the mouth of god. And the Apoſtle Paul ſaith: that all things in the ſcriptures are written for our learning, that by patiẽce and comfort of the ſcriptures we might haue hope. Alſo Peter ſaith ye are born a new, not of corruptible ſeede, but of incorruptible, by the word of god which liueth & laſteth for euer. And this is the woꝛde which by the goſpell was pꝛeached vnto you. The Loꝛde alſo in the goſpell beareth witneſſe to the ſame, and ſayth: Now are ye cleane by the worde which I haue ſpoken vnto you. Againe in the goſpell he crieth, ſaying: If any man loueth me, he will keepe my ſaying, and my father will loue him, and we will come into him and make our dwelling place in him. Ieremie ſaith alſo, Thy word became my comfort. And the Pꝛophet Dauid ſaith, The ſtatutes of the Lorde are right and reioyce the hart, Wherunto adde that ſaying of the Loꝛdes in the goſpell, If ye remaine in me, and my wordes remaine in you, aske what ye will, and it ſhalbe done for you. In an other place alſo the Pꝛophet crieth, ſaying: If ye be willing and will hearken, ye ſhall eate the good of the land, but if ye wil not heare my word, the ſword ſhall deuoure you. Moꝛeouer Moſes doth very often and largely reckon vp the good thinges that ſhall happen to them which obey the woꝛde of God, Leuiticus. 26. Deutero. 28. Wheꝛefoꝛe Dauid durſt boldly pꝛeferre the woꝛd of God befoꝛe all the pleaſures and treaſures of this woꝛld. The feare of the Lorde is cleane and endureth for euer, the iudgementes of the Lord are true and righteous altogether: more to be deſired are they thẽ gold, yea then much fine golde; ſweeter alſo then hony and the dropping hony combes. For by them thy ſeruaunt is plainely taught, and in keeping of them there is great aduantage. Therfore is the lawe of thy mouth more precious vnto me, then thouſands of ſiluer and golde. Vnleſſe my delight had been in thy lawe, I had periſhed in my miſerie. To this now doth appertaine that parable in the goſpell of him which bought ỹ pꝛecious pearle: and of him alſo which ſolde all that he had, and bought the grounde wherin he knewe that treaſure was hidde. Foꝛ, that precious pearle, and that

treasure are the gospell or worde of God: which for the excellencie of it is in the scriptures called a light, a fire, a Sworde, a Maule which breaketh stones, a Buckler, and by many other names like vnto these.

Dearely beloued, this howre ye haue heard our bountifull Lorde and God, who would haue all men saued and to come to the knowledge of the truth, how he hath reuealed his worde to al men throughout ỹ whole world, to the intent that all men in al places, of what kinde, age, or degrée so euer they be, may know the trueth, and be instructed in the true saluation, and may learne a perfect way how to liue rightly, well and holily, so that the mā of God may be perfect, instructed to all good workes. For the Lorde in the worde of trueth hath deliuered to his Church all that is requisite to true godlinesse and saluation. Whatsoeuer thinges are necessary to be knowne touching God, the works, iudgments, will and commaundements of God, touching Christe, our faith in Christe, and the duties of an holy life, all those thinges I say, are fully taught in the worde of God. Neither needeth the Church to craue of any other, or else with mens supplies to patch vp that which séemeth to be wantinge in the worde of the Lorde. For the Lord did not onely, by the liuely expressed voice of the Apostles, teach our fathers the whole summe of godlinesse and saluation, but did prouide also, that it by the meanes of the same Apostles, shoulde be set down in writing. And that doth manifestly appéare, that it was done for the posterities sake, that is, for vs and our successours, to the intent that none of vs nor ours should be seduced, nor that false traditiōs should be popt into any of our mouthes in stéede of the truth. We must all therfore beware, we must all watch and sticke fast vnto the worde of God, which is left to vs in the scriptures by the Prophetes and Apostles. Finally let our care be wholy bent, with faith and prompte to heare whatsoeuer the Lord declareth vnto vs. Let vs cast out and treade vnder foote whatsoeuer by our flesh, the world or the deuill, is obiected to be a let to godlines. We know what the diseases & plagues of ỹ séede of Gods worde sowed in the hartes of the faithful are. We know how great the power of Gods worde is in them which heare it deuoutly. Let vs therfore beséech our Lorde God to powre into our mindes his holy spirite, by whose vertue the séede of Gods word may be quickened in our harts, to the bringing forth of much fruite to the saluation of our soules, and the glory of God our father. To whom be glory for euer.

Of

Of the ſenſe and right expoſition of the worde of God, and by what maner of meanes it may be expounded.

¶ *The thirde Sermon.*

DEarly beloued bꝛe thꝛen, I doe vnderſtande that by meanes of my doctrine of the woꝛde of God, ther are riſen ſũdꝛy thoughts in the hartes of many men: yea, and that of ſome there are ſowen abꝛode very vngodly ſpæches. Foꝛ ſome there are, which do ſuppoſe that the ſcriptures, that is the very woꝛde of God, is of it ſelfe ſo darke, that it cannot be read with any pꝛofite at al. And again ſome other affirme, that the woꝛde plainly deliuered by God to mankind, doth ſtande in næde of no expoſition. And therefoꝛe, ſay they, that the ſcriptures ought in dæde to be read of all men, but ſo, that euery man may lawfully inuent and chooſe to himſelf ſuch a ſenſe, as euery one ſhalbe perſuaded in him ſelfe to be moſt conuenient. Theſe fellowes doe altogether condemne the oꝛder receiued of the Churches, wherby the miniſter of ỳ church doth expounde the Scriptures to the congregatiõ. But I (dæerely beloued) if as ye haue begon, ſo ye will go foꝛwarde to pꝛay to the Loꝛde, do truſte by the hope that I haue in gods goodneſſe, that I am able plainely to declare, that to the godly the ſcripture is nothing darke at al, & that the lord his will is altogether to haue vs vnderſtande it. Then that the Scriptures ought alwayes to be expoũded. Wher alſo I will teach you the maner, and ſome ready wayes how to interpꝛete the ſcriptures. The handling of theſe pointes ſhall take away the impediments which diuine men from the reading of the woꝛd of god, and ſhal cauſe the reading & hearing of the woꝛde of God to be both wholeſome & fruitful.

And firſte of all, that Gods will is to haue his woꝛde vnderſtode of mankinde, we may thereby gather eſpecially, bicauſe that in ſpeaking to his ſeruaunts, he vſed a moſt common kind of ſpeach, wherwithall euen the very idiotes were acquainted. Neither do we reade that the Pꝛophets and Apoſtles the ſeruaunts of God, and interpꝛeters of his high and euerlaſtinge wiſedome, did vſe any ſtraunge kinde of ſpeach: ſo that in the whole packe of wꝛiters, none can be founde to excell them in a moꝛe plaine and eaſy phꝛaſe of wꝛiting. Their wꝛitings are full of common pꝛouerbes, ſimilitudes, parables, compariſons, deuiſed narrations, examples, and ſuch other like maner of ſpæches, then which ther is nothing that doth moꝛe moue & plainely teach the common ſoꝛte of wittes amonge moꝛtall men. There ariſeth, I confeſſe, ſome darkneſſe in the ſcriptures by reaſon of the naturall pꝛopertie, figuratiue oꝛnaments, and the vnacquainted vſe of the tongues. But that difficulty may eaſily be helped by ſtudie, diligence, faith, and the meanes of ſkilfull interpꝛeters. I know ỳ ỳ Apoſtle Peter ſaith in the epiſtles of Paul Many thinges are harde to be vnderſtoode.

Gods will is to haue his worde vnderſtoode.

Difficultie in the ſcriptures

ſtoode. But immediatly he addeth, which the vnlearned, and thoſe that are vnperfect or vnſtable, peruert, as they doe the other ſcriptures alſo vnto their owne deſtruction. Wherby we gather, that the ſcripture is difficulte or obſcure to the vnlearned, vnſkilfull, vnexerciſed, and malicious or corrupted willes, and not to the zealous and godly Readers or Hearers therof. Therefore, when S. Paule ſayth, If as yet our goſpell be hidde: from them it is hid which periſh, in whom the Prince of this worlde hath blinded the vnderſtanding of the vnbeleeuers, that to them there ſhoulde not ſhine the light of the goſpell of the glory of Chriſt, who is the image of God. He doth not lay the blame of this difficultie on the worde of God, but vpon the vnprofitable hearers.

Whoſoeuer we are therefore, that do deſire rightly to vnderſtand the worde of God, our care muſt be, that Satan poſſeſſe not our mindes, and cloſe vp our eyes. For, our Sauiour alſo in the goſpell ſayde, This is damnation, becauſe the light came into the world and men loued darkneſſe rather than light. Beſides that, the holy Prophetes of God, and the Apoſtles, did not call the worde of God or the ſcriptures darkeneſſe, obſcureneſſe, or miſtineſſe, but a certaine brightneſſe and lightſomneſſe. Dauid ſaith, Thy word is a Lanterne vnto my feete, and a light vnto my pathes. And what I praye you is more euident than that which in makinge doubtfull and obſcure thinges manifeſt, no man doth referre to darkeneſſe and vncertainties? Things vncertaine, doubtful and obſcure, are made manifeſt by thoſe things that are more certain, ſure and euident. But as often as any queſtion or controuerſie doth happen in matters of fayth, do not all men agree that it ought to be ended and determined by the ſcriptures: it muſt therfore needes be that the ſcriptures are euident, plaine, and moſt aſſuredly certaine.

The word of God requireth an expoſition.

But though the ſcripture be manifeſt, and the worde of God be euident, yet notwithſtanding, it refuſeth not a godly or holy expoſition, but rather an holy expoſition doth giue a ſetting out to the worde of God, & bringeth forth much fruite in the godly hearer. And for becauſe many do deny that the ſcriptures ought to haue any expoſition, I will ſhew by examples (which can not be gainſaide) that they ought altogether to be expounded. For God him ſelfe, hauing often cõmunication with Moſes by the ſpace of fortie dayes and as many yeares, did by Moſes expoũd to the Church the wordes of the law, which he ſpake in Mount Sina to the whole congregation of Iſrael, writing them in two tables, which Moſes left to vs, the Deuteronomie and certaine other bookes as commentaries vpon Gods commaundements. After that, immediatly followed the Prophetes, who interpreting the lawe of Moſes, did apply it to the times, places, and men of their age, and left to vs that follow, their ſermons as plain expoſitions of Gods law. In the eight Chapiter of Nehemias we reade theſe wordes. Eſdras the Prieſt, brought the Lawe, the booke of Moſes, and ſtoode vpon a turret made of wood, that is in the holy pulpet. And Eſdras opened the booke before the congregation of men and women, & who ſoeuer elſe had any vnderſtanding. And the Leuits ſtode with him, ſo that he read out of the booke, and the leuits inſtructed the people in the law, & the people ſtode in their place and

A ſolemn expoſition of Gods worde.

And they reade in the booke of the lawe distinctly, expounding the sense and causing them to vnderstande the reading. Thus muche in the booke of Nehemias. Marke here by the waye (my brethren) that the lawfull and holy ministers of the Churche of God, did not onely reade the worde of God, but did also expounde it.

This manner of reading and expounding the Scriptures or worde of God, oure Lorde Jesu Christe did neyther abrogate nor contemne, when comming in the flesshe, he did as a true Prophete and heauenly maister instructe the people of his Churche, in the doctrine of the Newe Testament. For entring into the Synagogue at Nazareth, he stode vp to reade: and there was deliuered to him the booke of the Prophete Esay. So he opened the booke, and read a certaine notable place out of the. lxj. Chapter. Then shutting the booke, he gaue it to the Minister againe, and expounded that which he had read, declaring how that in him selfe nowe that prophesie was fulfilled.

Moreouer, after that he was risen from death, he ioyned him selfe in companie to the two Disciples, whiche went to Emaus, with whome he talked of sundry matters: but at length beginning at Moses and all the Prophetes, he expounded to them what so euer was written of him selfe throughout all the Scriptures. The Apostles following this example of the Lorde, did them selues also expound the word of God.

For Peter in the seconde Chapter of the Actes of the Apostles, dothe expounde the xvj. Psalme of Christe his resurrection from the deade. And Philip also doth plainely expounde to the noble man of Ethiope the prophesie of Esay, whereby he bringeth him to the fayth of Christe, and fellowship of the Church. Whosoeuer doth say that Paul doth not euery where interpret the holy Scripture, he hath neyther read nor seene the dedes nor writings of Paule. Thus haue I, I hope, both plainly & substantially shewed, that the word of God ought to be expounded.

As for those whiche cry out against the exposition of the Scriptures, and woulde not haue the ministers of the worde and Churches, to declare the scriptures in open and solemne audience, neyther to apply them to the places, times, states, & persons, their fetch is to seeke somewhat else then the honour due vnto God. They leade their liues farre otherwise, then is comely for godly men. Their talke is wicked, vnseemely, & dishonest. Their deeds are mischieuous, and haynous offences. And this woulde they to doe without punishment, and therefore desire to haue the exposition of the Scriptures to be taken cleane away. For if a man doe read the wordes of the Scripture onelye, not applyinge it to the states, places, times and persones, it semeth that he hath not greatly touched their vngodly and wicked life. Therefore, when they crie that Sermons and expositions of the scriptures, ought to be taken a waye from among men, and that the Scriptures ought to be reade simplye without any addition, they minde nothing else but to caste behind them the lawe of God, to treade vnder foote all discipline and rebuking of sinne, and so to offende freely without punishment: whiche sorte of men the righteous Lorde will in his appointed time punishe, so muche the more grieuously, as they doe more boldly rebell against their God.

what their meaning is that will not haue the scriptures expounded.

In the meane season, all the mini-

The ſcriptures are not to be corrupted with forrayne expoſitions.

ſters of the Churche muſte beware, that they followe not herein their owne affections any whit at all, or elſe corrupt the Scriptures by their wrong interpretations, and ſo by that meanes ſet forth to the Church their owne inuentions, and not the worde of God. Some ſuche like offence it ſeemeth that the teachers of the auncient people in olde time did commit, becauſe the Lorde in Ezechiell accuſeth them ſaying, Seemeth it a ſmall thing to you to haue eaten vp the good paſture, but that ye muſt alſo treade the reſidue of your paſture vnder your feete? and to drinke the clearer water, but that ye muſte trouble the reſt with your feete? Thus my ſheepe muſte be faine to eate the thing that is troden downe with your feete, and to drinke that whiche ye with your feete haue defiled. A ſore offence is this, which the Lord according to his iuſtice puniſheth moſt ſharpely. We therefore the interpreters of Gods holy worde, and faythfull miniſters of the Churche of Chriſte, muſt haue a diligent regarde to kepe the Scriptures ſounde and perfect, and to teach the people of Chriſt the worde of God ſincerely, made plaine I meane, & not corrupted or darkned by foliſh & wrõg expoſitions of oure owne inuention.

The holy ſcriptures are not to be expoũded according to mens fantaſies.

And nowe (dearely beloued) the place and time require vs to ſay ſomwhat vnto you, touching the interpretation of the holy Scriptures, or the expoſition of the worde of God. Wherin I will not ſpeake any thing particularly, of the ſkilfull knowledge of tongues, or the liberall ſciences, which are thinges requiſite in a good interpreter, but will briefly touche the generalities alone. And firſt of al ye muſt vnderſtande, that ſome things in the Scriptures or worde of God, are ſo plainly ſet forth, that they haue nede of no interpretation, neyther will admit any expoſition. Which if any man goe about with his owne expoſitions to make more manifeſt, he may ſeme to do as wittily, as he which with faggot light and torches, would helpe the ſunne at his riſing to giue more light vnto the world. As for thoſe thinges which are ſo ſet down, that they ſeme to require our helpe to expound them, they muſt not be interpreted after our owne fantaſies, but according to the minde and meaning of him, by whom the Scriptures were reuealed. For Saint Peter ſaythe, The propheſie came not in olde time by the will of man: but holy men of God ſpake as they were moued by the holy Ghoſt. Therefore the true and proper ſenſe of Gods worde muſt be taken out of the Scriptures them ſelues, and not by forceably thruſte vpon the Scriptures, as we our ſelues luſt. And therwithal ye muſt marke a fewe certaine rules, which I meane briefly to touch and to ſhewe vnto you, in thoſe fewe wordes which I haue yet to ſpeake.

First ſince the Apoſtle Paul would haue the expoſition of the Scriptures to agree fitly, and in euery point proportionally with our fayth: as it is to be ſeene in the twelfthe to the Romanes: And becauſe againe in the later epiſtle to the Corinthians he ſaith, Seing then that we haue the ſame ſpirite of faith (according as it is writen, I beleeued and therefore haue I ſpoken) we alſo beleeue and therefore doe we ſpeake: Let it therefore be taken for a point of Catholike religion, not to bring in, or admit any thing in our expoſitions, which others haue alledged againſt the receiued articles of our fayth, conteyned in the Apoſtles Creede, and other cõfeſſions of the ancient

The expoſition of the ſcripture muſt not be contrary to the articles of our beliefe.

cient fathers. For sayth the apostle, in defence of the trueth we can saye somewhat, but against the trueth we are able to say nothing. When therefore in the Gospel after S. John we read ỳ saying of ỳ Lord, The father is greater then I, we must thinke that it is against the articles of our fayth to make or admit any equalitie in the Godhead betwixt the Father and the Sonne: and therefore, that the Lorde his meaning was otherwise then the very words at the first blush do seeme to import. Againe, when we read this saying of the apostle, It can not be that they which were once illuminated, if they fall away shuld be renued againe into repẽtance: Let vs not beleeue that repentance is to be denied to thẽ that fall. For the Catholike Fayth is this, that in euery place, at euery season, so long as we liue on this earthe, a full pardon of all sinnes is promised to all men whiche turne to the Lorde. In like manner, when we reade that the Lorde toke breade, and sayde of the breade, This is my body, let vs presently remember that the Articles of our fayth doe attribute to our Lorde the very body of a man, which ascẽded into heauen, and sitteth at the righte hande of the Father, from whence it shall come to iudge the quicke and the deade, and let vs thinke that the Lord speaking of the Sacrament, woulde haue vs to expounde the words of the Sacrament Sacramentally, and not Transubstancially. Also in reading that saying of the Apostle, Flesshe and bloud can not inherite the kingdome of God, let vs not by and by vppon these wordes take it simply as the words do seeme to signifie, but sticking to the Article of our fayth, I beleeue the resurrection of the body, let vs vnderstand that by flesshe and bloud are ment ỳ affectiõs & infirmities, not the nature & substance of oure bodies.

Furthermore, we reade in the gospell, that the Lorde doth gather a sum of the lawe and the Prophets, saying: Thou shalt loue the Lorde thy God with all thy heart, with all thy soule, and with al thy mind: this is the chief and great commaundement. And the second is like vnto it, Thou shalt loue thy neighbor as thy selfe. In these two commaundemẽts hangeth the whole law and the Prophets. Math. 22. Vpon these words of the Lorde, that holy man Aurelius Augustinus in the. 36. Chapter of his firste booke *De doctrina Christi.* sayth: Whosoeuer doth seeme to himself to vnderstãd the holy scriptures, or any part thereof, so that that vnderstanding he dothe not worke these two points of charitie towardes God, & his neighbor, he yet doth not vnderstande the scriptures perfectly. But whosoeuer shall take out of them such an opinion, as is profitable to the working of this charitie, and yet shall not say the selfsame thig which shalbe proued that he did meane whome he readeth in that place, that mã doth not erre to his own destruction, nor doth altogether by lying deceiue other mẽ: Thus much writ Augustin. We must therefore by all meanes possible, take heede that our interpretations doe not tende to the ouerthrow of charitie, but to the furtherance and commendatiõ of it to al men. The Lord sayth, Striue not with the wicked. But if we affirme that he spake this to the Magistrates also, thẽ shal charitie towards our neighbours, the safetie of them that are in ieopardie, & defence of the oppressed, be broken and cleane taken away. For theues & vnruly persons, robbers and naughtie fellowes, will oppresse the widowes, the fatherlesse, and

The exposition must not be repugnant to the loue of God and our neighbour.

and the powre, ſo that all iniquitie ſhall reigne and haue the vpper hande. But in a mattter ſo manifeſtly knowen, I ſuppoſe it is not nedefull to vſe many examples.

In expounding the ſcriptures we muſt mark that that goeth before and followeth after, and alſo the circumſtãces.

Moreouer, it is requiſite in expounding the Scriptures, and ſearching out the true ſenſe of Gods worde, that we marke vpon what occaſion euery thing is ſpoken, what goeth before, what followeth after, at what ſeaſon, in what order, and of what perſon any thing is ſpoken. By the occaſion, and the ſentences going before and comming after, are examples and parables for the moſte parte expounded. Alſo, vnleſſe a man do alwayes marke the manner of ſpeaking throughout the whole Scriptures, and that verie diligently to, he can not chooſe in his expoſitions but erre very muche out of the right way.

Sainte Paule obſeruing the circumſtaunce of the time, did thereby conclude that Abraham was iuſtified neyther by Circumciſion, nor yet by the Lawe. The places are to be ſeene in the fourth to the Romanes, and the thirde to the Galathians: Againe, when it is ſayde to Peter, Put vp thy ſword into thy ſheath, He that taketh the ſworde ſhall periſhe with the ſworde: We muſt conſider that Peter bare the perſonage of an Apoſtle, and not of a Magiſtrate. For of the Magiſtrate we reade, that to him is giuen the ſworde to reuengement. But it woulde be ouer tedious and to troubleſome, to rehearſe more examples of euery particular place.

The expoſition of gods word muſt be made by the laying together of diuers places.

There is alſo beſide theſe, another manner of interpreting the worde of God, that is, by conferring together the places whiche are like or vnlike, and by expounding the darker by the more euident, and the fewer by the more in number. Wheras therfore the Lorde ſayth, The father is greater then I, we muſt conſider that the ſame Lorde in another place ſayth, My father and I are all one. And whereas Iames the Apoſtle ſayth, That Abraham and we are iuſtified by workes, there are many places in Saint Paul to be ſet againſte that one. And this manner of interpreting did Peter the Apoſtle allowe, where he ſayth: We haue a right ſure worde of propheſie, wherevnto if ye attend, as vnto a light that ſhineth in a darke place, ye doe well, vntill the daye dawne, and the daye ſtarre ariſe in your heartes. 2. Pet. 1.

That auncient writer Tertullian affirmeth, that they are heretiques, and not men of the right fayth, which drawe ſome odde thinges out of the Scriptures to their owne purpoſe, not hauing any reſpecte to the reſt. But doe by that meanes picke oute vnto them ſelues a certaine fewe teſtimonies, which they woulde haue altogether to be beleeued, the whole Scripture in the meane ſeaſon gaineſaying it, bycauſe in deede the fewer places muſte be vnderſtoode according to the meaning of the more in number.

The ſcriptures muſt be expounded with zealous hert and earneſt praier.

And finally, the moſte effectuall rule of all, whereby to expounde the worde of God, is an heart that loueth God and his glorye, not puffed vp with pryde, not deſirous of vayne glorye, not corrupted with hereſies and euill affections: but whiche doth continually praye to God for his holy ſpirite, that as by it ỹ ſcripture was reuealed and inſpired, ſo alſo by the ſame ſpirite, it maye be expounded to the glorye of God and ſafegarde of the faythfull.

Let the mynde of the interpreter be ſet on fire with zeale to aduaunce vertue,

vertue, and with hatred of wickednesse euen to the suppressing thereof. Let not the heart of suche an expositor call to counsell that subtile Sophister the deuill, least peraduenture nowe also he doe corrupt the sense of Gods worde, as heretofore he did in Paradise. Let him not abide to heare mans wisedome argue directly against the worde of God. This if the good and faythfull expositor of Gods worde shal doe, then although in some pointes he doe not (as the prouerbe sayth) hit the very head of the nayle, in the darker sense of the Scripture: yet notwithstanding, that errour ought not to be condemned for an heresie in the authour, nor iudged hurtfull vnto the hearer. And who so euer shall bring ỹ darker, & more proper meaning of the Scripture to light, he shall not by and by condemne the vnperfect exposition of that other: no more then he whiche is authour of the vnperfect exposition, shall reiect the more proper sense of the better expositour, but by acknowledging it shall receiue it with thankes giuing.

Thus muche hytherto haue I said touching the sense and exposition of Gods worde: which, as God reuealed it to men, so also he would haue them in any case to vnderstand it. Wherefore there is no cause for any man by reason of a few difficulties, to despaire to attaine to the true vnderstanding of the Scriptures. The Scripture dothe admit a godly and religious interpretation. The worde of God is a rule for all men and ages to leade their lyues by: Therefore ought it by interpretation to be applyed to all ages, and men of all sortes. For euen our God him self did by Moses in many wordes expounde and apply to his people the lawe, whiche he gaue and published in Mount Sina. Furthermore, it was a solemne vse among the auncient Prophets, first to reade, and then by expositions to apply Gods law to the people. Our Lord Jesus Christ him selfe expounded the Scriptures. The same did the Apostles also. The word of God therfore ought to be expounded: as for those whiche woulde not haue it expounded, their meaning is bicause they would sinne frely, without controling or punishment. But wheras the Scripture doth admit an exposition, it doth not yet admit any exposition whatsoeuer. For that which sauoureth of mans imagination it vterly reiecteth.

For as by the spirite of God the scripture was reuealed, so by the same spirit it is requisite to expound it. There are therefore certaine rules, to expounde the worde of God religiously, by the very worde of God it self: that is, so to expounde it, that the exposition disagree not with the articles of our fayth, nor be contrarie to charitie towardes God and our neighbour: but that it be throughly surueyed, and grounded vpon that whiche went before and followeth after, by diligent weighing of all the circumstances, and laying together of the places. And chiefly it is requisite, that the heart of the interpreter be godly bent, willing to plant vertue, and plucke vp vice by the rootes, and finally alwayes ready euermore to praye to the Lorde, that he will vouchsafe to illuminate oure myndes, that Gods name maye in all thinges be glorified. For his is the glory, honour, and dominion, for euer and euer. Amen.

Of

Of true fayth, from whence it commeth, that it is an assured beliefe of the minde, whose onely stay is vpon God and his worde.

¶ *The fourth Sermon.*



In my last sermō I declared vnto you, howe that the perfecte exposition of Gods worde doth differ nothinge frō the rule of true Faith, and the loue of God and our neighbour. For vndoubtedly, that sense of Scripture is corrupted, which doeth square from Faith and the two points of charitie. I haue now therfore next to treate of true faith and charitie towards God and our neighbour, to the intent that no man may finde lacke of any thing herein. And first therefore by Gods help, and the good meanes of your prayers I wil speake of true Faith.

This word Faith or beliefe, is diuersly vsed in the common talke of men: For it is taken for any kinde of religion or honor done to God. As we say, the Christian faith, the Iewish faith, and the Turkish faith. Faith or beliefe also, is taken for a conceiued opinion of any thing that is tolde vs, as whē we heare any thing rehearsed vnto vs out of the Indian or Ethiopian hystorie, we by & by say that we beleue it, and yet notwithstanding we put no confidence in it, nor hope to haue any commoditie therby at all. This is that faith, wherewith Saint Iames sayth that the deuill beleeueth and trembleth.

Last of all, faith is commonly put for an assured and vndoubted confidence in God and his word. Among the Hebrues faith taketh her name of truth, certainty and assured constancy. The Latines call that faith, when that is done which is sayd. Wheruppon one sayth, I demaund of thee whether thou beleeuest or no? Thou aunswerest, I beleue, do thē that which thou sayst, and it is faith. Therfore in this treatise of ours, faith is an vndoubted beliefe most firmely grounded in the minde. This faith, which is a setled and vndoubted persuasion or beliefe leaning vpon God and his worde, is diuersly defined by ỳ perfecter diuines. S. Paul sayth, Faith is the substance of things hoped for, the euidence of things not seene. The substance or hypostasis is the foundation, or the vnmoueable proppe, which vpholdeth vs, and wheron we leane and lye without perill or daunger. The things hoped for are thinges celestiall, eternall, & inuisible. And therefore Paul sayth, Faith is an vnmoueable foundation, and a most assured cōfidence of gods promises, that is, of life euerlasting & all his good benefits. Moreouer Paul himselfe, making an exposition of that which he had spoken, immediatly after, sayth: faith is the argument of thinges not seene. An argument or proofe is an euident demonstration, whereby we manifestly proue that, which otherwise should be doubtfull, so that in him, whom we vndertoke to instructe, there may remain no doubt at all.

The definition of faith.

heb. 11.

But

But now, touching ỳ misteries of god reuealed in gods worde, in themselues or in their owne nature they can not be seene with bodily eyes: and therefore are called things not seene. But, this faith by giuing light to the mind, doth in harte perceiue them, euen as they are set forth in the worde of God. Faith therfore, according to the definition of Paul, is in the minde a most euident seeing, and in the hart a most certaine perceiuing of things inuisible, that is, of things eternall, of God I say and all those thinges which he in his word setteth forth vnto vs concerning spirituall things. To this definition of Paules they had an eye, which defined Faith in this sorte. Faith is a groũded persuasion of heauenly things, in the meditation wher of we ought so to occupy our selues, for the assured truthes sake of Gods worde, that we may beleeue that in minde we do see those things as well, as with our eyes we do behold things sensibly perceiued & easy to be seene. This description doth not greatly differ from this definition of an other godly & learned man, who saith: Faith is a stedfast persuasion of the minde, wherby we do fully decree with our selues that Gods truth is so sure, that he can neither will nor choose but performe that which he in his worde hath promised to fulfill. Againe, Faith is a stedfast assurednes of conscience, which doeth embrace Christ in the same sort, wherin he is offered vnto vs by the gospell. Another there is, which after the same manner almost defineth Faith in this sort: Faith is a gift inspired by god into the mind of mã, wherby without any douting at al he doth beleue that to be most true whatsoeuer god hath either taught or promised in the bokes of both the testamẽts. The very same author of this definitiõ therfore, doth extend fayth to three termes of time, to the time past, the time present, & the time to come: For he teacheth to beleeue that the worlde was made by God, and what so euer the holy Scriptures do declare to haue bene done in the olde worlde: also that Christ dying for vs, is the only saluation of them whiche beleeue: and that by the same God at this daye also, the worlde and Church are gouerned or preserued, & that in Christe the faythfull are saued: Laste of all, that that shal most assuredly light vpon the vngodly and the godly, what so euer the holy Scriptures doe eyther threaten or promise.

The description of true fayth.

But of all these definitions therefore, being diligently considered, we maye, according to the Scriptures, make this description of fayth. Fayth is a gift of God, poured into man frõ heauen, whereby he is taught with an vndoubted persuasiõ, wholy to leane to God and his word, in which word God dothe freely promise life and all good things in Christe, and wherein all trueth necessarie to be beleeued, is plainly declared. Whiche description of fayth, I will by Gods helpe in this that followeth vnfolde into partes, and by assertion of places out of the Scriptures, will bothe confirme and make manifest vnto you. Ye, as hytherto ye haue done, so still giue diligent care, and in your heartes praye earnestly to God.

The beginning and cause of faith.

First of all, the cause or beginning of fayth commeth not of any man, or any strength of man, but of God him selfe, who by his holy spirite, inspireth fayth into our hearts. For in the Gospell the Lorde sayth, No man commeth to me, vnlesse my father drawe him. And againe, flesh and bloude

(sayth

(sayth the Lorde to Peter, confessing Christ in true faith) hath not reuealed this to thee, but my father which is in heauen. Whervnto the Apostle Paul alludeth when he sayth, We are not able of ourselues to thinke any thing, as of our selues, but all our abilitie is of God. And in another place, To you it is giuen for Christe, not onely to beleeue in him, but also to suffer for his sake. Fayth therefore is powred into our hearts by God, who is the welspring and cause of all goodnesse.

Faith is planted by the worde of God.

And yet we haue to consider here, that god in giuing and inspiring faith, dothe not vse his absolute power, or miracles in working, but a certaine ordinarie meanes agreeable to mans capacitie: although he can in deed giue fayth without those meanes, to whom when, and howe it pleaseth him: But we reade, that the Lord hath vsed this ordinarie meanes, euen from the first creation of all things. Whome he meaneth to bestowe knowledge and faith on: to them he sendeth teachers, by the worde of God to preache true fayth vnto them. Not bycause it lyeth in mans power, wil or ministerie, to giue fayth, nor bicause the outward worde spoken by mans mouth, is able of it selfe to bring fayth: but the voice of man, and the preaching of Gods worde, do teache vs what true fayth is, or what God dothe will and commaunde vs to beleeue. For God him selfe alone by sending his holy spirite into the hearts and myndes of men, dothe open our hearts, persuade oure myndes, and cause vs with all oure heart to beleeue that, which we by his worde and teaching haue learned to beleeue. The Lorde could by miracle from heauen, without any preaching at all, haue bestowed fayth in Christe vpon Cornelius the Centurion at Cesaria: but yet, by an Aungell he dothe sende him to the preaching of Peter. And while Peter preacheth, God by his holy spirite worketh in the hearte of Cornelius, causing him to beleeue his preaching. Verily Sainte Paule sayth, Howe shall they beleeue in him of whome they haue not heard. How shall they heare without a preacher? And howe shall they preache if they be not sent? So then, fayth commeth by hearing: and hearing by the word of God. In another place also, Who is Paule (sayth he) or what is Apollos, but ministers, by whome ye haue beleeued, according as God hath giuen to euery one? I haue planted, Apollos watred, but God hath giuen increase. So then he that planteth is nothing, nor he that watereth, but God that giueth increase. With this doctrine of Saint Peter and Saint Paul doth that agree which Augustine writeth, in the Preface of his booke of Christian doctrine, where he sayth: That whiche we haue to learne at mans hande, let euery one learne at mans hande without disdaine. And let vs not goe about to tempte him in whom we beleeue, neyther being deceiued let vs thinke scorne to goe to Churche to heare or learne oute of bookes, looking still when we shal be rapt vp into the thirde heauen. Let vs take heede of such like temptations of pride, and let vs rather haue this in oure myndes, that euen the Apostle Paul him selfe, although he were cast prostrate, and instructed by the calling of God from heauen, was neuertheless sent to Anania to be taught the will of God: and that Cornelius, although God had heard his praiers, was committed to Peter to be instructed, by whome he should not only receiue the Sacramentes: but shoulde also heare

Act. 10.

what

what he ought to beleue, what to hope for and what to loue: all which things notwithstãding might haue bene done by the Angell &c. The same Augustine also in his Epistle to the Circenses, saith: Euen he worketh conuersion and bringeth it to passe, who by his ministers doth warne vs outwardly with the signes of thinges, but inwardly doth by himself teach vs with the very things themselues. Also in his treatise vpon the 26. of Iohn: What doe men (saith he) when they preach outwardly? What doe I now while I speake? I driue into your eares a noise of words: but vnlesse he which is within doe reueale it, what say I or what speake I? He that is without doth husband the tree, but he within is the creator of it. &c. This said he.

We muste praye for true fayth.

But, euen as the Lorde his desire is, to haue vs beleue his worde, (for the Prophet crieth out and saith: To day if ye will heare his voice, harden not your harts:) So in like maner, he doth require of vs al which heare his word, that we be not slacke in praying. For in hearing the worde of God, we must pray for the gifte of faith, that the lord may opẽ our harts, cõuert our soules, breake and beate downe the hardnes of our mindes, and increase the measure of faith bestowed vpon vs. Of this order of prayer, there are many examples in the holy scriptures. Whẽ the Lorde in the gospell sayde to one, Canst thou beleue? to him that beleueth all things are possible: He made aunswere, saying: I beleue lord, helpe thou mine vnbeliefe. The Apostles also cry to the Lord and say: O Lorde increase our faith. Moreouer, this praier, wherin we desire to haue faith powred into vs, is of the grace & gifte of God, and not of our owne righteousnesse, which before God is none at all. This therefore is left vnto vs, for a thinge most certaine and vndoubtedly true, that true faith is the mere gift of god, which is by the holy ghost from Heauen, bestowed vpon our mindes, and is declared vnto vs in the worde of trueth, by teachers sent of God, and is obtained by earnest praiers which cannot be tyred. Whereby we learne that we ought often and attentiuely to heare the word of God, and neuer cease to praye to God for the obtayning of true faith.

That faith is an vndoubted persuasion of the minde.

But that this faith inspired from heauen, and learned out of the worde of trueth, doth put into mans minde an vndoubted persuasion, that is, that whatsoeuer we beléeue in the worde of God, we do beléeue it most assuredly without wauering or doubting, being altogether as sure to haue the thinge, as faith doth beléeue to haue it (for I vse this worde persuasion, not as it is cõmonly taken, but for a firme assent of minde inspired and persuaded by the holy ghost) that this faith I say, doth put into mans minde this vndoubted persuasion, I meane to declare by the example of Abrahams faith, which Paule in the fourth chapiter to the Romanes describeth in these words. Abraham contrary to hope beleeued in hope: and he fainted not in faith, neither considered he his owne body now dead, whẽ he was almost an hundred yeares olde, nor the deadnesse of Saraes wombe, he slackered not at the promise of God thorowe vnbeliefe, but became stronge in faith and gaue the glorie to God, hauinge a sure persuasion that hee which had promised, was able also to perfourme. In these wordes of the Apostle, there are certayne notes to be obserued, which do proue to vs that Faith doth bringe an assured persua-

Ro: 4.

sion into the mynde and harte of man: and so, that Fayth is an vndoubted confidence of thinges beleaued, whereto the harte is made prime, that is, that true fayth doth not flie to and fro from place to place in the hart of mã, but that being deepely rooted in Christ, it sticketh in the hart which is inlightened.

Firste, sayeth the Apostle, Abraham contrary to hope beleeued in hope: that is to say, there he had a constant hope, where notwithstanding he had nothing to hope after, if all thinges had bẽn weighed accordinge to the manner of this worlde. But, Hope is a moste firme and vndoubted loking after those thinges which we beleeue: So that we see that the Apostle did make fayth manifest by hope, and by the certaintie of hope did declare the assured constancie of fayth. After that sayth he, Abraham faynted not in fayth, nor stackered at the promise of God through vnbeliefe, but was stronge in fayth.

There are two kindes of stackerings in mankinde: The one is that which being ouercome by euill tentations doeth bende to desperation, and the despising of Gods promises. Such was the stackering of those ten spies of the holy lande, of whom mention is made in the thirteene and fourteene chapiter of Numbers. The other stackering, is rather to be called a weake infirmitie of fayth, which also is tempted it selfe: that nowe I may not make rehearsall to you, howe that in vs all, by the spot of originall sinne, is naturally grafted a certaine kinde of vnbeliefe, and that mans minde is at no time so inlightened or confirmed, but that cloudy mystes of ignorance and doubtinges doe some times arise: yet notwithstanding, fayth yeldeth not to tentation, neither is drowned nor sticketh in the of myre stackering, but laying holde vpon the promised worde of trueth, getteth vp againe by strugling, and is confirmed. So we reade, that at the promise of God this came into Abrahams mynde. What, shall there a Sonne be borne to thee that art an hundred yeres old? this was that infirmitie, and stackering or weakenesse of fayth. But here the Apostle commending Abrahams fayth, which ouercame and yelded not, teaching vs also of what sort true fayth ought to be, that is, a firme and most assured persuasion, sayth: Abraham fainted not in fayth, neyther considered his owne body nowe deade, when he was almost an hundred yeares olde, nor the deadnesse of Saraes wombe. Loe, this thought came into Abrahams minde. Shall a Sonne be borne to me that am an hundred yeares olde? But he faynted not in fayth. The fayth of Abraham began not to drope by reason of this temptation. For, he considered not the weakenesse that was in him selfe, nothing answerable to the promise of God. what then? He stackered not at ỳ promise of God through vnbeliefe. That is, he gaue no place to vnbeleefe to be tempted of it: he fell not to his owne reasons and doubtfull inquisitions, as vnbeleeuers are wont to doe. For Gods promise beinge once set before the eyes of his mind, so that I say he stucke vnmouably, casting of all doubts and reasons of his owne. For, fayth hath no respecte at all to the weakenesse, misery, or lacke which is properly in mankinde, but setteth her whole staye in the power of God. So then, I saye, Abraham was stronge in fayth, that is, he preuayled and gotte the vpper hande in his temptacion. For, this

is an argument to shewe that he had the vpper hande: He fainted not, nor waxed weake in fayth. It followeth in the Apostle, Abraham gaue God the glorie, to wit, in beleeuing that God wisheth well to man kinde, and that he is a true God and almighty.

For he giueth God his glory, which attributeth to God the properties of God, and doeth not gainesay the word and promise of God. For Iohn the Apostle sayth: He that beleeueth not in God, maketh God a lyar, Abraham therefore beleeued in God, and in beleeuing gaue God the glorie.

The Apostle Paule goeth forwarde and sayth. He was throughly persuaded, or certified, that he which had promised was able also to performe. Paule vsed the Greeke worde πληροφορηθεις, which is all one as if you should say, being certified. For, πληροφορέω doeth signifie fully to certifie: wherevppon πληροφορία is an assured fayth giuen vnto vs which is made by way of argument, or by the thinge it selfe. And they call that πληροφόρημα, which we call a certification, as when a thinge by persuasions is so beaten into our mindes, that after that we neuer doubte any more. Therfore fayth did certifie Abraham, and with vndoubted persuasions did bring him to the point, neuer to doubt, but that God was able to perfourme what he had promised: in fayth therefore he stucke vnmoueably to the promise of God, beeing assuredly certified that he shoulde obtayne whatsoeuer God had promised.

It is certaine therefore, and plainly declared by the wordes of the Apostle, that true Fayth is an vndoubted persuasion in the mynde of the beleeuer: euen so to haue the thinge as his beliefe is, and as he is sayde to haue it in the expresse worde of God. Whereby also we learne, that Fayth is not the vnstable and vnadui sed confidence of him which beleeueth euery greate and vnpossible thinge. For, Fayth is ruled and bounde to the worde of God, to the worde of God, I saye, rightly and truly vnderstoode.

Faith beleeueth not euerithing what soeuer.

The godly and saythfull therefore, doe not by and by, out of the omnipotencie of God, gather what they liste, as though God therefore would doe euery thinge bycause he can doe all thinges, or that Fayth should therefore beleeue euery thinge, bycause it is written: All thinges are possible to him that beleeueth. For, bys Fayth is therfore a great deale more, bycause that which he doeth beleeue, is so sette downe and declared in the worde of God, as he doeth beleeue.

Furthermore, where the Lorde in the Gospell sayeth. All thinges are possible to him that beleeueth, we must not take that sayinge to be absolutely spoken, but to be ioyned to the worde, will, and glorie of God, and the safetie of our Soules. For, all thinges whych God in his worde hath promised, all thinges which God will haue, and lastely, all thinges whiche make to the glorie of God and sauegarde of our Soules, are possible to him that beleeueth. And for that cause, the Apostle both openly and plainly sayd: Whatsoeuer God hath promised, that same he is able also to perfourme. For whatsoeuer he hath not promised, and whatsoeuer pleaseth not his diuine maiestie, or is contrary to the will and expresse worde of God, that cannot God doe, not bycause he can not, but bycause he will not.

God could make breade of stones, but we must not therefore beleeue that stones are breade, neyther are they breade therefore, bicause God can doe all things. This ye shall vnderstande better and more fully, where as a litle hereafter I shall shew vnto you, that true fayth strayeth not nor wauereth wanderingly to and fro, but cleaueth close and sticketh fast to God and his worde.

Examples of vndoubted faith.

In the meane season bicause we haue shewed out of Paules wordes by the example of Abraham, that faith is a substance and vndoubted persuasion in the harte. And bicause many doe stiffely stande in it, that man is not surely certaine of his saluation, I will adde a fewe examples out of the gospel, wherby they may plainly perceiue that faith is a most sure grounde, & setled opinion touching God and our saluation. And firste verily the Centurion, of whom mention is made in the gospell, had conceiued a stedfaste hope that his seruaunt should be healed of the Lorde. For he vnderstoode howe great and mightie thinges he promised to them that beleeue. Ye gathered also by the workes of Christ, that it was an easy matter for him to restore his seruaunt to health againe. Therefore he commeth to the Lorde, and amonge other talke sayth. It is no reason that thou shouldest come vnder my roofe, yea doe but say the worde and my seruaunt shal be made whole. These wordes doe testifie, that in the hart and minde of the Centurion, there was a sure persuasion of most assured health, which by a certaine comparison, he doth make manifest and more fully expresse. For I my selfe am a man vnder the authoritie of an other, and vnder me I haue souldiours, and I say to one, goe, and he goeth: and to an other, come, and he commeth: and to my seruaunt doe this, and he doeth it. When the lord perceiued this certificatiō of his mind, by his wordes most full of fayth, he crieth out, that in al Israel he hath not found so great faith. The same again in the gospell, speaketh notably of the womans fayth which was sorely plagued with the bloudy flure. And that that faith was an vndoubted persuasion in her harte once illuminated, we may thereby vnderstande, because she (beinge first in deede stirred vp by the workes & wordes of the Lord) thought thus within herselfe, if I do but touch his garment I shall be whole. And therfore prealling throughthe thickest of the throng, commeth to the Lord. But why heape I together manye examples? doth not the onely faith of the Chananitish, or Syrophenissian woman, declare more plainely then that it can be denied, how that faith is a most assured persuasion of thinges beleeued? For being ouerpassed, and as it were contemned of the Lorde, she wauereth not in faith, but following him, and hearing also that the lord was sent to the lost sheep of ỹ house of Israell, she goeth on to worship him. Moreouer, being put back, & as it wer touched with the foule reproch of dog, she goeth forwarde yet humbly to cast her selfe prostrate before the Lorde, requesting to obtaine the thinge that she desired. She would not haue perseuered so stiffely, if fayth had not ben a certification in her beleeuing minde and harte. Wherefore, the Lorde moued with that fayth of hirs, cryed: Woman, great is thy fayth, be it done to thee euen as thou wilte. It is manifest therefore, by all these testimonies of the holy Scripture, that Faith is a stedfast and vndoubted persuasion in

herunto
ith lea-
eth, and
hat the
biect or
oundati-
n of faith
.

in the minde and hart of the beleuer.

This, being now brought to an end, let vs se what it is whereupon mans fayth doth leane, and also how we may clearely perceiue, that fayth is not a vayne and vnstable opinion (as a little before we were about to saye) of any thinge whatsoeuer conceiued in the minde of man, but that it is tyed vp and contayned within boundes, and as it were certayne conditions. In the definition therefore of fayth, we sayd that fayth bendeth to Godwarde, and leaneth on his worde. God therfore and the worde of God, is the obiect or foundation of true fayth. The thing wheron a man may leane safely, surely, and without all manner doubting, must nedes be stedfast and altogether vnmoueable, which doth giue health, which doeth preserue, and which doeth fill vp or minister all fulnesse vnto vs. For this doth fayth seke and requeste. But this is not else where thē in god. In God alone therefore doeth true fayth bende and leane. God is euerlasting, chiefely good, wise, iuste, mightie and true of worde. And that doeth he testifie by his workes and worde. Wherefore in the Prophets he is called a strong and vnmoueable Rocke, a castle, a wall, a tower, an inuincible fortresse, a tresure, & a wel that neuer will be drawne drie. This euerlasting God can doe all thinges, knoweth all things, is present in all places, loueth mankinde exceedingly, doeth prouide for all men, and also gouerneth or disposeth all thinges. Fayth therfore, whiche is a confidence of Gods good will and of his ayde in all necessities, and of the true saluation of mankinde, bendeth on God alone, & cannot leane to any other creature, in whome the thinges are not that fayth requireth. And euen as God is true of word, and can not lye, so is his word true and deceiueth no man. In the worde of God is expressed the will and mynde of God: To the worde of God therfore hath faith an eye, and layeth hir grouñ vppon Gods worde, touching which worde the Lorde in the Gospell sayd: Heauen and earth shall passe, but my worde shall not passe. The worde of God here is compared with the moste excellent elements. Ayre and Water are feble and vnstable Elements: but Heauen, although it turne and moue, doth keepe yet a wonderful and moste stedfast course in moning, and stedfast are all thinges therein. The Earth is moste stable and vnmoueable. Therefore if it be easier for these thinges to be loased, which can not be vndone, then for the worde of God to passe: it followeth that Gods worde in all pointes is moste stable, vnmoueable, and not possible to be loased. If (sayth the Lorde in Jeremie) ye can vndoe the league that I haue taken with the day, or the couenant that I haue made with the night, so that it neyther be day nor night at the appointed time, then may my couenant be of none effect, which I haue made with Dauid. But not the whole worlde laying all their strengthes together, is able to make it day when it is once Night, nor cause the Daye to breake one howre sooner then ỳ course of Heauen doth commaunde. Therefore not all this worlde with all the powre and pompe therof, shall be able once to weaken or breake, to chaunge or abolish so much as one tittle in the word of God, and the trueth of Gods worde. Faith therefore, which resteth vpon a thing most firme or sure, can not chose but be an vndoubted certification. And since Gods worde is the foundacion of Fayth, Fayth can

not wander to and fro, and leane to euery worde whatsoeuer. For euery opinion conceiued without the worde of God, or against Gods word, cannot be called true faith. And for that cause S. Paule the Apostle of Christ would not ground the true or Christian faith vpon any carnall proppes or opinions of men, but vpon the truth and power of God. With his wordes will I conclude this place. Fayth (sayth he) commeth of hearing, and hearing by the worde of God. By the worde of God, he saith, and not by the worde of man. Againe to the Corinthians: My preaching (saith he) was not in entising wordes of mans wisedome, but in the shewing forth of the spirite, and of powre, that your faith should not be in the wisedome of man, but in the power of God. Whereby also we learne, that some there are, which against all reason require fayth at our handes, that is, they would haue vs to beleeue that, which they are not able to shewe out of Gods worde, or that, which is cleane contrary to the word of God. To the better declaring of this that I haue saide, auaileth that short abridgement of Gods word and of fayth, which we in the definition of fayth haue closely knitte vp together. There are there rehearsed two chiefe points of fayth and of the worde. And first of al that God in Christ doth freely promise life and euery good thinge. For God, who is the object or marke and foundation of fayth, beinge of his owne proper nature euerlining euerlasting, & good, doth of himself from before al beginning, beget the son like to himself in al points, who because he is of the same substance with the father, is himselfe also by nature life and all goodnesse. And to the ende he might communicate to vs, his Sonnes and brethren, both life and all goodnesse, he became man, and being conuersant very God and man among men, he testified that God the Father, through the Sonne, doeth powre himselfe wholly with all good things into the faithfull, whom he quickneth and filleth with all goodnesse, and last of all doeth take them vppe to himselfe into the blessed place of euerlasting life. And that he doth frankly and freely bestow this benefite, to the ende that the glory of his grace may in all thinges be praysed. This doth true fayth beleeue, and herevnto belonge no small part of the scriptures, which testifie that God in Christ doth communicate to the faithful, life and al goodnes. John the Apostle cryeth out and sayth: In the beginning was the word, and the word was with God, & God was the word. And the word became flesh, & dwelt amonge vs. And we saw the glorie of God as the glory of the onely begotten sonne of the Father, full of grace and truth. And of his fulnesse haue all we receiued &c. For the Lorde him selfe in the Gospell after Saint John, sayde: Verily I say vnto you, whatsoeuer things the Father doth, the same also doth the Sonne. For euen as the Father doth raise the deade to life and quickneth thē, so also doth the sonne quicken whom he will: for, neyther iudgeth the father any man, but hath cōmitted all iudgement to the sonne, that all men may honour the sonne euen as they honour the father. He that honoureth not the sonne, the same honoureth not the father which hath sent him. Verily verily I say vnto you, he that heareth my word, and beleeueth on him that sente me, hath life euerlasting, and shal not come into iudgemente, but is escaped from death vnto life.

Two chief points of fayth.

True fayth seeketh all good thinges in god through Christ.

Ioan. 1.

With

With these woordes of the Gospell, agreeth that sayinge of S. Paule. In Christe are layde vp all the treasures of wysedome and knowledge. Because in him dwelleth all fulnesse of the Godheade bodily, and yee in him are fullyfilled. But that these great benefits of God are freelie bestowed vppon the faithful, Paule that Vessell of election declareth in these woordes. Blessed be God, who hath chosen vs in Christe before the foundations of the world were layd, and hath predestinated vs into the adoption of children through Iesus Christ vnto himselfe, accordinge to the good pleasure of his will, to the prayse of the glorie of his grace, wherein he hath made vs accepted in the beloued, throughe whom wee haue redemption in his bloud &c. And againe. All haue sinned and haue neede of Gods glorie, but are iustifyed freely throughe his grace, by the redemption which is in Christe: And so forward. True fayth therefore doth beleeue that life and euery good thinge doth freely come to it from God through Christe: which is the chiefe Article of our fayth, as in the Articles of ỹ belefe is more largly layde forth.

The second principal point of Gods woord and fayth is, that in the woord of God, there is set downe all truth necessary to be beleeued: and that true fayth doth beleeue all that is declared in the Scriptures. For, it telleth vs that God is, what maner one hee is, what Gods works are, what his iudgments, his wil, his commaundements, his promises, & what his threatnings are, finally what soeuer is profitable or necessary to be beleeued, that doth Gods worde wholie set downe vnto vs, and that doth true fayth receiue, beleeuing all thinges that are written in the Lawe and the Prophets, in the Gospell and wrytinges of the Apostles. But, whatsoeuer cānot be fetched or proued out of those writinges or whatsoeuer is contrary vnto them, that do the faithful not beleeue at all. For, the very nature of true fayth is, not to beleue that which squareth frō the worde of God. Whosoeuer therefore beleeueth not the fables and opinions of men, he alone beleeueth as he should: for he dependeth onely vppon the worde of God, and so vppon God himselfe, the onely fountayne of all truth. The matter, the argumente and the whole summe of fayth, is briefly set oute vnto vs in the Articles of the Christian fayth: whereof I will speake at an other time. I haue this houre declared vnto you (deerely beloued, and reuerende brethren in the Lorde) the definition of faith, which to the ende that I may surely fasten in euery ones mynde, and that all may vnderstand what fayth is, I repeate it here againe, and therwithall conclude this Sermon. Fayth is a gifte of God, powred into man from Heaue, wherby he is taught with an vndouted persuasiō wholie to leane to God and his word, in which word, God in Christ doth freely promise life and euery good thing, and wherin al truth necessary to be beleued is plainly declared. Let vs all pray to God our father, through his only begottē Sonne our Lord Iesus Christe, that hee will vouchsafe from Heauen, to bestowe true fayth vppon vs all, that wee by it knowinge him a righte, may at the laste obtayne life euerlasting.

Amen.

true faith beleeueth the holy Scriptures.

¶ The fifth Sermon.

Seinge cutte of with the shortnesse of tyme, and determined by the excellencie of the matter, I could not in my last sermon make an end of al ỹ I had determined to speake touching Fayth: now therefore, by the grace of the holy spirite I will adde the rest of the argument which semeth yet to be behind. Pray to the Lorde, that that which by mans voyce is brought to your eares, may by the finger of God be written in your hartes.

Fayth is one alone.

True Fayth is ignorant of all division, for there is sayth the Apostle, one Lorde, one Fayth, one Baptisme, one God and Father of all. For, there remayneth from the beginning of the worlde euen vnto the ende therof, one and the same fayth in all the electe of God. God is one and the same for euer, the onely Well of all godnesse, that can neuer be drawne drie. The trueth of God, from the beginning of the worlde, is one and the same, set forth to men in the word of god. Therfore, the obiect and foundatiō of faith, that is God and the worde of God, remaine for euer one and the selfe same. In one and the selfe same fayth with vs haue al the elect euer since the first creation of the worlde beleeued, that vnto vs through Christ all good things are freely giuen, and that all truth necessary to be beleeued is declared in the word of the Lord: wherfore, the faithful of the olde world, haue alwayes setled their faith on God and his worde: so that now without all doubte, there cānot be any more thē one true faith.

There are many and vndry religions, but no more then one true fayth.

I know very well, that in the world there are sowed many and sundrye faythes, that is to say, religions. For, there is the Indian fayth, the Iewish fayth, the fayth of the Mahometists, & the fayth of the Georgians, & yet not withstāding ther is but one true Christian fayth, the abridgement whereof is conteyned in the articles of our beleefe, and is taught at the full in the sacred Scriptures of both the Testaments. I know also that there are sundry beliefes of men, resting vpon sundry things, and beleeving that which is contrary to true faith: but yet neuertheles, there remaineth but one true beliefe in God and his worde, (which is) an vndoubted persuasion and confidence of things most true, and assuredly certaine.

Faith doth encrease and decrease.

This confidence doth grow with increase in the mindes of the faithfull, & contrarily decreaseth againe and vtterly faileth. And for that cause the Apostles besought the lord saying: Lord increase our faith. And Paul the Apostle doth in his writings euery where, wish to the faithful the increase of the spirite and faith. Dauid also, before him prayed, saying: O God create a cleane harte within me, and take not thy holy spirite from me. For he had seene how that from Saule, whom he succeeded in the kingdom, the good spirite of God was departed, and that in steede therof the wicked spirit had entred into his minde which tormented him very pitifully. Hereunto belongeth that saying in the gospel, To euery one that hath shall be giuen, and from him that hath not shalbe taken away that which he hath not, or that he maketh no accompt of, and shalbe giuen to him that hath. Neither was it in vain, that the Lord said to Peter,

I haue prayed for thee Peter that thy fayth faile not. For Paul speketh of some in his time that made shipwracke of their owne faith, and ouerthrew the faith of other. And to what ende I praye you, doe we dayly heare the worde of God, and make our humble petitions to the Lord, but because we loke for increase of godlinesse, and request his ayde to kepe vs that we fall not from true fayth? verily Paul to the Thessalonians, sayth: We pray earnestly daye and night to see you personally, and to supply that which is wanting in your fayth. And a little before, he sayde: For this cause I sent Timotheus, that I might be certified of your fayth, least by any meanes the tempter had tempted you, and so our labour had ben of no effect. The same Apostle also in his epistle to the Ephesians, sayth: Christe gaue some Apostles, some Prophetes, some Pastours and teachers to the restoring of the Saintes vnto the building of the body of Christ, vntill we all meete together in the vnitie of fayth, and the acknowledging of the sonne of God, vnto a perfect man, vnto the measure of age of the fulnesse of Christ, so that now we be no longer children. Therfore so long as we liue, we learne that our fayth may be perfect, and if so be at any time it shall be weakned by temptations, that then it may be repayred, and againe confirmed. And in this diuersitie (I meane) in this increase and weakenesse of fayth, there is no partition or diuision, for the selfe same rote and substance of fayth doth alwayes remayne, although it be at sometime more, and at somtime lesse. In like manner, fayth is not therefore changed nor cut in sunder, because one is called generall fayth, and another particular fayth. For generall fayth is no other then that, whiche beleeueth that al the woordes of God are true, and that God hath a good will to mankind. Particular fayth beleeueth nothing contrarie to this, onely that whiche is cõmon to al, the faythful applieth particularly to him selfe, beleeuing that God is not well minded towarde others alone, but euen vnto him also. So then, it bringeth the whole into parts, and that which is generall into particularities. For whereas by generall fayth he beleeueth that all the woordes of God are true: in the same sorte by particular fayth he doth beleeue that the soule is immortall, that our bodyes rise againe, that the faythfull shall be saued, the vnbeleeuers destroyed, and whatsoeuer else is of this sort taught to be beleeued in the word of God. Moreouer, the disputation touching faith that is poured into vs, and fayth that we our selues get, touching formall fayth, and fayth without fashion, I beleeue to be beaten out of them whiche of them selues do bring these newe disputations into the Churche. True faith is obtained by no strength or merite of man, but is powred into him of God, as I declared in my laste Sermon: and though man obtaine it by harkning vnto the word of God, yet neuertheleese, it is wholy imputed to the grace of god. For vnlesse this grace do worke inwardly in the heart of the hearer, the preacher that laboreth outwardly doth bring no profit at al. We reade in the third chapter of S. Augustins booke, De prædestinatione Sanctorũ. That once he was in an errour, bicause he thought that that fayth, wherewith we beleeue in God, is not the gift of God, but that it was in vs as of our selues, and that by it we do obtain the gifts of God, wherby we may in this world liue rightly and holily.

Faith inspired, and Faith gotten.

Generall and particular faith

But this he confuteth in that boke at large and that substantially. So then, true faith whiche bendeth on God alone, and is directed by the worde of God, is formall enough or sufficiently in fashion. Verily the forme of fayth is ingrauen in the heart of the faythfull, by the holy Ghost. And although it be small and dothe not growe vp to the highest degree, yet notwithstanding, it is true fayth hauing force in it as it were a graine of mustarde seede. The theef that was crucified with our Lorde, beleeued in the Lord Jesus, and was saued, although the force of fayth was strong in him but a very small season, and brought not forthe any great store of the fruit of good workes: finally, that faith of the theefe was not any whit diuers or contrarie from the faith of Saint Peter and Saint Paul but was altogether the very same w theirs, although their faith brought forth somwhat more aboundantly the fruite of good workes. Peter and Paul were frankly and freely iustified, although they had many good workes: freely was the theef iustified, although his good workes were very few or none at all. Let vs hold therefore, that true fayth is one alone, which notwithstanding doth increase & is augmented, and again, may decrease & be extinguished.

The power and effecte of faith.

There remaineth nowe for me to declare, the vertue and effect of true fayth. This hath the holye Apostle Paule done very excellently well, yea & that most absolutely to. But although in the eleuenth chapter to the Hebrues he had sayd very muche, he is compelled notwithstanding to confesse that he can not reckon vp all: therfore at this time I meane to rehearse a few vertues of fayth, leauing the rest (dearely beloued) to be sought out and considered of your selues,

True fayth before al things bringeth with it true knowledge and maketh vs wise in deed. For by fayth we knowe God, and iudge aright of the iudgementes and workes of God, of vertues and vices. The wisdome that it bringeth with it, is without doubte the true wisdome. Many men hope that they can attaine to true wisdome by the studie of Philosophie: but they are deceiued as farre as Heauen is broade. For Philosophie dothe falsly iudge, and faultily teach many things touching God, the workes of God, the chiefe goodnesse, the ende of good and euill, and touching things to be desired and eschued. But the very same things are rightly and truely taught in the word of God, and vnderstode and perceiued by fayth. Fayth therefore is the true wisdome, and maketh vs wise in deede. For Jeremie also sayth. Behold they haue cast away the worde of the Lorde, what wisedome therefore can there be left in them? The wisedome of Solomon, is worshipfully thought of throughout the whole compasse of the world. And yet we reade that the Lord in the Gospell after S. Path. vttred this sentence against the Iewes. The Queene of the South shall rise in iudgement with this generation and shall condemne it, bycause she came from the endes of the worlde to heare the wisdome of Solomon: and behold there is one in this place greater then Solomon. Christe is preferred before Solomon, and the wisedome of Christ before the wisdome of Solomon. But it is well known that the wisedome of Christ the sonne of God can not be attained to without fayth. Fayth therefore bringeth with it the most excellēt wisdome. But herein, this wisdome of ours deserueth a singular prayse, bycause they that desire it are not sent to forreine nations, with great cost & labour to learne it, as to the priests of

Faith is the true knowlege that maketh men wise.

Egypt, the Gymnosophistes of India, the Philosophers of Greece, or to the Rabines of the Iewes. God hath dispersed the worde of God throughout the whole world, so that now the word of faith is in the hearts of all the faithful. For Paul the Apostle sayth. Thus saith the iustice that is of faith, say not in thy heart who shall descende into heauē? that is, to fetch Christ downe from aboue. Or who shal descend into the deepe? that is to bring Christe from the dead againe. But what saith he? The word is nighe vnto thee euen in thy heart: this same is the worde of faith which we preach, for if thou cōfesse with thy mouth the Lord Iesus, and doest beleeue with thy heart that God hath raised him from the deade thou shalt be saued. Faith therefore doth not only make vs wise but happy also, the Lord him self bearing witnes therunto & saying to his disciples. Happy are the eyes that see the things that ye se. For I say vnto you that many Prophets and Kings haue desired to se the things that ye se, and to heare the things that ye heare and heard thē not. We shal therfore finde in faith, a most certaine determination of ỳ most notable question stirred in, since ỳ beginning of ỳ worlde, of learned & most excellent wits, which is: by what meanes a man may liue, be happy, attaine to the chief goodnesse, be ioyned to the chief goodnesse, & so be iustified? There haue ben, yea & yet are, diuers opiniōs touching this matter, contrary the one to the other. But we do briefly & truely affirme, that by true faith a man doth liue, is happy, attaineth to ỳ chief goodnesse, is conioyned to ỳ chief goodnes, & also iustified: so ỳ god dwelleth in vs, & we in him, & that by faith we are both happy and blessed. What I pray you could haue ben spoken more excellētly worthily or diuinely, touching true faith: for se, faith quickneth vs, maketh vs happy, ioyneth vs to the chiefe goodnes, so ỳ he in vs & we in him may liue, & faith doth also fully iustifie vs. But nowe it is best to heare ỳ testimonies out of ỳ scriptures. Faith maketh vs happy. For to S. Pet. cōfessing ỳ Lord Iesus by true faith it is saide. Happy art thou Simon the son of Ionas. Flesh and bloude hath not reuealed this to thee, but my father which is in heauē. S. Paule for ỳ prose of faith bringeth in that sentence of Dauid. Happy are they whose iniquities are forgiuen & whose sinnes are couered. Blessed is the mā to whō the Lord shal impute no sin. Faith quickneth or maketh aliue. For the iust liueth by faith. This doth Paule very often in his writings alledge out of the prophets. The same Paul also saith. The life which now I liue in flesh, I liue by faith in the son of god, who loued me and gaue him self for me. Faith ioyneth vs to ỳ eternal & chief goodnesse, & so maketh vs to inioy ỳ chief goodnes, ỳ god may dwell in vs & we in God. For ỳ Lorde Iesus him self in the Gospel saith. He which eateth my flesh, & drinketh my bloud dwelleth in me, & I in him. As the liuing father sēt me, so also I liue by the father, & he that eteth me shal liue by me. But to eate & drink ỳ Lord is to beleue in ỳ Lord, ỳ he hath giuē him self to death for vs. Wherupon John ỳ Apostle saith. We haue seene & do witnesse, that the father hath sent the son the sauiour of the world. Whosoeuer shal confesse that Iesus is the sonne of God, God dwelleth in him and he in God. Wherfore also Paul saide. I liue now, not I, but Christ liueth in me.

Moreouer sayth he dothe iustifie. But for bycause ỳ treatise therof can not be fully and fully made an ende

How man may attaine to the chiefe goodnesse

Faith maketh happy.

Faith quickneth

Faith ioyneth to god.

Faith iustifieth.

ende of this houre, I meane to deferre it till the next Sermon that shall be. At this present (dearely beloued) ye must remember, that there is but one true fayth, that is, the Christian fayth. For although there be said to be many fayths, that is religions, yet notwithstanding there is onely but one true and vndoubted fayth. And that dothe increase and againe decrease in some men. As for those in whom it is rightly and godly obserued, in them it sheweth forthe sundry vertues. For it bringeth with it true wisedome, finally, it quickneth and maketh vs blessed and happy in deede. To God the father the authour of all goodnesse, and of our felicitie, be all prayse and glory throughe Jesus Christ our Lorde, for euer and euer. Amen.

That the faithfull are iustified by fayth without the lawe and workes.

The sixte Sermon.

BEing readye here (dearelybeloued) to speake vnto you of fayth, whiche without workes dothe iustifie them that beleeue, I call vpon the Father, whiche is in heauen, through his onely begotten sonne Jesus Christe our Lorde, beseeching him to open my mouth and lippes to the setting forthe of his prayse, and to illuminate your hearts, that ye acknowledging the great benefite of God, may become thankfull for it and holy in deede.

Iustification.

And first of all, I will speake certaine things chiefly necessarie to this argument or treatise, touching this terme of iustification. The terme of iustifying, very vsuall and common among the Hebrues, and of a large signification, is not at this day so wel vnderstoode of all men, as it ought to be. To iustifie, is as muche to say as to quite from iudgement, and from the denounced and vttered sentence of condemnation. It signifieth to remit offences, to cleanse, to sanctifie, and to giue vtterance of life euerlasting. For it is a lawe terme belonging to courts where iudgement is exercised. Imagine therefore, that man is set before the iudgement seate of God, and that there he is pleaded guiltie, to wit, that he is accused and conuinced of hainous offences, and therefore sued to punishment or to ỹ sentence of condẽnation. Imagine also that the sonne of God maketh intercession, and commeth in as a meane, desiring that vpon him may be layde the whole fault and punishment due vnto vs men, that he by his death may cleanse them and take them away, setting vs free from death and giuing vs life euerlasting. Imagine tw, that God the most highe and iust iudge, receiueth the offer, and trãslateth the punishment together with the fault from vs vnto the necke of his sonne, making therwithall a statute, that whosoeuer beleeueth that the son of God suffered for the sinnes of the world, brake the power of death, and deliuered vs from damnation, shoulde be cleansed from his sinnes, and made heire of life euerlasting. Who therefore can be so dull of vnderstanding, but maye perceiue that mankinde is iustified by fayth.

But

But that there may be no cause of doubt or darkenesse left in the mynde of any man, that which I haue already spoke generally, by the parable and similitude fetched from oure common lawe. I will here particularly bring into certaine partes confirming and manifestly proouing euery one of them severally, out of the holy Scriptures, so that euen to the stoutest wittes the power of fayth and worke of iustification, may be most evident.

What it is to iustifie.

And first I will shew vnto you that this terme of iustification, is taken in this present treatise for the absolution and remission of sinnes, for sanctification and adoption into the number of the sonnes of God. In the. xiij. of the Actes, the Apostle Paule sayth: Be it knowne vnto you men and brethren, that through this Lord Iesus Christ, is preached vnto you the forgiuenesse of sinnes, and by him, all that beleeue are iustified frō al things, from which they could not be iustified by the law of Moses. Lee, in Christe is preached vnto vs the forgiuenesse of sinnes, and he that beleveth that, Christ preched, forgiueth sinnes, is also iustified. It followeth therefore, that iustification is the remission of sinnes. In the fifth Chapter to the Romanes sayth the same Apostle. Being iustified by the bloud of Christ, we shall be saued from wrath through him. But the bloud of Christ washeth away sinnes. Iustification therefore is the washing away or forgiuenesse of sinnes. And againe, in the same Chapter sayth he more plainly, Iudgement entred by one offence vnto condemnation, but the gifte of many sinnes vnto iustification. He maketh iustification the contrarie to condemnation: therfore, iustification is the absolution and deliuerie from condemnation. What say ye to this moreouer, that he doth plainely call iustification a gifte, that is, the forgiuenes of sinnes. Hereunto also belong those words of his, Euen as by the sinne of one, condemnation came on all men: so by the righteousnesse of one, good came vpon all men to the iustification of life. Here again is the iustification of life made ỳ contrarie of condemnation vnto death set as a peine vpon our heads, bycause of the transgression: iustification of life therefore is an absolution from sinnes, a deliuerie from death, a quickning or translating from death to life. For in the fourth to the Romanes, the same Apostle expoundeth iustification by sanctification, and sanctification by the remission of sinnes. For intreating of fayth, whereby we are iustified, or whiche God imputeth to vs for righteousnesse without workes, he sayth, Euen as Dauid also doth he expounde the blessednesse of that man to whome the Lord imputeth righteousnesse without workes, saying: Blessed are they whose iniquities are forgiuē, and whose sinnes are couered. What coulde be more plainely spoken then this? For he doth euidently expounde iustification by sanctification, and sanctification by the remission of sinnes. Furthermore, what else is sanctification but the adoption whereby we are receiued into the grace and number of the sonnes of God? What is he therefore, that seth not that in this treatise of Saint Paule, iustification is taken for adoption? especially, since in the very same fourth Chapter to the Romanes: he goeth about to proue, that an inheritance is due to fayth, whereunto also he doth attribute iustification. By all this it is made manifest, that the question of iustification containeth nothing else,

but

out the manner and reason of sanctification, that is to say, wherby and how men haue their sinnes forgiuen, and are receiued into the grace and number of the sonnes of God, and being iustified are made heires of the kingdome of God.

Christ hath taken on him self & cleansed our sinnes.

And now, let vs trye whether that which we haue sayde be taught in the Scriptures, ỹ Christ before the iudgement seate of God, when sentence of condemnation was to be pronounced against vs for our offences, toke oure sinnes vpon his owne necke, and purged them by the sacrifice of his death vpon the crosse, and that God also layd vpon Christ our fault and punishmẽt, so that Christe alone is the only satisfaction & purging of the faithful. This doth the Apostle Paule teach most expressely, where he sayth: Who shall lay any thing to the charge of Gods elect? It is God that iustifieth. Who shal condemne? It is Christ that dyed yea rather it is he which is raised vp, & is at the right hand of the father making intercession for vs. And againe he sayth, Christ redeemed vs from the curse of the lawe, while he was made the curse for vs. For it is written, cursed be euery one that hangeth on the tree, that vpon the Gentiles might come the blessing of Abraham through Iesus Christ. &c. This did the Apostle teach out of the writings of Moses. And Moses in his bookes doth often times make mention, ỹ the sinnes are laid vpõ the heads of the beastes which were sacrificed. But those sacrifices bare the type or figure of the death and sacrifice of Christ. Esaias also in his. 53. chapter saith expressly, He verily hath takẽ on him our infirmities, and born our peines, He was wounded for our iniquities, and smitten for our sinnes. For the peine of our punishment was laid vpõ him, and with his stripes are we healed. We all went astraye like shepe, euery one turned his own way. but the Lord hath thrown vpon him all our sinnes. And immediatly after, He hath taken away the sinnes of the multitude, and made intercession for the transgressors. Then these wordes I think, nothing can be brought more to the matter, or more fit for our present purpose. To this alludeth Saint Peter when he sayth, The Lorde him selfe bare our sinnes in his body vpon the crosse, that we being dead to sinne may liue to righteousnes, by the signe of whose stripes we are made whole. Hereunto alluded S. Iohn the forerunner of the Lorde, when he sayde: Beholde the Lambe of God that taketh awaye the sinnes of the worlde. Moreouer the Apostle Paule beareth witnesse hereto saying: Him that knewe not sinne, he made sinne for vs, that we throughe him might be made the righteousnesse of God. Also in his Epistle to the Colossians he saythe, It pleased the father that in Christ all fulnesse should dwell, and by him to reconcile all thinges vnto him selfe, hauing set at peace through the bloude of his crosse by him, both things in earth and things in heauen. These I suppose, are testimonies sufficiently euident, to proue that vpon Christ are layde our sinnes, with the curse or condemnation due vnto oure offences, and that Christe by his bloud hath cleansed oure sinnes, and by his death hath vanquished death, and the deuill the authour of death, and taken away the punishment due vnto vs.

The peine & offence of sinne are taken away by Christ.

Yet because there be some, and those not a fewe, whiche denie that Christe by his death hath taken from vs sinners, both faulte and punishment, and that he became the onely satisfaction of

of the whole worlde, I will therefore nowe alledge certaine other testimonies and repeate somewhat of that that I haue before recited, thereby to make it manifest, that Christe the only satisfaction of the world, hath made satisfaction both for our fault and punishment. Esayas verily witnessed, that bothe the faulte of our offence and the punishment were taken away, when he sayth: He bare oure infirmities, and was wounded for oure iniquities: finallye the discipline of peace, that is, the discipline or chastising or punishment bringing peace, or the penaltie of our correction, that is, the punishment due to vs for our offences, was layde on his necke. Marke also what followeth: And with the blewnesse of his stripes are we healed. This doth evidently teach, that by the peine of Christe oure punishment is taken a waye. For loke what peine penaltie, punishment, or correction was due to vs, and the same was layde on the Lorde him selfe: and for that cause was the Lorde wounded and receiued stripes. And with them he healed vs. But he had not yet healed vs at all, if we should yet loke for woundes, stripes & stroakes, that is to say, punishment for our sinnes.

The death of Christe therfore is a full satisfaction for our sinnes. But what I praye you shoulde Christe auayle vs, if yet we shoulde be punished for oure offences. Therefore when we say, that he did beare all our sinnes in his bodye vpon the Crosse, what else doe we meane I praye you, but that the Lorde by death, that was not due vnto him, toke from vs Gods vengeaunce, that it might not lighte on vs to our punishment? Paule, as often as he maketh mention of our redemption made by Christe, is wont to name it ἀπολύτρωσιν, by which worde he vnderstandeth not, as the common sort do, redemption barely and simply, but the very price and satisfaction of redemption. Wherefore also he writeth, that Christ him selfe did giue him selfe to be the ἀντίλυτρον for vs: that is to say, the price wherewith captiues are redeemed from their enimies in the warre. For that which we do commonly call raunsomes, the Grekes do name λύτρα. So then that is ἀντίλυτρον when man for man and life for life is redeemed. But vpon them that are thus raunsomed and set at libertie, there is no punishment afterwarde layd, by reason of the translation therof from one to another. Furthermore, this is the newe Couenaunt that God in his Christ hath made with vs, that he will not remember our iniquities. But howe could he chose but remember oure iniquities, if he ceased not to punishe them? So then, this remayneth not to be doubted of, that Christe our Lord is the full propitiation, satisfaction, oblation and sacrifice for the sinnes, I saye for the punishment and the faulte of all the world, yea and by him selfe alone: for in none other is any saluation: neyther is there any other name giuen vnto men whereby they must be saued.

The death of Christ a full satisfaction for our sinnes

I denie not, but that bycause of discipline, chastisement and exercise, diuers sortes of punishments are layd vpon mens neckes, and that they are diuersly afflicted and vexed, bycause of their offences. But those afflictions, how so euer they be patiently suffered of the faythfull, do not yet wash sinnes away, nor make satisfaction for misdedes. S. Peter sayth, Marueile not that ye are tryed by fire, which thing is done for your tryall, as if any newe thing shoulde happen vnto you:

Howe punishment is laide on vs.

yea

yea, rather reioyce heerein that ye are partakers of the afflictions of Christ, that in the reuelation also of his glory, ye may reioyce and be glad. **This I say, is the ende and vse of afflictions. And by this means the glory of Christ indureth pure and vncorrupted.**

God hath appointed that he that beleeueth shuld haue eternall life and be iustified.

It remayneth now for me to proue out of the holy Scriptures, that God the father hath ordained that he whosoeuer doth beléeue in the onely begotten sonne of God, shall be made partaker of Christe his righteousnesse, that is, shal be iustified by him, be absolued from his sinnes, and be made heire of life euerlasting. Esaias therfore saith, In the acknowleging of him, or in his knowledge shall my righteous seruaunt iustifie the multitude, whose sinnes he him selfe shall beare. **But what else is the acknowledging or knowledge of Christ, but true fayth? Moreouer, the Lorde Iesus him selfe in the gospel after Saint John, sayth:** And as Moses lifte vp the Serpente in the wildernesse, euen so muste the sonne of man be lift vp, that whosoeuer beleeueth in him, should not perishe but haue life euerlasting. **There was none other remedy in the desart, against the ennenomed bytings of the Serpentes, but the contemplation or beholding of the Serpent lift vp and hanged aloft. No plaster did cure them that were poisoned, no oblation made to God, not prayer it selfe offered to God, not any worke, nor any way else: the onely beholding of the Serpent made the poyson harmelesse, that then had crept into all their limmes. In like manner, nothing at all dothe saue vs from death but only faith in Christ. For by fayth we behold and see Christ lifted vp vpon the stake of the Crosse,** as it is to be seene in the sixte Chapter of John. It followeth in the wordes of **our sautour, God so loued the world, that he gaue his only begotten sonne: that whosoeuer beleeueth should not perish, but haue life euerlasting.** For god sent not his sonne into the world to condemne the worlde, but that the worlde through him might be saued. He that beleeueth on him is not condemned: but he that beleeueth not, is condemned already, bycause he beleeueth not in the name of the onely begotten sonne of God. **By these wordes nowe the thirde time is fayth beaten into our heads, by which we are made partakers of the Sonne of God, of his life, saluation, redemption, and all good things beside. In the sixte Chapter of the Gospell after John, our Lorde againe sayth:** This is the will of the father whiche sent me, that euery one that seeth the sonne, and beleeueth in him should haue life euerlasting, and I will raise him vp at the laste daye. **Nothing can be alleged to make more for oure present argument then these wordes of his. For he sayth plainely, that** the will of God the father is, that we should beleeue in the sonne, and by this beliefe haue our saluation. **Wherupon John the Euangelist and Apostle in his Canonicall Epistle dareth burst forth into these wordes:** He that beleeueth not God, maketh him a lyar, bycause he beleeued not the record that God gaue of his sonne. And this is the recorde, that God hath giuen vnto vs eternall life, and this life is in his sonne. He that hath the sonne, hath life: and he that hath not the sonne of God, hath not life. **Dearly beloued, note this. The eternal and vnchangeable wil of god is, that he wil giue eternall life vnto the world. But he will giue the life through Christe, who is naturally life it selfe, and can giue life. The very same God also wil**

that

Men are iustified by faith alone.

that we obtaine and haue life in vs, and that we haue it no other wayes then by fayth. For the Apostle Paule taught, that Christ dothe dwell in our hearts by fayth. Moreouer, the Lord himself also witnesseth e saith: He that eateth me shall liue by me. But ye knowe (dearely beloued) that to eate Christ is to beleeue in him. And therfore we knit vp this place with these wordes of Sainte Peter. To this Christe doe all the Prophetes beare witnesse, that whosoeuer beleeueth in him, shal receiue forgiuenesse of sinnes through his name. We haue in these a most ample testimonie of the whole sacred Scriptures. By these I haue euidently inoughe delared, that God hath appointed, that whosoeuer dothe beleeue in Christ, being clensed frō his sins, shalbe made heire of life euerlasting. This will I make more euident yet, by declaring how that fayth alone that is, that fayth for it selfe, and not for any workes of oures dothe iustifie the faythfull. For it selfe I say, not in respect that it is in vs a qualitie of the mynde, or our owne worke in our selues, but in respecte that faythe is the gifte of Gods grace, hauing in it a promise of righteousnesse and life: and in respect, that naturally of it selfe, it is a certaine and vndoubted persuasion resting vpon God, and beleeuing that God being pacified by Christe, hath throughe Christe bestowed lyfe and all good things on vs. Therefore fayth for Christe, and by the grace and promise of God dothe iustifie: and so fayth, that is that, whiche we beleeue and wherein our confidence is setled, God I say him self by the grace of god doth iustifie vs through our redemption in Christe: so that now, our owne workes or merites haue no place leste to them at all, I meane, in iustificatiō. For other wise good workes haue their place in the faithfull, as we in place conuenient doe meane to shewe. For Paul the teacher of the gentiles, doth in the waye of opposition compare Christe with Adam, and sheweth, that of Adam and so of oure owne nature and strength, we haue nothing but sinne, the wrath of God, and death. And this dothe he shewe vnder the name of Adam to the intent that no man shuld seeke for righteousnesse and life in the flesh. And againe, on the other side he declareth, that we by Christe haue righteousnesse, the grace of God, life and the forgiuenesse of all our sinnes. In this opposition, he doth earnestly vrge and often repeate this worde, Of one, to no other end verily, but that we shoulde vnderstande, that faith alone doth iustifie.

Christ cō-pared with Adam.

Men are iustified by faith alone.

To the Galathians he dothe very euidently vse this kinde of argument, To the laste will and testament of a man, if it once be proued, no body doth adde or take any thing away. Reason therefore doth rightly require that no man put to, or take away any thing from the testament of God. But this is the testament which god confirmed that his will is to bestowe the blessing vpon Abrahams seede, not in many, or by many, but through one. For he saith not. And to the seedes, as though he spake of many, but as speaking of one he saith, And to thy seede, that is Christ. Therefore it is a detestable thing to augment or diminishe any thing in this testament of God: Christ alone is the only sauiour stil: men can neither saue them selues nor other.

Gods Testament.

Againe, in the same Epistle to the Galathians he saith, We knowe that man is not iustified by the workes of the lawe, but by faith in Iesus Christ: in so much as no flesh shal be iustifi-

We are not iustified by the workes of the Lawe but by Faith

ed by the workes of the lawe. This is nowe the thirde time that Paul ſaith, that men are not iuſtified by the workes of the lawe. In whiche clauſe he comprehendeth all maner of workes of what ſorte ſoeuer. So then, no kinde of workes do iuſtifie. But what is it then that iuſtifieth? Faith in Chriſte, and that verily alone. For what elſe can theſe wordes import, We knowe that man is not iuſtified but by fayth in Chriſte. For the force of theſe two ſpeaches is all one, Faith alone dothe iuſtifie: And, it is certaine that we are not iuſtified but by faythe in Ieſus Chriſt. He addeth the example of the Apoſtles, And we haue beleued in Ieſus Chriſt, that we might be iuſtified by fayth in Ieſus Chriſte: and not by the workes of the law. In like maner alſo, Peter argueth by an example in the Acts of the Apoſtles, and ſaith: We beleeue that through the grace of our Lord Ieſus Chriſte we ſhall be ſaued, euen as they. Acts. 15.

Christ died not in vaine

Moreouer, in the very ſame chapter to the Gala. he ſaith: I deſpiſe not the grace of God: for if righteouſneſſe come of the law, then Chriſt is deade in vaine. For if we in our ſelues had had any thing whereby we might be ſaued, what néded the ſonne of God to take our fleſh, to ſuffer and to dy? But for becauſe the ſonne of God being incarnate, did ſuffer and die, and died not in vaine: therefore in our fleſhe there was nothing that could obtaine ſaluation for mankinde. Wherfore the only ſonne of God is our Sauiour for euer: and by true faith maketh vs partakers of his ſaluation.

All men are ſinners

Paule in the very beginning of his Epiſtle to the Rom. doth proue that al men are ſinners, that in men there remaineth no ſtrength for them to be ſaued by, and that the lawe of God it ſelfe, doth dig vp the knowledge of offences, that is, doth apply them, bring them to light, and make them manifeſt, but doth not take them away, blot them out, or vtterly extinguiſh them: and that therefore, God for his owne gwdnes ſake, to the end that the work that he hath made, ſhoulde not altogether periſhe, doth iuſtifie the faithfull freely by faith in Ieſus Chriſt. I will rehearſe a fewe of the Apoſtles owne wordes. The righteouſneſſe of God (ſaith he) is declared without the law, being witneſſed notwithſtanding by the law and the Prophets, the righteouſneſſe of God, I ſay, commeth by faith in Ieſus Chriſt vnto all, and vpō all them that beleeue. For there is no difference. For all haue ſinned & haue neede of the glory of God: but are iuſtified freely by his grace through the redemptiō that is in Chriſt Ieſu, whō God hath ſet forth to be a propitiatiō thrugh faith in his blud. These wordes of the Apoſtle, I ſuppoſe, are moſt manifeſt to them that beleeue. He plucketh iuſtification from our owne merites & ſtrength, and attributeth it to grace, wherby the ſonne of God is giuē to the worlde, vnto the puniſhment of the croſſe, that al they that beleeue that they are redéemed by the bloud of the ſonne of God, may be iuſtified. Againe the Apoſtle immediatly after, addeth: Therfore we hold that man is iuſtified by faith without the workes of the law. Vpon the necke of this againe, he argueth thus. Is he the God of the Iewes only? Is he not alſo of the gentils? Yes euen of the Gentiles alſo. For it is one God that ſhall iuſtifie Circumciſion by faith, and vncircumciſion through faith. To be God, is nothing elſe but to be life & ſaluation. But God is the God of the Gentiles alſo, & not of the Iewes alone: therefore God is the

God iuſtifieth the Gentiles as the Iewes by faith.

life

life & saluation of the Gentiles. This life & saluation he doth communicate to vs, not by the law or through circūcision: but by faith in Christ. Therfore fayth alone doth iustifie. This may be proued by the example of Cornelius the Centurion, who as sone as S. Peter had preched vnto him, and he once beleued, was by and by iustified, when as yet he had not receiued circumcisiō, or the law, when as yet he had not sacrificed, nor merited righteousnesse by any work that he did: For he was frely iustified in faith through Iesu Christ For Peter concluded his Sermon to him in these words. To this Christ do all the Prophetes giue witnesse, that thrugh his name whosoeuer beleueth in him shal receiue remissiō of sinnes. After all this, the Apostle Paul bringeth in that notable and singular example of our father Abraham, teching by what meanes our father Abrahā was iustified. For this being once truly declared, it can not chose but be plaine & manifest to euery one, by what means Gods wil is to iustifie al men. For the sonnes can not be iustified any other way then the father before them was iustified. Abraham therefore was not iustified by circūcision or receiuing of the sacrament. For it is saide that he was iustified before he was circumcised.

By what meanes our father Abraham, was iustified.

Afterward was added the signe of circumcision, as the seale of the righteousnesse of faithe, that is the signe or sealing, that al the sede of Abraham is iustified by faith. The same our father Abrahā was not iustified by the lawe. For the lawe was. 430. yeres added to the promise, not to take away sinne or to worke iustification, but to make sin appeare, & to make vs altogether emptie, & when we are once made emptie, to send & as it were compell vs to flye to Christ. Againe, Abraham was not iustified by his workes. And yet, in that most excellent Patriarch are found to be good workes, yea & those to good workes of true faith, which are both notable and many in number, suche and so many as you shall scarcely finde in any other.

Neuertheless yet the Apostle saith. What shall we say then that Abrahā our father as pertaining to the flesh, who I say is oure father touching the flesh, did merit or find, for both these significations hath the Greke worde εὑρηκέναι. For, if Abraham were iustified by works, thē hath he to bosse, but not before God. For God is only iust and he that only iustifieth. Al mē are corrupt yea euen Abraham is a sinner, and euery man standeth in nēd of the glory of God. For which cause also the Prophet did plainely forbid to boast in any thing but in the mercy of God. Wherefore, Abraham boasted not againste God: he acknowledged him selfe to be a sinner, and that he was to be iustified frely, and not for his owne merites sake. The Apostle goeth forth and sayth. For what sayth the Scripture. Abraham beleeued in God, and it was reckoned vnto him for righteousnesse. Two thinges are here affirmed, Firste that Abraham beleeued in God, Secondly that that was imputed to him for righteousnesse. By this it followeth that Abraham was iustified by faythe, and not by workes. And that doth the Apostle proue after this manner. To him that by works doth merite righteousnesse, righteousnesse is not imputed. But to Abraham is righteousnesse imputed: therefore he merited not righteousnesse by workes. Againe, To him verily that woorketh not, but beleeueth, hys

faithe is counted for righteousnesse. But Abraham beleeued in God, therfore his faith was reckoned for righteousnesse.

Neither is faith nor the promis of none effect.

In the same chapter, the same Apostle bringeth forth other arguments, altogether as strong as these, to proue that faith iustificth without workes. If they (saith he) which are of the law be heires, then is faith but vaine, and the promise made of none effect. They are of the lawe whiche seeke to be iustified by the workes of the lawe. But fayth resteth vpon the mercy of God. What place then shall grace and the mercy of god haue left vnto them, if we by workes doe merite iustification? What shall I neede to beleeue that by the bloude of Christe I shall be iustified, if God by my workes be at one with me againe, who for my sinnes was angrie with me? Finally saluation and righteousnesse are promised of God. But then the promise endeth, when oure owne merites beginne to come in place. For the Apostle to the Galathians, saythe: If the inheritaunce be of the lawe, then is it not nowe of the promise. But God gaue the inheritaunce to Abraham by promise: therefore that the promise might remaine stable, faythe iustifieth and not merites.

Againe, in the fourth Chapter to the Romanes, he sayth: Therefore by fayth is the inheritaunce giuen, that it might be by grace, that the promise might be sure to all the seede, not to that onely that is of the lawe, but to that also that is of the faith of Abraham. He rehearseth here two causes, for whiche he attributeth iustification to fayth, and not to workes.

Iustification of free gift.

The first is, that iustification may be of free gifte, and that the grace of God may be praysed. The latter is, that the promise and saluation maye remain stedfast, and that it may come vpon the Gentiles also. But it should not be giuen to the Gentiles, if it were due onely to the law and Circūcision, bycause the gentiles lacke them both. Finally, the hope of our saluatiō, ought to be stedfastly established. But it should neuer be surely grounded, or safely preserued, if it were attributed to our owne workes or merites. For in them is alwayes something wanting. But in God, and in the merite of the sonne of God can nothing be lacking. Therfore our saluation is surely confirmed, not to be doubted of, and assuredly certaine, if that we seeke for it by faith in the sonne of God, who is oure righteousnesse and saluation.

To all these I will yet adde an other testimonie out of Sainte Paule, whiche is in deede, both moste euident and easie to be perceiued. In his Epistle to the Ephesians, he sayth: By grace are ye saued through faith, and that not of your selues, it is the gift of God, not of workes, leaste any man shoulde boaste him selfe. For we are the workemanship of God, created in Christe Iesus into good workes, whiche God hath before ordained that we shoulde walke in them. Yore then this I will not say, neyther will I at large expounde the wordes of Paule. For these testimonies are more cleare then the none daye, and doe most euidently testifie, that we are iustified by faythe, and not by anye workes.

Faith sheweth foorth and expresseth it selfe by good workes.

But (reuerende brethren in the Lorde) good workes here come into no ieopardie to be little set by, bycause of this doctrine, whiche teacheth that fayth alone doth iustifie. Thus did the Apostles of Christe teach, why then shoulde not we teache so to.

As

As for them that thinke this doctrine, wherby we do constantly affirme that fayth alone without workes doth iustifie, to be contrarie to religion, let thē blame the Apostles of Christ, & not find fault with vs. Moreouer, whereas we say that the faithfull are iustified by fayth alone, or else by fayth without workes, we doe not say, as many thinke we doe, that fayth is poaste alone, or vtterly destitute of good workes. For where soeuer faith is, there also it sheweth it selfe by good workes: Bycause the righteous can not but worke righteousnesse. But before he doth worke righteousnesse, that is to say good workes, he must of necessitie be righteous: therefore the righteous doth not attain to righteousnesse that goeth before by workes that followe after. Wherefore, that righteousnesse is attributed to grace. For the faythfull are frely by grace iustified in fayth, according to that saying. The iust shall liue by his fayth, and after that they are iustified they beginne to bring forth the workes of righteousnesse. Therefore, in this discourse I meane not to ouerthrow good workes, which haue their due place and dignitie in the Church among the faythfull, before the face of God: but my minde is, by all the meanes I may, to proue that the grace of God, and increase of the sonne of God is ouerthrowne and trode vnder foote, when we ioyne our merites and workes to the merite of Christe, and to faith: by which we take holde on Christe. For what can be more manifest then this saying of the blessed Apostle? If we be saued by grace, then not now workes. For then grace is no more grace. But if we be saued by workes, then is it nowe no grace, for the work is no more work. Rom. 11. Wherfore these two, grace and merite or worke, can not stand together. Therefore least we should ouerthrowe the grace of God, and wickedly denie the fruite of Christe his passion, we doe attribute iustification vnto fayth onely, bycause that fayth attributeth it to the mere grace of God in the deathe of the Sonne of God.

Faith onely iustifieth.

And yet for all this, we acknowledge that we are created, according to the doctrine of Paule, vnto good workes, to those good workes I say, whiche God hath before ordained, whiche he in his worde hath appointed, and dothe require vs to walke in the same. In which although we walke and are become riche in good works, yet notwithstanding, we do not attribute to them our iustification: but according to the doctrine of the Gospel, we humble our selues vnder the hande of him that sayth. So ye also, when ye haue done all things that are commaunded you, yet say, we are vnprofitable seruants: we haue done no more then we ought to doe. So then, as often as the godly doth reade that our owne workes doe iustifie vs, that our owne workes are called righteousnesse, that vnto oure owne workes is giuen a reward and life euerlasting, he doth not by and by swell with pryde, nor yet forget the merite of Christe, but setting a godly and apte interpretation vpon suche like places, he dothe consider that all thinges are of the grace of God, and that so great things are attributed to the workes of men, bycause they are receiued into grace, and are nowe become the sonnes of God for Christ his sake: so that at the last, all things may be turned vpon Christe him selfe, for whose sakes the godly knowe, that they and all theirs are in fauour, and accepted of God the Father.

Of good workes.

In this that I haue sayde whiche is a little in deede in respecte of the largenesse of the matter, but sufficiently long inoughe in respecte of one houres space appointed me to speake in, I haue declared vnto you (dearely beloued,) the great effect of fayth, that is to say, that it iustifieth the faithfull, where by the way I haue rather briefly touched, then at large discoursed vpon the whole worke of iustification both profitable and necessarie for all men to knowe. Nowe therefore I passe ouer this and come to the rest.

Faith the roote of al good workes.

True faythe is the welspring and rote of all vertues, and good workes, and firste of all it satisfieth the minde and desire of man, and maketh it quiet and ioyfull.

For the Lorde in the Gospel saith. I am the breade of lyfe: he that commeth to me shall not hunger: and he that beleeueth in me shall not thirste at any time: For what can he desire more, whiche dothe already feele that by true fayth he possesseth the verie sonne of God, in whome are all the heauenly treasures, and in whome is all fulnesse and grace? Our consciences are made cleare and quiet, so sone as we perceiue that by true fayth Christe the Sonne of God, is altogether oures, that he hath appeased the father in our behalfe, that he dothe nowe stande in the presence of the father, and maketh intercession to him for vs. And for that cause sayth Paul. Beeing iustified by fayth we haue peace with God through our Lorde Iesus Christe. Throughe the same Christe also by faythe we haue a free passage vnto the Father. Wherefore we praye to the Father in his Sonnes name, and at his hande we obtaine al things that are auayleable to oure behoue. Very well therefore sayde the Apostle Iohn. And this is the confidence that we haue in him, that if we aske any thing according to his will he heareth vs. And if we knowe that he heareth vs whatsoeuer we aske, we knowe also that we haue the petitions that we requested at his handes.

They that want fayth, doe neither praye to God, nor yet receiue of him the thinges that are for their welfare. Moreouer, fayth maketh vs acceptable to God, and doth commaund vs to haue an eye to the well vsing of Gods good giftes. Fayth causeth vs not to faynte in tribulations: yea also by faythe we ouercome the worlde, the flesshe, the Deuill, and all aduersities.

Faith the victorie of al Christians.

As the Apostle Iohn sayth. For all that is borne of God ouercommeth the worlde: And this is the victorie that vanquisheth the worlde euen your fayth. Who is hee that ouercommeth the worlde, but he that beleeueth that Iesus is the Sonne of God?

Paule sayth. Some were racked, not caring by faythe to be set at libertie, that they might obtaine a better Resurrection. Other some were tryed with mockes and stripes, with fetters and imprisonmentes, were stoned, were hewed in peeces, were slaine with the edge of the sworde: they wandred in sheepes skinnes and goates skinnes, comfortlesse, oppressed, afflicted, of whome the worlde was not worthy, wandring in desertes and mountaines, and in the dennes and caues of the earth. For the Lord him selfe in the Gospell sayde: This spake I vnto you, that ye might haue peace in me. In the worlde ye haue affliction, but be of good confidence I haue ouercome the worlde.

Fayth therefore both shall be and is

is the force and strength of patience. Patience is the proppe, vplifting and preseruation of hope. Of fayth springeth charitie. Charitie is the fulfilling of the lawe, whiche containeth in it the summe of all good workes. But vnlesse we haue a true fayth in God, there is no charitie in vs. Euery one that loueth him that begatte, saythe Iohn the apostle, loueth him also that is borne of him. The houre is paste a good while since, and no man is able in many houres, so substancially as it requireth, to declare the whole effecte of fayth.

We haue hearde (dearely beloued) that true fayth is the iustification of the Church or faythfull of God, that is I say the forgiuenesse of all sinnes, a receiuing into the grace of God, a taking by adoption into the number of the Sonnes of God, an assured and blessed sanctification, and finally the welspring of all good workes. Let vs therefore in true fayth praye to God the father in the name of our Lord Iesus Christ, that he will vouchsafe to fill our hartes with this true faith, ỹ in this present world being ioyned to him in fayth we may serue him as we ought, and after our departure out of this life, we maye for euer liue with him in whome we beleeue. To him be prayse and glory for euer. Amen.

Of the firste Articles of the Christian fayth contained in the Apostles Creede.

¶ The seuenth Sermon.

In my two last sermons I intreated of true fayth & the effectes therof, and among the reste in one place I sayde, that the Articles of the Christian faith are as it were a briefe Summarie of true fayth, nowe therefore I thinke it to be not beside the purpose, and parte of my duetie, to lay before you those twelue Articles of our belief. For they are the substãce and matter of true faithe, wherein fayth is exercised: whiche bycause it is the grounde of thinges hoped for, here is plainely and briefly declared in these Articles what thinges those are that are to be hoped for. But let no man at this present looke for at my hande the busie and full discourse of the Articles of our fayth: I will but briefly goe through them touching only the moste necessarie pointes. They are in another place handled more at large by seuerall partes. Praye ye with me to the Lord that he will vouchsafe to shewe to vs his waies, to guide and preserue vs in them, to the glorie of his owne name, and the euerlasting saluation of our soules.

First I haue to say somewhat touching the common name wherby the articles of our faith are vsually called the Symbole or Crẽde of the Apostles. A Symbole is as much to say as a cõferring together, or els a badge. The articles are called a conferring together bicause by the laying together of the Apostles doctrine they

The Apostles Creed.

were made and written, to be a rule and an abridgement of the faith preached by the Apostles, and receiued of the Catholique or vniuersal Churche. But what he was that first did thus dispose and write these articles, it is not knowne nor lefte in writing of the holye Scriptures. Some there are that doe attribute it to the Apostles them selues, and therefore doe call it by the name of the Apostles Crede. Saint Cyprian the Martyr in his exposition of the Apostles Crede, saythe: Our auncestors haue a saying, that after the Lordes ascension, when by the comming of the holy ghoste the fierie tongues sate vpon euery one of the Apostles, so that they spake both diuers and sundrie languages, whereby there was no forreine nation nor barbarous tongue to whiche they seemed not sufficiently prepared, to passe by the way they had a commandement from the Lorde, to goe vnto all nations to preache the worde of God. When therefore they were in a readinesse to departe, they layde downe among them selues a platform of preaching for them all to followe, least peraduenture being seuered one from another, they should preach diuers things to them that were conuerted to the fayth of Christe. Wherefore being there altogether and replenished with the holy ghoste, they gathered one euery ones seuerall sentence and made that Breuiarie (as I saide) to be a patterne for all their preachings to be framed by, appointing it for a rule to be giuen to them that should beleeue. This sayth Cyprian. But whether they were of the Apostles owne making or no, or else that other the Apostles disciples made thē, yet this is very wel knowne, that the very doctrine of the Apostles is purely conteyned and taught in them. These twelue Articles are called also a badge, bycause by that signe as it were by a badge, true Christians are discerned from false.

Nowe I will declare what order I will vse in expounding them vnto you. This whole breuiarie or abridgement of faythe, may be diuided into foure partes, so that the three firste partes may make manifest the misteries of the three persons in one godheade: and that the fourth may laye forth the fruits of fayth, that is to say, what good things we loke for by faith, & what good things God bestoweth on them that put their trust in him. And yet this notwithstanding I wil proceed herein, euen orderly so, as the twelue Articles are placed or set downe.

The partition of the Apostles Creede.

The first article of Christian faith is this. I beleeue in God the father almightie, maker of heauen and earth. And this first Article of the Crede containeth two especiall pointes. For firste we say generally, I beleeue in God. Then we descende particularly to the distinction of the persons and adde, The father almightie. For God is one in substance, and three in persons. Wherefore vnderstanding the vnitie of the substaunce, we saye plainly, I beleeue in God. And againe, keeping & not confounding the persons we adde, In the father almightie, In Jesus Christ his only sonne: And in the holy Ghoste. Let vs therefore beleeue that God is one, not many, and pure in substaunce, but three in persons, the Father, the Sonne, and the holy ghost. For in the law it is writtē. Hearken Israell, The Lord our God is one Lord. Deut.

God is one in substance and three in persons.

And againe in the gospell we reade that the Lorde sayde. Baptise them in the name of the father, of the sonne, and

I beleeue in God,

and of the holy ghoste.

By the way this is singularly to be marked of vs, that when we pray wée say, Our father which art in Heauen, giue vs this day our daily breade: but that whē wée make Confession of our belicfe, wee say not we beleeue, but I beleeue.

For faithe is required of euery one of vs, for euery particular man to haue, wythonte dissimulation in his harte, and without double meaninge to professe it wyth his mouth. It was not enough for Abraham to haue fayth for all his seede. Neyther wil it auayle thee any thing, for an other to beleeue, if thou thy selfe art without fayth. For the Lord requireth fayth of euery particular man for himselfe. Wherefore so oft as wee confesse our fayth euery one of vs by himselfe doth saye I beleeue. But what it is to beleeue I haue declared alreadye in my fourth Sermon. It followeth in the Confession. I beleeue in God. God is the obiecte and foundation of oure Fayth, as hee that is the euerlastinge and chiefe goodnes, neuer wearie, but alway ready at our neede. Wée therfore beléeue in God, that is to say wee put our whole hope, all our safety, and our selues wholy into his handes, as vnto him that is able to preserue and bestowe on vs all thinges that are requisite for our behooke.

God is called a father.

Nowe it followeth that that God in whom we rest, and vnto whose tuition wée do all commit oure selues, is The Father Almightye. Our God is therefore called Father, because from before all beginninge hee begatte the sonne like to himselfe. For the Scripture calleth God, the father of oure Lord Iesus Christe. He, sayth the Apostle, is the brightnesse of the glorie of God, and the liuely Image of the substaunce of the father: to whom he said, Thou art my sonne this day haue I begotten thee. And againe. I will be his father and hee shalbe my sonne. Also God is called father in respecte of the likenesse that hee hath with oure earthly father, to witte because of our Creation, the fauour, loue, good will & carefulnesse, wherewith he is affected towards vs. For God hath created vs, God loueth vs, God regardeth our affayres and is careful for vs, yea and that more exceedinglye too, then any earthly father is. For saith Dauid. Euen as the father pitieth his childrē, so doth the Lord pitie them that feare him, for hee knoweth our estate, remembring that we are but duste. Esaias also in his 49. Cap. sayth, Can a woman forget her owne infante, and not pitie and be fayne ouer the sonne of hir owne wombe? But admit she do forget, yet will not I forget thee. In this is declared Gods good will to vs ward: and wée confessing that God is our father, do also professe that God to vs is both gentle, liberall and mercifull, who wisheth vs all thinges that are auayleable to our health, and purposeth nothinge to vs warde, but that which is good and wholesome: and last of all that at his hande wée receiue, what good soeuer wée haue, either bodilye or ghostly.

2. Kin: 7.

God is called Almighty.

God is called Almighty, because by his might hée can do al things, because he is Lord of all thinges, and hath all thinges subiecte to his commaundement. For the same cause also is hee called the Lord of Hostes. Heauen, Earth, and whatsoeuer is therein, Starres, all Elements, Men, Angells, deuils, al liuing Creatures, all things created, are in the power of the moste highe and euerlasting God. Whatsoeuer hee commaundeth that they doe,

nothing is able to withstand his will. What hee wil, that must of necessitie be done: and also these things he vseth euen as his owne wil and pleasure is, and as his iustice and mans saluation do require.

Firste wee confesse that God doth will vs well, and nowe wee acknowledge, that whatsoeuer hee wil that he is able to bring to passe. For wee saye that God is Almighty, that is, that there is nothing, but he cã do it, which is profitable & necessarye for vs men, as he that is Lord of all, & our stronge helper.

God is the maker of heauen and earth.

But that God is oure good father, liberall, gentle, mercifull, stronge, Almighty, Lorde of all, and our defender and deliuerer, it is to be seene by his wonderful workes. For hee is the maker of heauen and earth. And in the making of Heauẽ and earth, hee hath declared the great loue that hee beareth to mankinde. For when as yet they were not, nether were able with desartes and good tournes to prouoke God to do them anye good, then God first of his owne meere and naturall goodnesse, made heauen & earth, a most excellent and beautifull Palace, and gaue it them to dwell in, putting vnder mans dominion all ỹ Creatures of this whole world. But how great power he shewed in the making of all these things, it is euident by this, that Hee spake the woorde and they were made, he commaunded and they were created. Which if thou bringe into partes and seuerally examine, what hee made in those fiue dayes, in what order, with what beauty, to how great commodity of mankinde, and finallye how almost wyth no labour at all hee brought them al forth, as it is at large writtẽ by Moses in the first of Genesis, thou shalte be compelled to be amazed at the goodwill and power of God. And yet by the waye wee muste thincke the Creatour of all thinges to be such an one, as by his sonne, that is, by his eternall wysedome, hath created al things both visible and inuisible, yea and that of nothing to: and doth moreouer at this very preset sustaine, nourish, rule and preserue all thinges by his euerlasting spirite, wout which euery thinge woulde presently fall to ruine and come to nought. Wee doe herein therefore confesse also the prouidence of our eternall God, and hys exceeding wyse gouernment.

And thus in this first parte I haue declared vnto you that which is proper to the father. For hee is a father, yea hee is the father of our Lorde Iesus Christe, and our father also, being Lord of all things, maker of heauen & earth, gouernour and preseruer of all thinges, by whom all thinges are, and in whom all things consist. Who frõ before all beginning begot the eternal sonne, equall wyth the father, being of one substaunce, power and glory with the father, by whom also hee made the world: From both them procedeth ỹ holie ghoste, as Dauid witnesseth and sayth: By the worde of the Lord the heauens were made, & by the breath of his mouth all the hoste thereof.

The seco article of our belief

Now followeth the seconde parte, wherein are contayned all the mysteries of Iesus Christ our Lord ỹ sonne of God. For the seconde article of the Christiã fayth is thus word for word: And in Iesus Christe his onely sonne our Lord. This article also comprehendeth two things. The first is, that wee beleeue in the sonne of God: The second what the sonne of God is. For wee confesse that wee beleeue, that is, that wee put our whole hope and confidence of lyfe and saluation, as well

in the

To beleue in the Sonne of God.

in the sonne as in the father. And therfore wee say plainely, I beleeue in Iesus Christ: euen as before wee said, I beleeue in God. &c. For the Lorde Iesus himselfe in the 14. chapter of John, sayth: Let not your harte be troubled: ye beleeue in God, beleeue also in me. Againe, This is the worke of God, that ye beleeue in him whom hee hath sent. And againe, This is eternal life, to know thee the true God onelie, and him whom thou hast sent Christ Iesus.

Moreouer in the Gospel after S. John we read that the Lord speaking to the blinde whose eyes hee opened, saide: Doste thou beleeue in the sonne of God? And that the blind hauing receyued his sighte aunswered: Who is he Lord that I may beleeue in him? wherunto ỳ Lord replied, Thou hast seene him, and hee it is that talketh with thee. And that then againe the blinde said, I beleeue Lorde, and therewithal hee worshipped him.

Therfore let vs also beleeue & worship, let vs beleeue that Iesus is the very sonne of God the father, beinge of one power with the father, although in person hee differ from the father. Which Dauid testifying, sayth: The Lord said to my Lord, sit thou at my right hand &c.

Who the Sonne of God is.

But if wee declare at large, who ỳ sonne of God is in whom wee beleeue, then must wee note three things especially. The first is that hee is called the Onely Sonne. If hee be the sonne, yea and that to the Sonne of God, then is his nature and substaunce, a diuine nature and substaunce.

Consubstantial & coessetiall

For in this signification doth the Apostle call him: The brightnesse of the glory of the father, and the liuelie image of his substance. Very well therefore do the holy fathers saye, that the Sonne is of the same substaunce and beinge, with the father.

The onely Sonne.

Whereunto belongeth that, that hee is called the onelye sonne, and in an other place the onely begotten and first begotten sonne. For wee also are called sonnes, not by participation of nature, or likenesse of substaunce, or naturallye, but by adoption.

And therfore the Iewes were not offended because hee called himselfe the sonne of God, in that sense that all the faithful are called, and are the sõnes of God, but because they did perceiue ỳ he did more extoll himselfe in saying ỳ hee is the naturall Sonne of God, equall to God, & God himselfe.

For thus wee reade in the fifthe of John. Therefore the Iewes sought the more to kill Iesus, not onelie because hee had broken the Sabboth, but saide also that God was his father, & made himselfe equall with God.

Againe, where the Lord in the tenth chapiter saide: I and my father are one, then the Iewes toke vp stones to stone him withal: But Iesus aunswered. Many good workes haue I done vnto you, for which of them doe yee stone mee? To which the Iewes replied: For thy good workes sake wee stone thee not, but for thy blasphemie, & because thou being a man makest thy self God.

These are most euidente testimonies of the naturall Godhead of Christ, which whosoeuer beleueth not, hee hath not the father. For hee that honoureth the sonne, honoureth the father: and hee that is withoute the sonne hath not the father: and vnlesse the sonne were God by Nature, hee coulde not be the Sauiour of the worlde.

Nowe

Iesus. Now the second thing that is to be marked is that the name of the onely begotten sonne of God is opened, and he is called Iesus Christ. The name is expressely set downe, ỳ we may know who it is in whom we beleue, lest peraduenture we might be deceyued in ỳ person. It is Iesus: which name was geuen vnto him by Gods appointmẽt from heauen, euen as also it was prefigured in Duke Iosue, and in Iesus ỳ high priest. The Angell in the Gospell after S. Mathew instructinge Ioseph sayth: Mary shall bring forth a sonne, and thou shalt call his name Iesus, For hee shall saue his people from their sinnes.

Christe. So then this sonne of God Iesus is the sauiour of the worlde, who forgiueth sinnes and setteth vs free from al the power of our aduersary the deuil. Which verily he could not do, vnlesse he were very God. Hee is also called Christ, which is all one as if you saye, Annoynted. The Iewes cal him Messias. Which word is a title proper to a kingdome or priesthoode. For they of olde were wonte to announte their kinges & priestes: they were annoynted wyth external or figuratiue oyntment or Oyle. But very Christ was annoynted with the very true oyntement, that is, wyth ỳ fulnes of the holy ghoste: as is to be seene in the firste & third Chapters after S. Iohn. Moste properly therfore is this name Christ attributed to our Lord. For first, he is both kinge and priest of the people of God. Then the holy Ghost is powred fully by all meanes and abundantlye into Iesus, from whom as it were by a liuely fountayne it floweth into all ỳ members of Christ. For this is that Aaron, vppon whose heade the Oyle was powred, which ranne downe to his beard, and the nethermost skirts of his garment. For of his fulnes we haue all receyued.

The last thinge that is to be noted now in this secõd Article is, ỳ we cal ỳ sonne of God our Lord. The sonne of God verily is for two causes properly called our Lord. First in respect of the mysterie of our redẽption. For Christ is the Lord of all the elect, whom hee hath deliuered from the power and dominion of Satan, sinne and death, and hath made them a people of his owne getting for himselfe. This similitude is taken of Lordes, which wyth theyr monye buy slaues for theyr vse, or els which in warres reserue captiues, whõ they myght haue slaine, or which deliuer men condemned from present death. So then by this, Lords are as it were deliuerers, redæmers or sauiours. Hereunto verily alludeth Paul where he sayth. Ye are bought with a price, become not (therefore) the seruauntes of men. And S. Peter saith. Ye are redeemed not vvith golde and siluer, but with the precious bloud of the vnspotted Lambe. Moreouer Christe is called Lord in respect of his Diuine power and nature, by which all things are in subiectiõ to the sonne of God. And for because this word Lord is of a very ample signification, as that which conteyneth both the diuine nature and maiesty, wee see that the Apostles in theyr writinges vse it very willingly. Paule to the Corinthians sayth. Although there be many Lords, yet haue we but one Lord Iesus Christ, by whom all thinges are, & wee by him. Christe is our Lord.

Now the third Article of Christian fayth is this, Which vvas conceiued by the holie Ghost: borne of the Virgin Marie. The 3. Article of our belief.

In the seconde article wee haue confessed that wee beleeue in Iesus Christe

Christe the sonne of God oure Lorde: wherein wee haue as it were in a shadow confessed, that wee beleeue assuredly, that God the father hath for vs & our Saluation, giuen to the worlde his sonne, to be a Sauiour and redeemer. For hitherto belong those names, Iesus and Lord.

Now therefore in this thirde Article I haue to declare the maner and order how he came into the worlde: to wit, by Incarnation. This article contayneth two things, The Conception of Christe, and his Natiuity. Of both which I will orderly speake, after that I haue briefly declared vnto you the causes of the Lord his Incarnation.

The causes of the Lord his incarnatiō

Men were in a miserable takinge, and all mankinde should vtterly haue perished for sinne, which wee haue all drawne from the first mā Adam. For the reward of sinne is death. And for that cause wee that were to be caste into hell, could not enter into heauen, vnlesse the sonne of God had descended, vnto vs, and becomming God with vs had with himself drawne vs into heauen. Therefore the chiefe cause of his incarnation is to be a mediatour betwirte God and men, and by intercession to ioyne or bring into one, thē that were seuered. For where a mediatour is, there also must needes bee discord and parties. The parties are God and men. The cause of this discord is sinne. Nowe the office of the Mediatour, is to bring to agreemente the parties disagreeing: which verily cannot be done, vnlesse that sinne the cause of this variaunce be takē cleane away. But sinne is neyther clensed nor taken away, except that bloud be shed and death do follow. This witnesseth Paule in his 9. Chapter to the Hebrewes. The mediatour oughte therefore to take on him our flesh and bloud, that hee might both dye & shead his bloud.

Immanuel.

A mediatour.

Furthermore it is needefull that this Aduocate or mediatour be indifferently common to both the parties, whom he hath to reconcile: wherfore our Lord Christ ought to be very God and very man. If hee had beene God alone, then should hee haue beene terrible to men, and haue stode them in litle stede. If hee had been meere man, then could hee not haue had accesse to God which is a consuming fyre: wherfore our Lord Iesus Christ being both God and man, was a fitte mediatour for both the parties. Which thing the Apostle witnessing, sayth: One God, and one mediatour of God and men, the man Christ Iesus, who gaue himselfe the price of redemption for all. The same Apostle in the 2. and 9. Cap. to ỳ Hebrewes, speaketh many things belonging to this place. And in the seconde Chapter, rehearsinge an other cause of Christ his incarnatiō, he saith: It became him in al things to be made likevnto his bretheren, that he might be merciful, and a faithful high priest in thinges concerninge God, for to purge the peoples sinnes. For in that he himselfe was tempted he is able to succour them that are tempted.

An other cause wherfore our Lord was incarnate, was, that hee might instruct vs men in all Godlinesse, and righteousnes, & finally that hee might be the light of ỳ world, and an ensample of holy lyfe. For Paule sayth. The grace of God that bringeth saluation hath appeared vnto vs, teaching vs to renounce vngodlines, and to liue holilye. To conclude, hee therfore became one wyth vs by the participation of nature, that is to say, it pleased him to be incarnate for this cause, that hee might

might ioyne vs againe to God, who for sinne were seperated from God, & receiue vs into the fellowship of himselfe, and all other his goodnes beside.

The manner of Christe his conceptiō

The nexte is for vs to declare the manner of his incarnation. This article of fayth standeth on two mēbers. The first is, He was conceiued by the holy ghoste. All wee men, Christe excepted, are conceyued by the seede of man which of it selfe is vncleane, and therefore wee are borne sinners, and, as Paule sayth: Wee are borne the sonns of wrath. But ỳ body of Christ, I saye, our Lord was not conceiued in the Virgin Marie by Iosephe, or by any seede of man, but by ỳ holie ghoste: not that the holy ghoste was in place of the seede. For nothinge is begotten of the spirite, but what is spirituall. Neyther hath our Lorde a phantasticall, but a very true body, and of the same substance with vs. So then our Lord was conceiued in the wombe of the Virgin by the holie ghost. For the holie ghost by his eternall power did bring to passe that, the virginitie of ỳ Virgine mother beinge vncorrupted, shee, I say, being made with child, cōceiued of her owne bloud, and gaue a pure and verye humane bodie to the sonne of God. As is declared at large by the Angell Gabriel in the first cap. after S. Luk. Of which place because I meane to speake else where more largely, I do now passe it ouer vntouched. God himselfe streight wayes after the verie beginninge of the worlde did foretel, that such should be ỳ manner of that cōception. For he said not, the seede of the man shal tread downe the Serpents heade, but the seede of the woman. Moreouer the Lord by ỳ Prophets sayth: I will rayse vp seede to Dauid. But Moses law for ỳ rayssinge vp of seede to the brother departed is wel knowne. For if the brother died without issue of Children, his brother remayning aliue, was compelled to marrie the deceassed brothers wife, and of her to beget childrē, which were called and counted not by the name of him that was liuinge, but of the deade brother. Wherefore when there was not to be found amā of Dauids lyne, that was sufficientlie meete to begett on the Virgin the sonne of God, the sauiour of ỳ world, God himself raiseth vp seede to Dauid, and by his holy spirite maketh the Virgin with childe: who although she were not with child by a man of Dauids lyne, yet because shee was a daughter of Dauids stock, and because, God so worckinge, shee of her owne substaunce, gaue substaunce to the sonne of God, this her childe Christe both is and is called the sonne of Dauid. What doth ỳ argue moreouer that Dauid in the 110. Psalme, sayth? In the mightie power of holines the deaw of thy birth is to thee of the wombe of the morning. Or, the deaw of thy birth is to thee of the wōbe of the morninge in the mightie power of holines. That is to say, By a certaine mightie power of holines, & meruaylous meanes shalte thou bee borne. For thy birth shalbe like vnto the ingendring of the deaw which cōmeth of the pure morning as it were a child borne of the wombe. For as in the day time the Sūne draweth out of the earth a vapour, which by reason of the smallnes of the heat which draweth it vpwarde, is by the coldnesse of the tēperat night or euenings, drawn downe againe, and resolued into water. So God ỳ is the Sunne of righteousnes, take bland of the earth, that is, of the bodie of the vntouched Virgine Marie, and by a wonderfull meanes, did holilie and purely bring to passe,

that

that of her vnspotted wombe should be borne and conceiued the most holie sonne of God.

The causes whie this conception of the sonne of God, in the wombe of the holie Virgine is most pure, are these. Hée that is conceiued in the wombe of a Virgin is God: but God is a consuming fire which cannot take or suffer any vncleanesse in it self. An other cause is this, God came to cleanse our vncleannesse, that is the vncleannesse of vs men, hée himselfe verilie ought to be exempte from all originall spots, & in all pointes most holie, to the ende that being the onely vnspotted Sacrifice offered vp for the sinnes of all the world, he might cleane take away all the sinnes of ỳ world. For that which is it selfe defiled, cannot cleanse the thing that is defiled, but rather ỳ spot or filthines doth double his vncleanesse, by the comminge to of that other vncleane thing.

The causes why Christ his conceptiō is pure.

The seconde member of this thirde Article is, Hée was borne of the Virgin Marie. The Lord was borne of Marie his mother, and yet shée a Virgine still. Hee is therefore very man which is borne of Woman.

Of the birth of Christ.

Moreouer his byrth is pure. For hee was borne of the Virgine, so that together shée was a mother, and yet a Virgine too. For Esaias sayth, Beholde a Virgine shall conceiue and bringe forth a sonne. A Virgine sayth hee shall do both, Conceiue and bringe forth, so that neuertheleſſe shée may remaine a Virgine still. The birthe therefore of the sonne of God is moste pure. Also his birthe is a true birth verilie and in deede. For hee taketh flesh of the substaunce & wombe of the Virgin. In which signification also our Lorde Jesus Christe is called the sonne of Dauid.

Hee coulde not bee called Dauids sonne, vnlesse hée had taken verie humane substaunce of Marie a mayde or daughter of the stocke of Dauid. Which that the Apostle John might most properly signifie and expresse, he sayth: The Woord was made flesh. And the Apostle Paul sayth: He doth no where take on him the Angells, but the seede of Abraham. And in the same place againe he affirmeth: That the Lorde was made like to his brethren in al things sinne excepted. To the Philippians hee saith: When hee was equall with God, hee made himselfe of no reputation, taking on him the forme of a seruaunte, and made in the likenesse of men, and founde in figure as a mā. Againe the Apostle John beareth witnesse & sayth. Euerie spirite that confesseth that Iesus Christe is come in the flesh, is of God, and euerie spirite which confesseth not that Iesus Christ is com in the flesh, is not of God. Luke in his 2. Cap. hath at large set forth the manner of his Natiuitie. And I do meane elsewhere to speake of it at the full. Let vs therefore confesse ỳ Jesus Christe was conceiued by the holie ghoste, and borne of the Virgin Marie.

The fourth article of Christiā faith is this: Hee suffered vnder Pōtius Pilate, was crucified, dead & buried, hee descended into hel. In this fouth article is declared ỳ end, vse & chiefeste commodity of ỳ Lord his incarnation. For he became man ỳ he might suffer and dye, and by dying & suffering might redéeme vs from eternal death & the torments of hell, & make vs (beinge once clensed) heyres of life euerlasting. For this is ỳ end of the Lorde his death, as I will by & by shew you, and as Paule doth at large declare in the 9. chapter to the Hebrewes.

The fourth Article of our belief

This

Christ did suffer.

This article also is diuided into his partes. First wee confesse that oure Lord suffered in very deede, & not phantastically to the appearaunce onelye, & that he suffered verily the calamities and myseries of this worlde, and after that againe the tormẽts of the slaughtermen, and death it selfe in most bitter panges. Hee suffered therfore both in soule and bodye, yea and that to in many facions. For Esaias sayth: He is a man of sorrowes, & hath felte calamities. Hee beareth our infirmities, and hath carryed our sorrowes. Esa. 53. For the Lorde himselfe also in the Gospell said. My soule is heauie euen vnto the death. Ioh. 12. But verily hee suffred all this for vs. For in him was neyther sinne, nor any cause else whye he shoulde suffer.

Christ suffered vnder Pontius Pilate.

Secondarily in this article is noted the time, & Pontius Pilate the iudge, vnder whom the Lorde dyed, and redeemed the worlde from sinne, death, ỳ deuil and hell. Hee suffred therefore in the Monarchie of the Romanes, vnder the Emperour Tiberius, when as now according to the Prophecie of Jacob father of Israell, the Jewishe people obeyed forreine kings, because there were no more kinges or captaynes of the stocke of Juda, to haue the rule ouer them. For hee foretold that then the Messias should come.

What may be thought of that moreouer that the Lord himselfe oftener then once in the Gospell did foreshew that he should be deliuered into the handes of the Gentiles, and by them be put to death?

In the thirde point of this article, wee do expresly declare the maner of his death, For wee adde: Hee was crucifyed and dyed on the Crosse. But ỳ death of the Crosse as it was most reprochfull, so also was it most bitter or sharpe to be suffred, yet tooke hee that kinde of death vppon him, ỳ hee might make satisfaction for the worlde, and fulfill that, which from the beginning was prefigured, that he should be hãged on the tree. Isaac was layde on the pile of wode to be offered vp in sacrifice. Moses also stuck the Serpent on the stake of wode, and lift it vp to be beholde. And the Lord himself said: I, when I shalbe lift vp from the earth will draw all men vnto mee. Finally hee dyed on the Crosse geeninge vp his Ghoste to God. For hee dyed verily and in deede, as you shall streightway perceiue. Where I haue briefly to declare vnto you, what the fruite of Christe his death is. First wee were accursed because of sinne: hee therfore toke our curse vppon himselfe, beinge lyft vp vppon the Crosse, to the end he might take our curse away, and that wee might be blessed in him. Then also the heritage bequeathed to vs by Will, could not come vnto vs, vnlesse hee which bequeathed it did dye. But God bequeathed it: who, ỳ hee might die, became mã and dyed according to his humane nature, to the ende that wee might receiue the heritage of life. In an other place againe Paule sayth. Him that knewe not sinne, did God make sinne for vs, that wee by him mighte bee made the righteousnes of God. Our Lorde therefore became man, by ỳ sacrifice of himself to make satisfaction for vs, On whõ, as it were vppon a Goate for sinne offring, when all the sinnes of the whoale worlde were gathered together and layd, hee by his death toke awaye and purged them all: so that nowe the onely sacrifice of Christ hath satisfied for the sinnes of the whole worlde. And this verily is the greatest comoditie of Christ his death taught euery where by the

Aye-

Apostles of Christe. Next after that also the death of Christe doth teach vs patience, and the mortification of our flesh: yea Christe by the participation of himselfe doth by his Spirite worke in vs that sinne may not reigne in vs. Touching which thing ỳ Apostle Paule teacheth many thinges in the firt Chapter to the Romanes. The Lord in the Gospell sayth: If any man will follow mee, let him denie himselfe, and take vp his Crosse and follow mee. These and a few more are the fruites of the Lord his passion, or the death of Christe.

mat. 16.

Our Lord was buried.

Fourthly in this Article is added: Hee was buried. For our Lorde dyed verilie and in deede vppon the Crosse. The very truth of his death was proued by the Souldiour, which thrust him through the syde. After that hee was taken downe from the Crosse, and layde in a Sepulcher. In the Gospell are expressed the names of them that buryed him, Joseph and Nicodemus. There is also shewed the manner how they buried him. The fruite of this his buriall, the Sauiour himselfe hath taught in these wordes. Verilie verily I say vnto you, vnlesse the seede of corne cast into the earthe doe dye, it remayneth alone. But if it dye it bringeth forth much fruit. Whervppon the Apostle exhorteth vs to be buried with Christe in his death, that wee may rise againe in the newnesse of life, yea that wee maye liue & reigne with him for euermore. If therefore our bodies also be buried at any time, let vs not therefore be troubled in minde. For the faithfull are buried, that they maye ryse with Christe againe.

He descended into hell.

The fift part of this fourth article some do put seuerallie by it self, for the fift article of our fayth. I for my part do see no cause whie it should be plucked from that that goeth before, nor whie it should make by it selfe a peculiar article of our fayth. The wordes are these: Hee descended into hell. Touchinge this there are sondrie opinions among the expositors of the holie Scriptures. Augustine in his booke *De fide & symbolo* doth neyther place these wordes in the rule of beliefe, nor yet expound them. Cyprian sayth thus: It is to be knowne verilie that in the Creede of the latin Church this is not added: Hee descended into hell, nor yet is this clause receiued in the Churches of the Easte: but yet the sense of that clause seemeth to be all one with that, where it is sayd: He was buried. This sayth hee.

ge. 44.

So then Cyprians opinion seemeth to be, that To descende into hell is nothing else but to be layd in the graue, accordinge to that sayinge of Jacob: Yee will bring my gray heares with sorrow to hell, or the graue.

But there are some that thincke this assertion to be without lawful proofe. For it is not lykelie that they would wrappe a thinge once alreadie plainly spoken, immediatlie after in a darker kinde of speach. May rather so often as two sentences are ioyned together that signifie both one thing, the latter is alwayes an exposition of the firste. But in these two speaches, Yee was buried, and hee descended into hell, the first is the plainer, and the latter the more intricate. Augustine in his 99. Epistle to Euodius, turmoyleth himselfe pitifullie in this matter. To Dardanus *de Dei præsentia*, he writeth that the Lord went into hell, but that hee felt no torment. Wee shall more agreably to the truth seeme to vnderstande this article, if wee shal thincke that the vertue of Christe his death,

did flow euen to them that were dead and profited them to: that is to saye that all the Patriarches and holie me that died before the coming of Christ, were for the death of Christe preserued from death euerlastinge. As S. Peter also maketh mention, That the Lord went in the spirite, & preached vnto the Spirits that were in prison. For verilie they by the death of Christ were made to knowe the sentence of condemnation iustlie pronounced against them, because when they liued, they beleiued not with Noe, and them that were with him, in the Sauiour that was to come. Or else otherwyse by the lower partes or by hell, wee vnderstād not the place of punishment appointed for the wicked, but ỹ faythful that are departed, euen as also by the higher parts we vnderstand them that yet are remayninge aliue. Wherefore the soule of Christe descended into hell, that is to say, it was caried into Abrahams bosome, wherein all the faythfull already departed, were gathered together. Therefore when hee sayd to the thiefe that was crucified wyth him: This day shalt thou be wyth mee in Paradise, he promised him the fellowship of life and of the blessed soules.

Touching Abrahams bosome, our Lorde spake at large in the sixtenth Chapiter of the Gospell after S. Luk. For whereas the Lord is said to haue descended, that commeth to passe by the manner of speakinge. For otherwise it is euident by Luk, that Abrahams bosome is a place seuered a great way from hell, and placed vp aloft.

But to inquire or reason ouer curiouslye of these thinges, is rather the point of a curious foole, then of a godlye minded man. Wee confesse in this article that the Soules are immortall, and that they immediatelie after the bodilie death, do passe to life, and that all the saintes from the beginninge of the worlde beinge sanctified by fayth throughe Christe, do in Christe and by Christe, receiue the inheritaunce of lyfe euerlasting.

I would adde to these the fifte article, but that the houre is now alreadie spent. Wee will therfore differre it vnto the nexte Sermon. And nowe let vs altogether praye to God our father which is in heauen, that hee will vouchsafe by his spirite to inspire vs wyth ỹ true and quickening Fayth, which is in the father and the sonne: in the father as the maker of all thinges: in the sonne as the sauiour of the whoale worlde, who therefore came downe from heauen, and was incarnate in the wombe of the moste holie Virgine Marie, to the ende hee might bee the mediatour betwirte God and men, and reconcile or make them at one againe betwirte themselues, and that hee might haue wherewithal to make an oblation to appease Gods iustice, and to purge oure sinnes: which he bare on his body, yea which he take awaye, and made all the faithfull, heyres of lyfe euerlastinge.

Let vs nowe giue praise to the grace of God, and thanks to the sonne of God. To whome alone all honour and glorie is due for euer and euer. Amen.

Of the latter articles of Christian fayth, conteined in the Apostles Creede.

¶ The eight Sermon.



LEt vs firste of all pray to our God, ỳ he wyll vouchsafe to graunt vs an happie, spædie, and verye fruitefull proceeding in the declaration of the other Articles of Christian beliefe.

The fifte Article of oure beliefe is: The thirde daye he rose againe from the deade. And this article verilie of our beliefe is in a maner the chiefe of all the reste. Neyther are the Apostles so bustly occupied in declaring and confirminge the other, as they are in this one. For it had not beene enoughe, if our Lorde had dyed onely, vnlesse he had also rysen from ỳ deade agayne. For if hee had not risen from the deade, but had remayned still in death, who shoulde haue persuaded vs men, that sinne was purged by the death of Christe, that death was vanquished, Sathan ouercome, and Hell broken vppe for the faythfull by the death of Christe? Yea verilye wee haue foolish fellowes that would neuer ceasse to blaspheme the verye God, to make a mocke of oure hope, and to saye: Tushe who did euer returne from the deade, to tell vs whether there be a lyfe in an other worlde after this or no, and what kinde of lyfe it is?

The fift article of our belief.

The glorious resurrection of Christe.

Because therfore wee cannot finde that any man did euer returne from the deade, that is to be doubted of which these babblers do tattle touchinge the lyfe of the worlde to come. That the Lorde therefore might declare to the whole worlde, that after this life there is an other, and that the Soule dyeth not wyth the bodye, but remayneth aliue, hee returned the thirde daye aliue agayne to hys Disciples: and at that instant shewed them that sinne was purged, death disarmed, the deuill vanquished, and hell destroyed.

For the stinge of death is sinne. Or the reward of sinne is death. The deuill hath the power of Death, and shutteth in Hell for sinnes. Nowe therefore, in that Christe ryseth aliue againe from the deade, Death coulde haue no Dominion ouer him: and because Death by sufferinge the Lorde to passe, is broken, It muste needes followe that the Deuill, and Hell, are vanquished by Christe. And lastelie that Sinne, the strẽgth and power of them all is purelie purged.

It is euident therefore, that the resurrection of our Lord Jesus Christ doth as it were, certifie and by seale assure vs of oure Saluation and Redemption, so that nowe wee cannot anye longer doubte of it. Wee confesse therefore in this Article, that oure Lorde Jesus Christe is rysen againe, and that hee is rysen agayne

for oure behoofe, that is to saye, that hee hath wipte awaye oure sinnes, and that for vs hee hath Conquered death, the deuill and hell, according to the saying of the Apostle.

God hath saued vs, and hath called vs with an holie callinge, not according to our woorkes, but according to his owne purpose and fauour, which was giuen vnto vs through Iesus Christe before all beginninge, but is declared openlie now by the appearing of our Sauiour Iesus Christe, who hath verilie put out death, & brought forth lyfe, lighte, and immortalitie by the Gospell. There are many more like this in the 4. of his Epistle to the Romans, and in the 15. of his first to the Corinthians. For the Lord also in the Gospell after S. John sayth: I am the resurrection and the life: hee that beleeueth in mee althoughe hee be dead shall liue: and euerie one that liueth and beleeueth in mee shall not die for euer.

What a resurrection is.

Nowe also let vs throughlie consider euery woorde of this article seuerallie by it selfe. Wee confesse ỹ Lord, his resurrection. But a resurrection is to rise againe. That riseth which falleth, The bodie of Christ fell, therfore the bodie of Christ riseth, yea it riseth againe: that is to saye, the verie same bodie of Christe which before it fell did both liue and stirre, doth nowe rise againe, it doth I say both liue and stirre againe. For trulie sayde Tertullian of the resurrectiõ of the flesh, that this woord Resurrectiõ is not properly spoken of any thing, saue of ỹ which first fell. For nothing can rise againe but ỹ that fell. For by rising againe, because it fel, we say the resurrection is made. Because this sillable, Re, is neuer added, but when a thing is done againe. Wherefore the women in the Gospell, when they went to annointe the bodie of the Lord, which honge vppon the Crosse, did heare the Angell of the Lord say. Whie seeke yee the liuinge among the dead? hee is not heere but is risen &c.

This history of the Lords resurrection is set forth in ỹ 24. after Luk, and the 16. after Marke. Peter the Apostle also in the seconde of the Actes affirminge the Lords resurrection by the testimonie of Dauid, doth expresslye shew that the Lord is verily risen againe.

After this wee say againe, that hee is risen out of, or from ỹ dead. Which member doth expresse the truth, both of his death and resurrection. For the bodie or flesh dieth or is destroyed: but being dead is rayled vp again: this bodie therfore, or flesh, is raised vp again: as thoughe hee that maketh confession of his belefe should say, Our Lord died euen in the very same condition of nature that other mortall men doe die in, but hee taried not, nor yet stack faste amonge the dead. For the very same mortall flesh which hee had taken vnto him, and by dyinge had layde aside, hee nowe taketh againe immortallie. As Dauid had foretolde before sayinge, Because thou shalt not leaue my soule in hell, nor suffer thy holie one to see corruption.

Out of or from the dead.

For Christe is the first begotten of them that rise againe, in whom as in the heade, there oughte to be declared, in what sorte the resurrection of all Christ his members, shalbe in the day of iudgement.

And wee confesse that this resurrection was made the thirde daye, I meane the thirde day after his death. For vppon the daye of Preparation hee is taken downe from the Crosse, & caried into a sepulcher, where his bodie resteth

He was crucified, dead, taken down and laid in his grave vpon good Friday, where his body lay Saturday that is the euen

and one Sunday which is Easter day in the morning he rose againe frō death to life.

reſteth the whole Sabboth daye, and about the beginning of the firſt day of ſabbothes, which I ſay, is the firſt day of the weeke, and amonge vs at this day is called Sunday, in the morning hee roſe againe from the dead. Wherꝛas therforꝛe in the twelfth Chap. of the Goſpell after S. Mathewe wee reade that the Lorde ſaide: As Ionas was three dayes and three nightes, in the belly of the Whale: So ſhall the ſonne of man bee in the harte of the earth three dayes, and three nightes: Yet notwithſtandinge in the ſixtenth, and twenteth Chapters expoundinge himſelfe, as hauinge ſpoken that by Synecdoche hee ſayth: I muſt goe to Hieruſalem, and ſuffer many thinges of the Scribes and elders, and be killed, and rayſed vp againe the thirde daye.

The fixte article of our belief.

The firſt Article of our fayth is: He aſcended into Heauen, and ſitteth at the right hande of God the father Almightie. That bodye which is of the ſame ſubſtaunce with our bodies, taken oute of the Virgine Marie, and taken verilie of the ſubſtaunce of the Virgin, which honge vpon the Croſſe, and dyed, and was buried, and roſe againe, ẏ very ſame bodie I ſay, aſcended into the Heauens, & ſitteth at the righte hande of God the father. Foꝛ after that by the ſpace of 40. dayes our Lorꝛd had abundantly enoughe inſtructed his Diſciples touchinge the truthof his reſurrection and the kingdome of God, hee was taken vp into Heauen.

The glorious aſcenſion of Chriſt.

By that aſcenſion of his, hee declareth to ẏ whole compaſſe of the earth, that hee is Lorꝛde of all thinges, and that to him are ſubiecte al things that are in Heauen and in earth, that hee is our ſtrength, the power of the faithfull, and hee of whom they haue to boaſt againſte the gates of Hell. Foꝛ hee aſcendinge into Heauen hath lead Captiuitie captiue, and by ſpoylinge his enimyes hath inriched his people, on whom hee dailye heapeth his ſpirituall giftes. Foꝛ hee ſitteth aboue, that by powꝛinge his vertue from thence into vs, hee maye quicken vs with the ſpirituall lyfe, and decke vs with ſondꝛie giftes and graces, and laſtlie defende the Church againſt all euills. Foꝛ God is our Sauiour, kinge and biſhoppe.

Whereuppon when as once the Capernaites were offended, becauſe the Lorꝛd had called himſelfe the bꝛead of life, that came downe from Heauen to giue life vnto the Worꝛlde, Hee ſayth: Doth this offende you? What therefore if you ſhall ſee the ſonne of man aſcende thether where hee was before? As if hee ſhould ſaye, then verilie ye will gather by my quickeninge, reſurrection, and glorꝛious aſcenſion into the Heauens, that I am the bꝛeade of Lyfe bꝛoughte downe from Heauen, and now againe taken vp into the Heauens, there to remayne the Sauiour, life, and Lorꝛd of Heauen and earth.

Moꝛeouer S. Peter the Apoſtle in the Actes ſayth: Let all the houſe of Iſraell knowe for a ſuretie, that God hath made the ſame Ieſus whom yee haue Crucifyed Lord and Chriſte.

The fore. of Chriſt his aſcenſion into heauen.

Furthermoꝛe hee did not onely ryſe againe from death, and come to his Diſciples, but alſo aſcended into Heauen as they bæhelde and looked on him, to the ende that wee thereby might bee aſſuredlie certified of eternall ſaluation. Foꝛ by aſcending hee pꝛepared a place foꝛ vs, hee made readie the way, that is, hee opened the berie Heauens to the faithful.

God hath placed in heauen the be-

ry humanitie that hee toke of vs: which is in deede a liuelye and vnreprouceable testimonie, that all mankinde shall at the laste be translated into Heauen also. For the members must needes be made conformable to the heade.

Christe oure heade is risen agayne from the deade: therefore wee his members shall also rise againe. And euen as a cloud tooke away the Lord from the sighte of his Disciples: So shall wee that beliene be caried in the Cloudes to meete the Lorde, and shal whoalie in Soule and bodie bee, and for euer dwell in Heauen wyth oure head and Lord Christe Jesus.

And this doth John euidently teach him that readeth his fourtenth chapter where the Lord sayth: I go to prepare a place for you, and will come againe to you, and take you vnto my selfe, that whereſoeuer I am, yee may also be.

Paule the Apostle also witnesseth and sayth: Wee that liue and shalbe remayninge in the comminge of the Lorde, shalbe caryed in the Cloudes together wyth them that are rayſed vp from the deade to meete the Lorde in the ayre. Wee confesse therefore in this article, that Jesus Christe being taken vp into Heauen is Lorde of all thinges, the kinge and bysshoppe, the deliuerer and Sauiour of all the faythful in the whoale world. We confesse that in Christe and for Christ wee beliene the lyfe euerlastinge, which wee shall haue in this bodie at the ende of the worlde, and in soule so soone as wee are once departed oute of this world.

But nowe by the waye wee must weighe the very wordes of this article. Hee ascended, wee saye. Who ascended I praye you? Yee that was

He ascended into heauen.

borne of the Virgine Marie, that was Crucifyed, dead and buried, that rose againe from the deade: Yee (I saye) ascended verilie both bodie and soule. But whether ascended hee? Into Heauen. Heauen in the Scriptures is not taken alwayes in one signification.

First it is put for the Firmament, and that large compaſſe that is ouer our heades, wherein the birds flye to and fro, and in which the Starres are placed, that are called the furniture and hoast of Heauen. For sayth David: God is cloathed with lighte as with a Garmente, hee spreadeth forth the Heauens as it were a Courteyne. Yee saieth also. I shall see thy Heauens, the worke of thy fingers, and the Moone and Starres which thou haste layed. And againe: Which couereth the Heauen with cloudes, and prepareth rayne for the earth. And againe: The Heauens declare the glorie of God, and the firmamente sheweth forth the woorkes of his hands. Then also, Heauen is taken for the throne and habitation of God, And lastlie for the place, seate, and receptacle of them that are saued, where God geeueth himselfe to be seene and enioyed of them that be his.

For Dauid witnessinge agayne, sayth. The Lorde hath prepared his seate in Heauen. Wherevppon the Lord in the Gospel sayth: Sweare not by Heauen for it is Gods seate. And the Apostle Paule sayth: Wee knowe if oure earthly mansion of this tabernacle be destroyed, that wee haue a dwellinge place for euer in Heauen, builded by God, not made by hands.

And therefore in this signification Heauen is called the Kingdome of God, the kingdome of the father, Joy, Happines and felicitie, Eternall lyfe,

Peace

peace and Quietnes.

And although God in deede be not shutte vp in any place. For hee sayth: Heauen is my Seate, and Earth the footestoole of my feete. Yet because the glorie of God doth most of all shine in the Heauens, and because that in Heauen hee giueth himselfe to be seene and enioyed of them that are his, according to that sayinge: Wee shall see him euen as hee is. And againe. No man shall see mee sayth the Lorde and liue, Therefore God is sayde to dwell in Heauen.

Moreouer Christe our Lorde touchinge his Diuinitie, is not shutte vp in any place: but according to his humanitie once taken, which he drew vp into Heauen, hee is in the verie locall place of Heauen, neyther is he in the meane time heere in earth and euery where bodilie, but being seuered from vs in bodie, remayneth in Heauē. For hee ascendeth, which leauinge that which is beloiwe, doth goe to that aboue.

Christe therefore leauing the earth, hath placed a seate for his bodie aboue all Heauens. Not that hee is caried vp beyonde all Heauens, but because ascendinge vppe aboue all the Circles into the vtmoste and highest Heauen. hee is taken (I saye) into the place appointed for those that are saued. For Paule the Apostle speakinge plainlie enoughe to be vnderstoode sayth: Our conuersation is in Heauen, from whence wee looke for the Sauiour to come &c.

In the same manner also Luk the Euangelist sayth: And blessing them hee departed from them, and was caried into Heauen.

He sitteth at the right hand

But whie do I make so much adoe about expounding that which is most euidentlye declared in the verye Creede by that which followeth. For the nexte is: Hee sitteth at the righte hande of God the father Almightie. of God the father Almighty

For by this wee vnderstande what kinde of place Heauen is, and what our Lorde doth in Heauen.

It is not surely for our frailtie ouer narrowlie to seeke out or discusse the secretes of Heauen, and yet it is not againste Religion to inquire after that that is taught vs in ỳ Scriptures, and so perfectlie to remember it as it is taughte vs. Our Lord is simplie sayde to sitte, and that too, to sitte at the righte hande of the Father Almightie.

Let vs therefore see what the right hande of the father is, and what it is to sitte at the righte hande of the father.

The righte hande of the Father in the Scripture hath two significations. Firste the righte hande of God is the place appointed for them that are saued, and the euerlasting felicitie in Heauen. The definition of gods right hand take here for the places name.

This did S. Augustine set downe to be marked, long before vs, who in the twentie and first Chapter of his booke *De Agone Christiano* writeth. That the righte hande of the Father, is the euerlastinge felicitie giuen to the Saincts: euen as also the leaft hande is moste rightlye called the continuall miserie allotted to the vngodlye: not so that by this meanes that I haue sayde the righte or leafte hande is to be vnderstoode in respecte of God himselfe, but in respecte of his Creatures capacitie. And this did S. Augustine speake according to the Scriptures. For Dauid sayth: The path of Life shalte thou make knowne to mee, the fulnes of ioyes is in thy

sighte, and at thy right hande is gladnesse for euer.

What else is this than if hee had sayd, Thou shalt bring mee into life, I saye into the very Heauens, where I shalbe filled wyth ioyes, both by seinge and beholdinge thee, and also by enioying thee. At thy right hande in eternall blessednesse are ioyes euerlastinge. In the Gospell also we reade, that the Sheepe are placed by the Iudge at the right hand, and the Goates at the left. And when the right hand is taken in this sense, Then To sitte doth signifie to reste from all labours, and to liue quietlie and in happie state. For that saying of the Prophet is very well knowen: A man shall sit vnder his Vine. As if hee should haue sayd, all thinges shalbe at peace, in safetie, and at quiet. So then this that I haue saide, is mente by the righte hande of the father: and where wee confesse that the sonne doth sitte at the righte hande of the father Almightie, wée do acknowledge that our Lorde beinge deliuered from all trouble and mortall infirmities, doth now in his humanitie, both reste and reioyce in the verie locall place of Heauen, where wee beleue that both our soules and bodies shal bee, and liue for euer.

To sit is to be at rest and enioy felicitie.

For the Lorde himselfe in the Gospell witnesseth, that in his fathers house there are many mãsions, which hee goeth to prepare, that they maye haue a place, and although hee did depart, yet that hee would retourne to them againe, and take them vnto him selfe, that wher hée is, they also might be in the same place with him.

Wherefore wee beleeue that Christe is at rest in Heauen, where hee hath prepared a place of reste for vs also, to remayne in ioyes euerlastinge. And for because oure bodies shall not be euery where in felicitie, but in the onely appointed place, therefore sayd S. Augustine truly, that Christ our Lord accordinge to the measure of his very body is in some one place of Heauen. And S. Cyprian sayth: To sit at the right hande of the father is the mysterie of his flesh taken vppe into Heauen.

Secondarily the right hand of God is put for the vertue, kingdome, protection, deliueraunce, and power of God. For Dauid sayth: The Lords right hande is high, the Lords righte hand doth mightie things. And Moses saide: Thy right hand (O Lord) is magnified in power, thy righte hand (O Lord) hath broken the enimie. And when the righte Hande is put in this sense, then To sit doth signifie to reigne, to deliuer, to vse power, and do the office of a Prince.

Gods right hand the name of his power, and in this signification to sit is to reign

For sayth Dauid: The Lorde saide to my Lorde, sitte thou at my righte hande, till I make thine enimies thy footestoole. And the Prophete Zacharie sayth: Beholde the man, that is called the braunche, hee shal budde oute of his place, and build the Temple of the Lorde, and sitte and rule vppon his Throne, and be a priest vppon his seate. In this sense the right hand of God is infinite and conteined in no measure of place: & wheras wée confesse that our Lorde doth sitte at the righte hande of the father, wee doe profesſe that the sonne is exalted aboue all thinges, hauinge all thinges subiecte vnder himselfe, as Paule in his first Chapter to the Ephesians sayth: and finallye that the sonne being so exalted cã do al thinge, doth reigne in the vniuersall Church, doth deliuer them that are his, doth make intercession to ẏ father in heauẽ,

and

and in the power of his Godheade is present in all places. For therfore did the Crede adde almightinesse to this setting of his, where it is sayde, He sitteth at the right hande of the father almightie. And in Saint Mathew the Lorde sayth, To me is giuen al might in heauen, and in earth, goe therefore and bring all nations vnto me.

So then I suppose that briefly thus I haue well declared what manner of place heauen is, to wit, a place of quietnesse, ioye, and euerlasting felicitie, wherin the sonne of God doth sit, doth dwell, and is in his humanitie, as we also, that are the members of Christe, shal be in the very same place without all dolour and griefe in ioye for euermore. And although our Lorde be deliuered from all grieuous businesse, yet we meane not that he sitteth idely leaning on his elbowes. For he is a king, a Priest, and very God in the very temple of God: he can not chose therefore of his natural propertie and office but worke saluation in the elect, and do all things, that lye God, a king, and Priest in hande to doe. So then nowe we all knowe what our Lorde doth as he sitteth in heauen. Neither is it any trouble to him at all to do and worke that which he doth, for he worketh not of compulsion, but naturally and of his owne accord.

Thus and no otherwise did the ancient interpreters of the holy Scriptures handle this Article of our belief. Some of whose testimonies I will here alledge. Saint Hierome in his exposition of Paules first Chapter to the Ephesians, sayth: He hath declared the power of God by the similitude of a man: not bycause a seate is placed and God the father sitteth ther on, hauing his sonne sitting ther with him: but bycause we can not otherwise conceiue howe the sonne dothe iudge and reigne, but by such wordes applyed to our capacitie. As therfore to be next to God, or to depart farre from him is not to be vnderstood according to the distance of places, but after mens merites, bycause the Saints are heard by him, but the sinners (of whome the Prophete sayth, Beholde they that get them selues from thee shal perish) are remoued farre inough for comming neare him at all. Euen so likewise to be eyther at the right or lefte hande of God is to be taken so, that the Saints are at his right hand & sinners at his left. As our Sauioure him selfe also in the Gospel affirming the same dothe say, that at the right hande are the sheepe, and the goates at the left. Moreouer, this very word (to Sit,) dothe argue the power of a kingdome, by which God is beneficiall to them on whom he doth vouchsafe to sit, in so much as verily he doth rule them, and hath them alwayes in his guiding, and dothe turne to his owne becke or gouernment, the necks of them that before ranne out of the way at randon, and at libertie.

Saint Augustine in his booke *De Fide et Symbolo* sayth. We beleeue that he sitteth at the right hande of God the Father. Yet not so therefore as though we shoulde thinke that God the Father is comprehended within the limites of a mans bodye: so that they that thinke of him shoulde imagine that he hath bothe a right and a left side: And whereas it is sayde that the Father sitteth, we muste not suppose that he doth sitte with bended hammes, leaste peraduenture we fall into the same sacrilege for whiche the Apostle accurseth them that haue chaunged the glory of the incorruptible God, into the similitude of a cor-

Saint Augustine of the right hand of the father.

Saint Hierom of the right hād of the father.

ruptible man. For a detestable thing it is to place God in suche a likenesse in a Christian Churche: and muche more wicked is it to place it in the heart, where the temple of God is verily and in deede, if it be cleansed from earthly desires and errour. We must therfore vnderstand, that at the right hande is as muche to say as in greatest happinesse, where righteousnesse and peace and gladnesse is: euē as also the Goates are placed at the lefte hande, that is in miserie for their iniquities to their peine and torment. Whereas God therefore is sayde to sit, thereby is not ment the placing of his limms, but his iudiciall power, whiche his maiestie neuer wanteth in bestowing worthy rewardes on those that are worthy of them. **And so forth.**

Saint Fulgentius. His humanitie is local, that is, conteined in a place, but his Godhead incōprehēsible as that that is euery where, and is not conteined in any place.

The blessed Bishop Fulgentius in his seconde Booke to King Trasimundus, sayth: The Lorde, to shewe that his humanitie is locall, sayeth to his Disciples, I ascende to my father and to your father, my God and your God. And by and by after declaring the incomprehensibilitie of his Godhead, he sayth to his Disciples: Behold I am with you alwayes euen vnto the ende of the wold.

The blessed Martyr and Bishop of Trent Vigilius in his first booke against heresies, sayth: This was to go to the Father, and to depart from vs, to take away out of this world the nature whiche he tooke of vs. Thou seest therefore that it was proper to the same nature to be taken away, and to departe from vs, according to the wordes of the Angels whiche sayde, This Iesus who is taken vp from you, shall come againe euen as ye see him goe into heauen. For see the myracle, See the mysterie of both his properties: The Sonne of God in his humanitie is departed from vs: according to his diuinitie he saith to vs, Beholde I am with you alwayes euen vnto the ende of the world. If he be with vs howe sayth he? The time shall come when ye shall desire to see one of the dayes of the sonne of man and ye shal not see it. But both he is with vs, and not with vs. Bycause them, whome he hath left and departed from in his Godhead, he hath not lefte nor forsaken in his manhoode. **This sayth he.**

Saint vigilius.

The seuenth Article of our faith is this. From thence he shall come to iudge the quicke and the deade. **In the former Articles there is set forth and confessed the diuine goodnesse, bountifulnesse and grace in Christe: nowe also shall be declared the diuine iustice, seueritie and vengeaunce that is in him. For there are two cōmings of our Lorde Iesus Christe. First he came basely in the flesshe to be the redeemer and sauiour of the worlde. At the second time he shal come gloriously to iudgement to be a iudge and reuenger that will not be intreated against all vnrepentaunt sinners and wicked doers. And he shal come out of heauen from the right hand of the Father in his visible and very humane body, to be seene of all flesshe, with the incomprehensible power of his Godhead, and being attended on by all the Angels. For the Lord him selfe in the Gospel sayth:** They shall see the sonne of man cōming in the cloudes of heauen with great power and glory, and he shall send his angels with the great soūd of a trūp. &c. **But now to iudge is to sit in the tribunall seate, to heare and discusse matters, to take vp strifes to determine and giue sentence, & lastly to defend & deliuer, & againe to chastise & punish, & by that means to keepe vnder & suppresse iniurie and malice.**

The seuenth Article. Christ a Iudge.

To iudge what it is.

We

We beleeue therefore that our Lorde Jesus Christ in that day shall deliuer all the godly, & destroy all the wicked: according to the words of the Apostle who saith, Our Lord shall be reuealed frō heauen with the Angels of his power, with a burning flame, and shall lay vengeance on them that haue not knowne God: And againe, the same iust iudge shall giue a crowne of righteousnesse to al them that loue his cōming. The manner of this iudgemēt the writings of the Euangelistes & Apostles doe tell vs, shall be in this sort. When once the wickednesse of this world shal come to the full, & that Antichrist shall haue deceiued the world, so that there is but little faith remaining, & that the wicked shall say peace & quietnesse, then shall a soudaine destructiō come. For our Lord the iudge shall send his Archangell, to blowe the trūp & to gather together frō ỳ foure windes all flesh to iudgement: by and by after shall the iudge him selfe our Lord Jesus Christ follow with all the hoast of heauen: & he shall descend out of heauen into the cloudes: and sitting aloft in the cloudes as in a iudgement seate, shalbe easily sene of al flesh. For they that shall be then liuing at the day of iudgement shall in a very prick of time be changed, & stande before the iudge: and all the deade shall in a moment rise vp againe. Then shall the iudge diuide the sheepe from the goats: and according to iustice shal giue iudgemēt with the sheep & against the goats saying: Come ye blessed, &c. And, Goe ye curssed. &c. Presently after shal follow execution. For the sheepe shall by and by be caught vp into the clouds to mete ỳ Lord in the ayre, & shal ascend with him ioyfully into heauen to the right hande of God the father, there to liue for euer in glory & gladnesse. The bottome of the earth shall gape for the wicked, & shall sucke them all vp horribly, and send them down to hel, there to be tormented for euer with Sathā and his Angels. All this shall be done not by any long troublesom, or change able processe, as is vsed in our Courts of lawe, but euen in the twinckling of an eye. For then shall all mens hearts be layd open & euery mans owne conscience shall accuse him selfe. This is more at large set out in Math. 24. & 25 Mat. 3. & 5. 1. Cor. 15. 2. Cor. 5. 1. The. 4 5. Rom 2. 2. Pet. 3. &c. Nowe wee doe simply confesse that the quick and the dead shalbe iudged. This do some expound of the godly & vngodly. But the Symbole or Creede, was ordeined for the most simple of vnderstanding. And simple things are fittest for to teache simple men. Therfore we say simply ỳ the dead are al they, that from the beginning of the worlde euen vntill the last day are departed out of this mortal life. And the liuing are they, which at that day shal be aliue in this world. For the apostle saith, Behold I tel you a mysterie, we shall not all sleepe, but we shall all be chaunged by the last trump in a moment of time and in the twinckling of an eye. For the trumpe shall sound, and the dead shall rise againe incorruptible, and we shall be chaunged.

The pieare of e laste dgemēt.

The quick and dead are iudged

And again in another place the same Apostle saith. This I say vnto you in the word of the Lord, that we, which shall liue and be remaining at the cōming of the Lorde, shall not preuent them which are a sleepe. Bycause the Lorde him selfe shal come downe out of heauen with a great noyse, and the voice of an Archangel and the trump of God, and firste shall the deade in Christe rise vp againe, then shall we which shall be a liue & be remaining,

be

be caught vp together with them in the cloudes into the ayre to meete the Lorde: and so shall we be with the Lord for euermore.

The reward and punishment is moste certaine.

We confesse therefore in this seuenth Article that we beleeue there shall be an ende of all thinges in this worlde, and that the felicitie of the wicked shall not indure for euer. For we beleeue that God is a iust God who hathe giuen all iudgement vnto his Son, to repay to euery one in that day according to his workes, paines to the wicked that neuer shall be ended, and to the godly ioyes euerlasting. And so in this Article we professe that we looke for a deliuerance, a ceasing from troubles, and the rewarde of life euerlasting. For howe should he destroye them that beleeue in him, his people, and his seruauntes, who in the moste true Gospell sayth. Verily I say vnto you that ye, which haue followed me in the regeneration, when the Sonne of man shall sit on the seate of his maiestie, ye also shall sit vpon twelue seates iudging the twelue tribes of Israell. There are moste certaine rewardes and penalties appointed for the godly and vngodly in the worde of trueth. We can not lye that sayd to Esay, Say to the righteous that it shall goe well with him, for he shall inioye the fruite of his studie. But woe be to the wicked, it shall be euill with him, for he shall be rewarded according to the workes of his owne handes. And thus muche touching the seconde part of the Créde. Nowe are we come to the thirde part.

the eighth article of our faith.

The eight Article of our beliefe is this, I beleeue in the holy Ghost. This thirde parte of the Créde containeth the propertie of the third person in the reuerend Trinitie. And we doe rightly beleeue in the holy Ghost, as wel as in the father and the sonne. For the holy Ghoste is one God with the Father and the Sonne: and rightly is faith in the holy Ghoste ioyned to faith in the Father and the Sonne. For by him the fruite of Gods saluation fulfilled in the Sonne is sealed to vs, and oure sanctification and cleansing is bestowed on vs, and deriued from him to vs by the holy Ghoste. For the Apostle sayth. God which anoynted vs, is he also which hath sealed vs, and hath giuen the earnest of the spirite in our hearts. And againe, Ye were in deede defiled with naughtinesse but nowe ye are cleansed and sanctified, and lastely iustified throughe the name of the Lorde Iesus, and by the spirite of our God. The Father in deede doth sanctifie vs, but by the bloud of Iesus Christe, and poureth the same sanctification out of him into vs by the holy Ghost: so that it is as it were the propertie of the holy Ghoste to sanctifie, whereupon he is called Holy or the sanctifier. Therefore so often as we heare the holy Ghost named, we must by and by think of the power in working, which the Scripture attributeth to him, and we must looke after the benefites that from him doe flowe to vs. For the power, operation, or action of the spirite is that, what so euer the grace of God doth worke in vs through the Sonne: so that of necessitie we must beleeue in the holy Ghost. And in this eight Article we doe professe, that we doe verily beleeue that all the faithfull are cleansed, washed, regenerated, sanctified, inlightned, and inriched of God with diuers gifts of grace for Christ his sake, but yet through the holy Ghost. For without him there is no true sanctification: wherefore we ought not to attribute these giftes of grace to any other meanes: this glory belong-

belongeth to the holy Ghoſt onely. Of whome I will more largely and fully diſcourſe in my other Sermons.

The father in Chriſt hath fully giuen vs all heauenly treaſures.

The houre is ſpent which warneth me to wrappe vp briefly and make an ende, therefore I exhort you al to haue your faithe religiouſly bent vpon the Lorde Ieſus: for him hath the heauēly father ſente to vs, in him hath he wholy expreſſed and ſhewed him ſelfe to vs, and him doth the holy Ghoſte printe in our heartes and keepe in our mindes. And in Chriſt is all mans ſaluation and euery part thereof contained: wherefore we muſt beware that we deriue it not from any thing elſe. It pleaſed the father (ſaith the Apoſtle) that all fulneſſe ſhoulde dwell in the Sonne, and in him to recapitulate and as it were to bring into a ſumme all points of ſaluation, that in him all the faithfull may be fulfilled. For if ſaluation be ſought, then euen by his very name are we taught that ſaluation is in his power. For he is called Ieſus, that is a ſauiour. If we deſire the holy ſpirit of God and his ſundry gifts, we ſhal finde them alſo in the annointing of Chriſt. For he is called Chriſt, the annoynted I ſaye, the holye of holies, and the ſanctifier, or elſe the annoynter of vs with his ſpirite. If any man haue neede of ſtrength and might, of power and deliueraunce, well he hath to loke for it in Chriſte his dominion. For Chriſte is Lorde of all. In the ſame Chriſt we finde redemption. For he hath redeemed vs that were ſolde vnder Sathans yoake. In his conception we haue puritie, in his natiuitie we haue ſufferance. For he became like to vs, that he might ſuffer griefe as well as we. For in his paſſion we haue forgiuneſſe of ſinnes, in his condemnation we haue abſolution, ſatiſfaction in his offering or cleanſing ſacrifice, cleanſing in his bloude, and an vniuerſall reconciliation in his deſcending into hell. In his buriall we haue the mortificatiō of our fleſh, the newneſſe of life, yea rather the immortalitie of the ſoule, and reſurrection of our bodyes in his glorious reſurrection. We haue alſo the inheritance of the heauenly kingdome, with the aſſured ſealing thereof in his aſcenſion and ſitting at the right hand of the father. And there is he our mediatour, prieſt and king, our ſafegarde and our heade, oure defender and moſte ſure reſt.

From thence he powreth into vs his holye ſpirite, the fulneſſe of all good thinges: and doth he communicate him ſelfe wholy to vs, ioyning vs vnto him ſelfe with an indiſſoluble knot. From thence we doe with confidence and ioy loke for him to be our iudge, to be I ſay our patrone and deliuerer, whiche ſhall condemne and ſende downe headlong into hell all our enimies with ſathan: but ſhal take vs and al the faithfull of euery age vp into heauen with him ſelf, there to ſing a newe ſong, and to reioyce in him for euer and euer. To him be glory for euer. Amen.

Of the latter Articles of Chriſtian fayth contained in the Apoſtles Creede.

The nynth Sermon.

Let

LEt vs call to oure Father in heauen through our Lord Iesus Christe, that he wil vouch safe to poure his grace into vs, that we may to our no smal profit, dispatch and expound the last part of the Articles of Christian beliefe.

The ninth article of our belief.

The nynth Article of fayth is this, The holy Catholique Churche, the communion of Saintes. After the confession of our belief in the holy Trinitie, and in the mysterie of the Sonne of God our Lorde Iesus Christe, and lastly in the holy Ghost the sanctifier and restoarer of al: now in the fourth part is reckoned vp the fruite and power, the effect and ende of fayth, and what doth come to, and is bestowed on the faithfull. There commeth to them communion of God and all Saintes, sanctification, remission of sinnes, the resurrection of the flesh and life euerlastinge. Of which I will speake in order as they lye so farre forth as ỹ bountifull Lord shal giue me abilitie. Nowe then here we haue to rehearse out of the eight Article this worde I beleeue, we must (I meane) say, I beleeue the holy Catholique Churche.

We must not in our confession say I beleeue in the church

Some vnlearned there are which hold opinion that in this point of our confession we should say, I beleeue in the holy Church. The reason that leades them so to thinke is this, because they finde written in the Constantinopolitane Creede, And in the holy Ghost the Lorde that giueth life, who proceedeth from the father and the sonne who together wt̃ ỹ father & the sonne is to be worshipped and glorified, who spake by the Prophetes in one Catholique and Apostolique Churche. For these wordes they doe so distinguishe that as they doe repeate out of the premisses these wordes, I beleeue, and make this the sense, I beleeue in the holye Ghoste the Lorde: euen so here againe they doe repeate these wordes, I beleeue, making this to be the sense, I beleeue in one Catholique and Apostolique Church. But this is more then needeth, yea and against all godlynesse doe they wrest these wordes of the Creede. For this, In one Catholique and Apostolique Church, is not referred to the Verbe, I beleeue, but to the holye Ghoste, because he spake by the Prophetes in one Catholique and Apostolique Churche. For our meaning is, and we confesse that one and the same spirite did all thinges in both Testamentes, contrarie to the opinion of them whiche imagined that there were two spirites contrarie one to the other.

Moreouer, Cyprian. Moreouer, Sainte Cyprian in his exposition of the Apostles Creede, saith: He sayd not in the holy church, nor in the remission of sinnes, nor in the resurrection of the body. For if he had added the preposition, In, then had the force of those clauses beene all one with the force of that that went before. For in those words wherein oure belieue touching the Godhead is set downe we say, in God the Father, In Iesus Christ his Son, & in the holy ghost: but in the rest wher the speach is not of the Godhead, but touching the creatures or mysteries, the preposition In is not added, that we may say In the holy Churche, but that the holy Church is to be beleued not as we beleue in God, but as a congregation gathered together to God, and that the forgiuenesse of sinnes is to be beleeued, not that we ought to beleeue in the forgiuenesse of sinnes: and that the resurrection of the flesh is to be be-

be beleeued, not that we ought to beleeue in the resurrection of the flesshe. So then by this sillable, In, the Creator is discerned from the Creatures, and that that is Gods frō that that is mans. This saith Cyprian.

Augustine. S. Augustine in his booke *De Fide et Symbolo* hath, I beleeue the holy Churche, not I beleeue in the holy Church. There are alledged also his wordes in his epistle Ad Neophytos, touching consecration, Distinct. 4. ca. 1. We saide not that ye had to beleeue in the Church as in God, but vnderstād how we said, that ye being cōuersant in the holy Catholique Churche should beleeue in God.

Paschasius. Much more euidently doth Paschasius in the first Chap. of his first booke *De Spiritu Sancto* say, We beleeue the Church as the mother of regeneration: we do not beleeue in the Church as the authour of saluation. He that beleeueth in the Churche, beleeueth in man. For man hath not his being of the Churche, but the Churche beganne by man. Leaue of therefore this blasphemous persuasion to think that thou haste to beleeue in anye worldly Creature: since thou mayst not beleeue neither in Angel nor Archangel. The vnskilfulnesse of some haue drawne and taken the prepositiō, In, from the sentence that goeth nexte before, and put it to that that followeth, adding thereto also too too shamelesly somewhat more then needed. This hath Paschasius in that booke of his which Saint Gregorie the greate Bishop of Rome liked very well of.

Saint Gregorie.

Thomas Aquine. What say ye to that moreouer that Thomas of Aquine reasoning of faith, in the seconde booke Part. 2. Artic. 9. quest. 1. sayth? If we say, I beleeue in the holy Churche, we muste vnderstande that oure fayth is referred to the holy Ghoste whiche sanctifieth the Churche: and so make the sense to be thus: I beleeue in the holy spirite that sanctifieth the Church. But it is better and according to the cōmon vse not to adde at all the sillable, In, but simply to say the holy Catholique Churche: euen as also Pope Leo sayth. This hath Thomas.

Pope Leo.

So nowe ye haue heard the opinions of the auncient Doctours of the Churche, Cyprian, Augustine, Gregorie, Paschasius, Pope Leo, and also of Thomas of Aquine whiche taught nowe in the later times. And (dearely beloued) ye doe vnderstande by proues taken out of the Canonicall Scripture, that we must acknowledge and confesse the holy Catholike Churche, but not beleeue in the holy Catholique Church.

And nowe we haue to sée what that is that is called the Churche, and what is called the Catholique church.

The Catholike Church.

Ecclesia, whiche worde we vse for the Churche is properly an assembly, it is I saye where the people are called out or gathered together to heare somewhat touching the affaires of the common weale. In this present treatise it is the company, communion, congregation, multitude, or fellowship of all that professe the name of Christe. Catholique is as muche to say as, this fellowship is vniuersal, as that that is extended throughe all places and ages. For the Churche of Christe is not restrained into any corner among the Donatists in Aphrica: it stretcheth out it selfe throughe the compasse of the world and vnto all ages, and doth conteine all the faithfull from the first Adam euen vnto the very last Saint that shall be remaining before the end of the world.

This

This vniuersall Churche hath hir particular churches, I mean the churche of Adam and of the Patriarches, the Churche of Moses and of the Prophetes before the byrth of Christe, the Christian Churche which is so named of Christe him selfe, and the Apostolicall Church gathered together by the Apostles doctrine in the name of Christ. And finally it containeth these particular Churches, as the Churche of Ierusalem, of Antioch, of Alexandria, of Rome, of Asia, of Aphrica, of Europe, of the East, of the West. &c. And yet all these Churches as it were members of one body vnder the onely heade Christe (for Christe alone is the heade of his Church not onely triumphant, but militant also) do make one onely Catholike Churche: in whiche there are not to be founde either heresies or schismes: and for that cause is it called the true Church, to wit, of the right and true opinion, iudgement, fayth and doctrine. For in the Church onely is true fayth, and without the Church of God is neyther any trueth, nor yet saluation.

The true Churche.

So then in this Article we confesse that all the faithfull dispersed throughout the whole compasse of the earth, and they also that at this time liue in heauen, as many I say as are already saued, or shall euen vntill the very end of the worlde be borne to be saued, are one bodye, hauing gotten fellowship and participation with God and a mutuall communion among them selues. And for bycause no man can be made one with God, vnlesse he also be holy & pure, euen as God is holy and pure, therefore we beléeue that the Church is holy, that is, that it is sanctified by God the Father in the bloude of the Sonne, and the gift of the holy Ghost. We haue hearde testimonies inough in the former Sermons. Therefore this one of Paule shall be sufficient which he writeth to the Ephesians. Christe loued the Churche, and gaue him selfe for it, to sanctifie, and to cleanse it in the fountaine of water through the worde, to make it vnto him selfe a glorious Churche not hauing spot or wrinckle. &c. By which wordes we vnderstand that the church is called vndefiled & altogether cleane, not in respect of it selfe, but bycause of Christe. For the Church of Christ is so farre forth holy as that yet euery day it doth goe forwarde in profiting, and is neuer perfect so long as it liueth on the earth. And yet notwithstanding the holinesse of it is moste absolutely perfect in Christ. Wherevnto verily belongeth that notable saying of the Lord. He that is washed, hath no need but to washe his feete onely, for he is wholy cleane. For the faythfull are purely cleansed by Christe, who washeth them with his bloud, but yet bycause the flesshe dothe striue with the spirite so long as life remaineth on the earth, therefore the godly haue nede with faith and the holy Ghost to wash and wipe their feete, that is, the reliques and spottes wherewith they are distained by their dayly conuersation in this world.

How the Church is holy.

Wee beleeue the Church to be holy.

But nowe wherevnto belongeth this that is added? The communion of Saintes? These wordes are neyther read in Cyprian, nor Augustine, nor yet by them expounded. Wherefore it is likely that they were added for the better vnderstãding of that which went before: for that it might appeare that the Catholike Church is the fellowship or companie of the faythfull, he added The communion of Saintes, as if he shuld haue sayd, which church is a communion of Saintes. Paule called

The communion of Saintes

called them Sainctes, which for their fayth are sanctified by the blonde and spirite of God. Also this word Cõmunion is verie euidẽt and comfortable. For first the meaning thereof is that betwirt God & vs ther is a Communion, that is a fellowship & participatiõ, and so consequently a parting betwirt vs of all good and heauenlie thinges. And then also we vnderstand, that we are fellowes and partakers with all ẏ Saintes, that are living either in heauen or on earth. For we are members of thẽ vnder one head Christ. For the Apostle John saith: That which wee haue seene and heard we declare vnto you, that ye also may haue fellowship with vs, and that your fellowshipmay be with the father, and his sonne Iesus Christ. Hereunto appertayneth that trimme similitude of the body & members vnder one heade, which ẏ Apostle Paul handleth at large in deede: but what is he that can worthily enoughe set forth the great godnesse of Gods gifte & benefite, in ẏ wee are made fellow partners of God, with whom we are most nerely conioyned, and haue a part in all his good & heauenly things: what can bee more delightfull to oure eares, then to heare that all ẏ Saints as well in heauen as in earth, are our bretheren, and that we againe are mẽbers, partners and fellowes with thẽ? Blessed be God which hath so liberally bestowed his blessing on vs in Christe his sonne. To this place belongeth the discourse vppon the Sacraments, of which, & of the Church, I meane at an other time more fullie to entreate. This for the present time is sufficient. For this ẏ I haue said doth abũdantly enoughe expresse & set out the fruite of faith in the father, the sonne, & the holy ghost, to wit ẏ wee haue participation with God, and al the Saints, and that in this fellowship we are sanctified fro all filth or vncleannesse, being clensed and holie in Christe our Lord.

Now followeth the tenth article of our beliefe, which is: The forgiuenes of sinnes. The second fruit or commoditie of our beliefe in God the father, ẏ sonne, and the holie ghoste, is here set forth, that is the remission of sinnes, which, although it be cõteyned in sanctification spoken of in the last article, is in this place notwithstanding, more finely expressed. Without the Church as it were without the arke of Noe is no saluatiõ: but in ẏ Church, I meane in ẏ fellowship of Christe, & the saincts is full forgiuenes of all offences. That this maye be the better vnderstode I wil diuide it into some parts. The tenth article of our belief.

First of all it is needeful to acknowledge & confesse that wee are sinners, & that by nature, and our owne proper merits, we are the children of wrath & damnation. For S. John doth not in vaine nor without a cause call everie one a lyar ẏ saith he hath no sinne. And God which knoweth the harts of men hath cõmaunded vs euen till the laste gaspe to pray, saying: Forgiue vs our debtes. Moreouer, in the Gospel wee haue two excellent examples of mẽ openlie confessing their sinnes to God, ẏ prodigall sonne, I say, and the Publican in S. Luk. Let vs therfore thincke that wee are all sinners, as Paule also taught: yea, as he hath euidently proued in the first Cap. to the Romanes, & let vs frelie confesse to God our sinnes with Dauid in the 32. and 51. Psal. saying: My sinne haue I made knowẽ to thee, & mine iniquitie I haue not hid. I haue saide: I wil confesse mine vnrighteousnes against my self, & thou haste forgiuen the iniquitie of mine offence. Haue mercie on me O God, accordig to thy great mercie. &c. The The acknowledging and confessing of our sinnes.

Our sins are forgiuē of god not for our owne merits but for Christ his sake.

plaine is knowen.

Secondarily let vs beleeue that al these sinns of ours are pardoned & forgiuen of God, not for the acknowledging and confessing of our sinnes, but for the merit and bloud of the sonne of God: not for our owne workes or merits, but for the truth and mercie or grace of God. For we do plainly professe, saying: I beleeue the forgiuenes of sinns: We say not, I buy, or by gifts do get, or by woorkes obtaine the forgiuenes of sinnes, but I beleeue ẏ forgiuenes of sinnes. And the word remission or forgiuenesse doth signifie a frē pardoning, by a metaphore taken of creditours and debitours. For the creditour forgiueth ẏ debitour, when he is not able to pay: therefore remission is a forgiuing according to ẏ saying of our Sauiour in the Gospell: A certaine lender had two debitours: & when they were not able to pay, hee forgaue them both. Hereunto belongeth that also in ẏ Lords prayer: And forgiue vs our debtes. For our debts are our sinnes, them do we request to be remitted, that is, to be forgiuē vs. In this sense also saith S. Paule: To him that worketh is the reward reckoned not of grace but of due debte: But to him that worketh not, but beleeueth on him that iustifieth the vngodlie, his faith is counted for righteousnes: Euen as Dauid describeth the blessednesse of that man vnto whom God imputeth righteousnes without works, saying: Blessed are they whose vnrighteousnes are forgiuen, and whose sinnes are couered. Blessed is that man to whom the Lord will not impute sinne. Wherefore in respect of vs which haue not wherewithal to repaie, our sinnes are freelie forgiuen, but in respect of Gods iustice they are forgiuen for the merit and satisfaction of Christ.

All sinnes are forgeuen.

Moreouer it is not the sinnes of a few men, of one or two ages, or a few & certaine number of sinnes are forgiuen onely, but the sinnes of all men, of all ages, the whole multitude of sinns, whatsoeuer is, & is called sinne, whether it be originall, or actuall, or any other else, to be short all sinnes are forgiuē vs. Which we do hereby learne, because the onely sacrifice of Christ is effectual enough to wash away all the offences of all sinners, which by fayth come to the mercie seat of Gods grace. And yet by this wē do not teach men to sinne, because the Lorde hath long since made satisfaction for sinnes: but if any man do sinne, wee teach him to hope well and not to despaire, but to flee to the throne of Grace. For there wē say that Christ sitting at the right hande of the father, is that Lambe of God that taketh away the sinnes of ẏ world. And in the Crede verilie it is expressly saide: I beleeue the forgiuenesse of sinnes, and not of sinne. For when wē saye of sinnes, wē acknowledge that God forgiueth all sinnes. For to let passe the proofes hereof out of the 3. and 5. of Paul to ẏ Romanes, those out of S. John the Apostle & Euangelist shalbe sufficient, who in his Epistle testifieth and saith: The bloud of Iesus Christ cleanseth vs from euery sinne. Loe, hee saith from euery sinne. Yē, I say, that saith from euery one, excepteth none, vnlesse it be ẏ which ẏ Lorde himselfe excepted, I meane the sinne against ẏ holie Ghoste, for which the verie same S. John forbiddeth vs to pray. Againe also hē saith: If we acknowledge our sinns, God is faithfull and iust, to forgiue vs our sinnes and to cleanse vs frō al our vnrighteousnes. The Apostle thought it not enough to say barelie, To forgiue vs our sinnes, but

but that hæ might declare the thing as it is in dæde so plainly, that it might easily be vnderstoode, hæ addeth moreouer this saying: And to clēse vs from al our vnrighteousnes. Loe, here hæ saith againe from all vnrighteousnes. And forbecause some cauiller mighte peraduenture, make this obiectiō and say, This kinde of doctrine maketh men sluggish & slowe to amendment. For men vnder the pretence of Gods grace will not ceasse to sinne: therfore Iohn in his 2. Chap. answereth their obiection and saith. Babes, these things write I to you that yee sinne not: and if any man sinne, we haue an aduocate with the father Iesus Christ the righteous. And hee is the attonement for our sinnes: & not for our sinnes onelie, but also for the sinnes of all the world. Wherfore it is assuredly true that by the death of Christe all sinnes are forgiuen them that beleue.

God alone and not man forgeueth sinns.

Moreouer ỳ Lorde alone forgiueth sinns. For it is the glorie of God alone to forgiue sinnes, and of vnrighteous to make men righteous. Therefore wheras mē are said to forgiue sinnes, that is to be vnderstood of their ministerie and not of their power. The minister pronounceth to the people, that for Christ his sake their sinns are forgiuen: and in so saying hee deceyueth them not: For God in deede forgiueth the sinns of them that beleue: according to that saying: Whose sinnes yee forgiue they are forgiuen them. And this is done so often as the worde of the Gospel is preached, so that there be no næde to faine that auricular cōfession and priuate absolution at the priestes hand is necessarie for the remission of sinnes. For as auricular confession was not in vse among the Saints before the comming of Christ, so wæ read not that ỳ Apostles heard priuate confession, or vsed priuate absolution in the Church of Christe. It is enough for vs to confesse our sinnes to God, who because he seeth our hartes, ought therefore most rightlie to heare our confessions. It is enough if wæ, as S. James teacheth vs, do one to another betwirt our selues confesse our faultes and offences, and so after pardon asked: retourne into mutuall fauour againe. It is enough for vs to heare the Gospel, promising ỳ forgiuenesse of our sinnes through Christe, if wæ beleue. Let vs therefore beleue the forgiuenes of sinnes, and pray to the Lord ỳ hæ will vouchsafe to giue and increase in vs this same beliefe. These thinges were of olde and in the Primitiue Church effectuall enough to obtayne pardon and full remission of sinnes: and as they were, so are they vndoubtedly, at this day sufficient to.

Howe sins are forgeuen.

Furthermore, the Lord doth so pardon our sinnes, not that they should not be any more in vs, nor leaue their reliques behind them as a sting in our flesh, but that they should not be imputed to vs to our damnation. Concupiscence sticketh faste, and sheweth it selfe in our flesh, striuing still with the good spirite of God, euen in the holie ones so lōg as life lasteth on this earth. Here therefore wæ haue næde of long watching and much fasting, to drawe from the flesh the nourishmēt of euil, and often prayers to call to God for ayde, that wæ be not ouercome of the euill. And if any man shal hap to fayle for fæblenesse, and be subdued of temptation, let him not yeld himselfe by lying still, to be caught in the deuils net, let him rise vp againe by repentaunce, and runne to Christ, beliefing that by the death of Christ this fal of his shal be forgiuen him. And so often shal hæ haue recourse to him as hee shalbe

vanquished by concupiscēce and sinne. For to this ende shoote all the exhortations of the Prophets and Apostles, calling on still to returne to the Lord.

We make not satisfaction for punishmēt

Finally, the Lord doth so forgiue our sinnes, that hee wil neuer once remember them againe. For so hee foretold vs by Jere. in his 31. Ca. Hée therfore doth not punish vs. For he hath not onely forgiuen the fault, but also ỳ punishment due for the sinne. Now then whereas the Lord sometime doth whip vs with his scourges, and whippeth vs for our sinnes in deede: as the holie Scripture doth plainly declare, hée doth it not to the intent that with our affliction wee should make satisfaction for the sinnes wée haue committed: For then should the death of Christe be of none effecte: but ỳ Lord with whipping doth chastise vs, & by whipping vs doth let vs vnderstand, that hée liketh not of the sinnes which wee haue committed, and he doth frēelie forgiue: By whipping vs also hée maketh vs exāples to other least they sinne too, and cutteth from vs all occasion of sinning, and by the Crosse doth kéepe our patience in vre. This thus farre, touching the forgiuenesse of sinnes. Of which I haue said somewhat in my sermon of fayth that iustifieth: and else where.

The eleuenth artikle of our faith.

The eleuenth article is this. The resurrection of the flesh. These two articles, this and the twelfth shutte vp as briefly as may bee the most excellent fruit of faith, and summe of all perfection, they wrap vp I say, the end of fayth in confessing life euerlasting, & the ful & perfect saluatiō of the whole mā. For ỳ whole man shalbe saued, as wel in Soule as bodie. For as man by sinne did perish both in bodie & soule, so ought he to be restored againe both bodilie and gōstlie: and as hee ought so was hee by Christe restored againe. The Soule of man verilie is a spirite and dieth not at al: the body is earthly and therefore dieth and rotteth. For which cause many holde opinion that the bodies die, neuer to be made partakers of ioye or paine in the world to come. But wée in this article professe the contrarie, acknowledging that those our bodies, and so that flesh of ours shall rise againe, and enter into life euerlasting.

The resurrection of the flesh.

Of this word Resurrection or rising againe, I haue spoken in the exposition of that Article, The third day hée rose againe from the dead. But now this worde flesh doth a great deale more significantly expresse the resurrection of this flesh, then if wee should say the resurrection of the bodie. Verily Cyprian saith, that in some Churches of the Easte, this article was thus pronoūced: I believe the resurrectiō of this flesh. And Augustine also in the tenth chap. of his booke De fide & Symbolo, sayth. Wee must without doubting believe thāt this visible, which is properlie caled flesh, shall rise againe. The Apostle Paule doth seeme, as it were, with his finger to point at this flesh, when hee saith: This corruptible must put on incorruption. When hee saith, This: hee doth, as it were, put out his finger vnto this flesh. This hath Augustine. Moreouer Sainct Hierome compelleth John, Bishoppe of Hierusalem openly to confesse the resurrection of the flesh, not of the bodie onely. Flesh saith he hath one definition, and the bodie an other. Al flesh is a bodie: but euery body is not flesh. That is flesh properlie, which is compacte of bloud, veynes, boanes and synewes. A bodie, although it be called flesh, yet sometime is said to be of like substaunce

ſtance to the firmamēt or to the ayre, which is not ſubiect to touchinge or ſeeing: and oftentimes too, maye be both touched and ſeene. A Wall is a bodie, but it is not fleſhe. Thus much out of Hierome. Let vs therefore believe that mens bodies which are taken of the earth, and which liuinge men beare aboute, wherein they liue and are, which alſo die, and turne into duſt and aſhes, That thoſe bodies (I ſay) are quickned and liue againe.

Whether the ſame bodies that do putrifie riſe again.

But thou demaundeſt howe this fleſhe beinge once reſolued into duſte and aſhes, and ſo into nothing, can riſe againe in the former ſhape and ſubſtaunce: as when it is torne with the teeth of beaſtes, or conſumed to nothing with the flame of fyre, and whē in the graue there is to be founde but a ſmall and little quantitie of duſtie powder. I referre thee to the omnipotencie of God, which the Apoſtle ſpake of where hee ſayth: Chriſt hath tranſformed this vile bodie of ours, to make it conformable to his glorious bodie, by the power wherein hee can make all things ſubiecte to himſelfe. Wherefore hee that in the beginning, when as yet there was not a man in the world, could bring forth man oute of the duſte of the earth, although the ſame man be again reſolued into that, out of which hee was taken, I meane into earth, as the ſaying is, Duſt thou art, and into duſt ſhalt thou retourne againe: Yet notwithſtandinge, the ſame God againe at the ende of the world, is able to rayſe man out of the earth. For the Lorde in the Goſpell ſaith plainely: The houre ſhall come wherein all they that are in the graues, ſhall heare the voyce of the ſonne of God, and ſhal come forth, they that haue done good to the reſurrection of life, and they that haue done euill to the reſurrection of iudgement. And now by fayth wee are throughly perſuaded, As the Apoſtle ſayth: that he that hath promiſed is able alſo to performe. There are moreouer liuelie examples of this matter, and moſte euident teſtimonies of the holie Scripture. Ionas is ſwallowed vp of the Whale in the Syrian ſea, but ỳ third daye after hee is caſte vppe againe alyue vppon the ſhoare out of the beaſtes entrailes, which is a token that the fleſhe ſhall verily riſe againe. Wherefore that is not harde to be believed, that in the Apocalipſe is ſaid, ỳ The Sea caſteth vp her dead. The force of fyre had no force to hurte the three companions of Daniel, yea the rage of wilde beaſtes (contrary to nature) abſteyned from bytinge Daniell himſelfe: What marueile is it therefore, if at this day, neither the force of fyre, nor rage of wielde beaſts, is able to reſiſte the power of God being diſpoſed to raiſe his creatures vp againe? Did not our Lord Chriſt rayſe vp Lazarus when he had lyen thre dayes in the graue, yea and ſtancke too, to life againe? Did not hee himſelf hauing once brokē ỳ tyrannie of death, riſe vp againe the thirde day from the deade? did he not riſe againe in the ſame ſubſtaunce of fleſhe, and forme of bodie, wherein hee hanged on the Croſſe, and beinge taken downe from the croſſe was buried? Not without good cauſe do wee looke back to Chriſte, which is called the firſt begottē among ỳ dead, ſo often as we thincke in what maner the reſurrection of our fleſhe ſhall bee. For the members ſhall riſe againe in the ſame order, that the heade is riſen vp before them in: Wee verilie ſhall not riſe againe the thirde daye after our death, but in our maner and order ſhall wee riſe at the laſt daye, yea and

that to in the very same body wherin now wee liue.

Testimonies of the true resurrection.

I will adde a fewe testimonies to proue the resurrection of oure flesshe. Iob confessing his faith touchinge the resurrection of the deade in his greate weakenesse, affliction and sicknesse, sayth: I knowe that my redeemer lyueth, and that in the laste day I shall rise out of the earth, and shalbe clad againe with my skinne, & in my flesh I shall see God: whom euen I my selfe shall see, and my eyes shal behold and none other. This hope is layde vp in my bosome. This testimonie is so euident as that it needeth no larger an exposition.

No lesse euident are those testimonies oute of Esaie, Cap. 26. Ezech. 37. Psalm. 15. Matth. 22. Iohn. 5. 6. 11. Throughout the Actes in euerie place is often repeated the resurrection of ỹ dead. S. Paule in the 15. Chap. of his first Epistle to the Corinthians, doth make a ful discourse of this resurrection. In the fourth Chapter of his 2. Epistle hee sayth: Wee which liue are alwayes deliuered to death, for Iesus sake, that the life of Iesus also might appeare in our mortal flesshe. See now what coulde be spoken more plainlye, then that the lyfe of Christe shalbe made to appeare in this mortall flesh of ours? For by and by after hee saith: We know that hee that raysed vp the Lorde Iesus, shall rayse vs vp also by the meanes of Iesus. And in the fifth Chapiter againe: Wee must all appeare before the iudgemente seate of Christe (sayth hee) that enerye man may receiue the woorkes of his body, according to that he hath done, whether it be good or euill. Therefore these verie bodyes of ours shall rise againe in the day of iudgement.

And now (deerely beloued) I haue to declare vnto you in what manner our bodyes shall rise againe, and of what sorte they shalbe in the resurrection.

In what sort our bodies shal rise again.

In the shuttinge vppe and ende of all ages or of this world, our Lord Iesus Christe shall come to iudgement with great maiestie, and then whomsoeuer that day shall finde alyue, they shall in a momente of time be chaunged, and first (I saye) shall all they, that dyed from the firste Adam to the laste that shall dye, ryse vppe againe, and in their owne flesh stande amonge the lyuinge that are chaunged before the Tribunall seate of Christe, lokinge for that laste pronounced sentence in iudgemente.

This doth Paule set downe in these wordes: Loe, I tell you a mysterie, we shall not all verilie sleepe, but we shal all be chaunged in a moment of time, in the twinckling of an eye, at the sounde of the laste trumpe: For it shall sounde, and the dead shall ryse againe incorruptibly, and we shalbe chaunged. For this corruptible must put on incorruption, and this mortall must put on immortalitie.

Of what facion our bodies shal be in the resurrection.

By this euident testimonie of the Apostle, wee maye gather in what facion our bodyes shalbee in that resurrection: Verilie oure bodyes shalbe none other in the resurrection then now they bee, this onely excepted, that they shalbe cleane without all corruption, and corruptible affection. For the Apostle sayth: The deade, shal rise againe: And, wee shalbe chaunged.

And againe pointing expressly and precisely to these very bodyes which here wee beare aboute, hee sayth: This corruptible, This mortall, Yea This body I saye, and no other, as Iob also witnessed, shal rise againe: and that shall rise agayne incorruptible, which was corruptible: that shall rise againe immor-

immortall, which before the resurrection was mortall. So then this body of ours in the resurrection shalbe set free from all euill affections and passions, from all corruption: but the substaunce therof shall not be brought to noughte, it shall not be chaunged into a Spirite, it shall not lose the owne and proper shape. And this body verilie because of that purification and cleansing from those dreggs, yea & rather because of these heauenlie and diuine giftes, is called both a spirituall body and also a glorious and purified bodie.

A glorious body.

For Paule in the thirde to the Philippians sayth: Our conuersation is in Heauen, from whence wee looke for the Sauiour the Lorde Iesus Christe, who shall chaunge oure vile bodie that it maye be made like vnto his glorious bodie.

See here, the Apostle calleth not oure resurrection from the deade, a transubstantiation, or losse of the substaunce of our body, but a chaunging: then also shewing what kinde of bodie that chaunged bodie is, hee calleth it a glorious bodie, not without all shape, and voyde of facion, but augmented in glorie: yea hee setteth before vs the verie bodie of oure Lorde Iesus Christ, where in he sheweth vs what facion oure bodies shall haue being in glorie. For in plaine wordes hee sayth: Hee shall make oure vile bodie like to his glorious bodie.

Let vs therefore see what kinde of bodie oure Lorde had after his resurrection: it was neither tourned into a Ghoste, nor brought to nothinge, nor yet not able to be knowne by the shape and figure: For shewing them his handes and feete, that were easilie knowne by the printe of the nayles wherewith hee was crucifyed, hee sayde: See, for I am euen hee, to wit, cladde agayne wyth the same bodie wherein I hong vppon the Crosse. For speaking yet more plainely, and prouing that that bodie of his was not a spirituall substaunce, hee sayde: A spirite hath not fleshe and bones as yee see that I haue. Yee hath therefore a purified bodie, fleshe and bones, and the verie same members which hee had when as yet his bodie was not purified. And for this cause, did the same Lorde offer to Thomas his syde, and the scarres of his fiue woundes, to bee sealt and handled, to the ende that wee shoulde not doubte but that his verie bodie was raised vp againe. Yee did both eate and drincke wyth his Disciples, as Peter in the Actes witnesseth before Cornelius, that all men might know that the verie self same bodie, that died, rose from death againe.

Now although this bodie be comprehended within a certaine limited place, not dispersed all ouer and euerie where, although it haue a iust quantitie, figure or shape, and a iust weight with the owne kinde and nature, yet notwithstanding it is free from euerie passion, corruption and infirmitie. For the bodie of the Lorde once raysed vppe, was in the Gardeine, and not in the Sepulcher, when the women came to annoynt it, it meeteth them by the waye as they returne from the Sepulcher, and offereth it selfe to be seene of Magdalene in the Gardeine: it goeth in company to Emaus, with the two Disciples that iourneyed to Emaus: in the meane time while hee was wyth them in bodie, hee was not among the other disciples: when they twayne are returned to the eleuen, the Lord himselfe at euening is present wyth them: He

goeth before his Disciples into Galile: presently after he commeth into Iurie againe, where his body was taken vp from Mount Oliuet into Heauen. All this doth proue the certayne veritie of Christes his body. But because this bodie (although it be a true and verie bodie, of the owne proper kinde, place, disposition, & of the owne proper shape, and nature) is called a glorified and glorious body, I will say somewhat of that glorie, which verily is incident to the true shape and substance of the body once raysed vppe againe.

What a glorious body is

First glorie in this sense is vsed for a lightsomnes and shining brightnes. For Paule sayth, that the children of Israel for the glorie of Moses countenaunce, coulde not beholde with their eyes the face of Moses: so then a glorious body is a bright and shining bodie. A very good proofe of this did our Lord shewe, euen a litle before his resurrection, when it pleased him to giue to his Disciples a small taste of the glorie to come, and for that cause toke aside certaine whom he had chosen into the toppe of a certaine hill, where he was trãsfigured before them, so ỳ ỳ the facion of his countenaũce did shine as the Sunne, and his clothes were white and glistered as the light. The Lord verilie, had still the same bodilie substaunce, and the same members of the bodie, but they were transfigured.

But it is manifest that that transfiguratiõ was in the accidẽts: For light and brightnesse was added, so that the shape & substance of the countenance and bodye remayning as it was, the countenaunce and body did glister as the Sunne, & the light. And althoughe we reade not that the body of ỳ Lord did within those 40. dayes, wherin he shewed himselfe aliue againe to his Disciples, make manifeste and spread abroade the brightnesse which it had, and that by reason of the dispensation, whereby also he did eate with his disciples, not withstanding that clarified bodies neede not foode or nourishment at all: yet neuertheless his bodie shineth nowe in Heauen as Iohn in the first of the Apocalipse witnesseth, and the sacred Scriptures laye an assured hope before vs, that euen oure bodyes also shall in the resurrection be likewise clarified. For the Lord himselfe in the Gospell alledginge the woordes of Daniell sayth: Then shal the righteous shine as the Sonne in his fathers kingdome. For this cause the glorious bodies are called also clarifyed of the clearenesse of that Heauenlie brightnesse, wherewith they glister & are adorned.

Glorious bodies reft free from vileneſſe.

Secondarilie glorie and vileneſſe are made contraries. For Paul saith: Hee shall chaunge our vile bodie, to make it in facion like to his glorious bodie. In these woordes, Vileneſſe and Glorie, are set the one against the the other. Vileneſſe comprehendeth the whoale packe of miseries and infirmities, passions and affectiõs, which for sinne was layde vppon the bodie. From all which our bodies are purged in the resurrection of lyfe: so that then the glorious bodies are bodies dreyned from the dregges of all corruption, passions and infirmities, and clad with eternitie, heauenly feelinge and glorie. For the Apostle sayth: It is sowen in corruption, it riseth in incorruption: it is sowen in dishonour, it riseth in glorie: it is sowen in infirmitie, it riseth in power: it is sowen a naturall bodie, it riseth a spiritual bodie. The giftes therefore of the glorious & clarified bodies are very great and many, as incorruption, glorie, power

power & the quickening ſpirite. For the Apoſtle himſelfe ſhewing what he ment by the natural & ſpiritual bodie, addeth it is immediatly & ſayth: There is a naturall body, and there is a ſpirituall body: as it is written. The firſte man Adam was made a liuing Soule, and the laſte Adam was made a quickening ſpirite. And yet agayne more plainely he ſayth: Howbeit that is not firſt which is ſpirituall, but that which is naturall, and then that which is ſpirituall. The firſt man is of the earth earthy: the ſeconde mā is the Lord frō heauen. As is the earthy, ſuch are they that are earthy: & as is the heauenlie, ſuch are they alſo that are heauenlie. And as wee haue borne the image of the earthy, ſo ſhal we beare the image of the heauēlie. So then Paul calleth that naturall bodie an earthy bodie, which wee haue of our firſt father Adam, whoſe quickening is of the ſoule and by it doth liue. And hee calleth the ſpiritual bodie, an Heauenly body, which wee haue of Chriſte, and made to the likeneſſe of the body of Chriſte, which althoughe it be a verye body in deede, and the fleſhe thereof be verie fleſhe in deede, yet notwithſtanding it is quickened and preſerued by the ſpirite of Chriſt, and needeth not any power vegetatiue.

The natural and ſpiritual body.

Although therefore theſe very bodies & members which now we beare ſhall after the reſurrection be in Heauen, yet neuertheleſſe becauſe they are clarified and cleanſed from all corruption, and feelinge of the naturall bodie, there ſhal not be verilie any natural or corruptible ſenſe or affection, nor vſe of the carnall bodie and members. And this doth the Lord affirme againſte the Sadduces that dreamte of marriages in Heauen, or rather by that abſurditie made a mocke of the reſurrection, where hee ſayth: The ſonnes of this worlde marrie wyues, and giue in marriage: but they that ſhalbe thought worthy of that world and of the reſurrection from the dead do neyther marrie wyues, nor giue in marriage: neither can they die any more. For they are equall to the Angells, and are ẏ ſonnes of God, aſſone as they be the ſonnes of reſurrection. To which effect alſo Paul ſayth: Fleſh and bloude cannot inherite the kingdome of God. And leaſt peraduenture anye man ſhoulde miſtake his wordes, and thincke that hee ſpake of the ſubſtaunce of the fleſhe, hee addeth immediately this for interpretation thereof, and ſayth, Neither ſhall corruption inherite incorruption. Wherefore fleſhe and bloud, that is to ſaye, the affections and luſtes of the fleſhe, ſhall not be in the Electe that liue in Heauen. For the ioyes of Heauen do differ a greate deale from the ioyes of the earth, & are ſo farre forth of an other condition, that they cānot admitte ſuch corrupt Creatures to be inheritours of them, & for that cauſe the corruptible bodies muſte firſte be purged from all corruption, & by that meanes purely clarified. The Turkes therefore are deceiued that looke for earthly ioyes.

Moreouer the bodies of the wicked ſhal alſo riſe againe. For Paule in the Actes ſayth: I beleue all that is written in the Lawe and the Prophetes, hoping in God that the reſurrection of the deade, which they themſelues looke for alſo, ſhalbe both of the iuſt and vniuſt. See here, the Apoſtle ſaith of the vniuſt alſo. But in this reſurrection there ſhal not be taken out of their bodyes, the infirmitie, corruption, diſhonour and miſerie: for euen then that very body riſinge agayne in

The bodies of the wicked ſhall alſo riſe again.

dishonour, shall by the iudgement and power of God be surely shut in dishonour, and corruption, and so be condemned for euer to beare endlesse tormentes, and in death and corruption shall neyther dye nor yet corrupt: that euen as on earth are founde certaine bodyes that doe indure euen in the fire, so the cursed bodyes of the wicked shall not be worne out nor broken with any torments what so euer, for euery minute they shall receiue newe strength to suffer, and so by continuall suffering shall abyde their deserued punishmentes for euer and euer and without all end. For the Lorde in the Gospell sayeth, They that haue done euill shall rise againe to the resurrection of damnation, that is, to an induring and euerlasting damnation. And Daniell before him sayde, And the multitude of them that sleepe in the duste of the earth shall awake, some to euerlasting life, and some to shame and perpetuall contempt. And in the Gospell againe, the Lorde sayth: Their worme dyeth not, and their fire is not quenched. And the very same wordes vsed Esay before him in his. 66. Chapter. We muste alwayes therefore haue that saying of the Lord in our heartes, Feare him that can destroy bothe the body and the soule in Hell. Thus much hitherto touching the resurrection of ỹ flesh.

The twelfth article of our belief.

The last Article of our belefe, which with good lucke shutteth vp the rest, is this, And life euerlasting. We haue heard and vnderstode that the soules of men are immortall, and that oure bodyes doe rise againe in the ende of the worlde. We haue confessed that this is our belefe. It followeth now in the latter ende of the Crede, whether it is, that the immortall soul, and body raised vp again shal come. Therfore in our confession we say. And life euerlasting, that is, I beleeue that I shall haue life, and liue for euer bothe in body and soule. And that euerlastingnesse verily is perpetual and hath no ende, as a litle before is proued out of the holy Scriptures. Lyfe euerlasting.

Moreouer, the soules are made partakers of this eternall life immediatly after they are departed out of the bodyes, as the Lorde him self witnesseth saying, Hee that beleeueth in the Sonne of God shall not come into iudgemente, but hath escaped from death to life. As for the bodyes they are buried and doe putrifie, and yet so notwithstanding, that they shal not be without life for euer. But they shall then at length be receiued into eternall lyfe, when being raysed vp, they shall after the time of iudgement be caught into the ayre, there to mete Christ that they may for euer be with the Lord. For then doe the soules returne out of Heauen euery one to his owne body, that the whole, perfect & ful mã may liue for euer both in soule and body. For the soule of Christ dying on the Crosse did out of hande departe into Paradise, and the thirde day after returned to the body, whiche rose againe and ascended into heauen. Euen as therefore, eternall life came to the heade Christ, so shal it also come to all and euery member of Christ.

Now, whereas Paule citing Esai, sayth: What the eye hath not seene, nor the eare hearde, nor hath at any time come into the heart of man, that hath the Lord prepared for them that loue him. I suppose verily if all were sayd touching eternall life, that might be spoken by all the men of all ages that euer were or shall be, yet that scarcely the very leaste part thereof hath or shall be throughly touched.

For

For how so euer the Scripture dothe with eloquent and figuratiue speches, with allusions and harde Sentences most plainly shew the shadowe of that lyfe, and those ioyes, yet notwithstanding, all that is little or nothing in comparison to speake of, vntill that day do come wherein we shall with vnspeakable ioy, beholde God him selfe, the creator of al things in his glory, Christ our sauiour in his Maiestie, and finally all the blessed soules, Angelles, Patriarches, Prophetes, Apostles, Martyrs, our Fathers, all nations, all the hoast of Heauen, and lastly the whole diuine and heauenly glorye. Moste truely therefore sayde Aurelius Augustine, *Lib. de Ciuitat. Dei. 22. Cap. 29.* When it is demaunded of me what the Saintes shall doe in that spirituall bodye? I aunswere not that which I nowe see, but that that I beleeue. I say therefore that they shall see God in that spirituall body. And againe, If I shoulde say the trueth, I knowe not in what sort that action, quietnesse and rest shall be. For the peace of God doth passe all vnderstanding. To be short, we shall se God face to face, we shall be filled with the companie of God, and yet be neuer weerie of him. And the face of God is not that countenaunce that appeareth in vs, but is a moste delectable reuealing and inioying of God, whiche no mortall tongue can worthily declare. Goe to then (dearely beloued brethren) let vs beleeue and liue, that when we shall departe from hence we may in very deede haue tryall of those vnspeakable ioyes of the eternal life to come, which nowe we doe beleeue.

The face of God.

Hytherto haue I throughout the foure laste Articles declared vnto you the fruite and ende of Christian fayth. Fayth leaneth vpon one God the Father, the Sonne, and the holy Ghoste, which sanctifieth the faithful, & purgeth and halloweth a Churche to him selfe, whiche Churche hath a communion with God and all Saintes. All the offences of which Church God pardoneth and forgiueth. And dothe preserue it both soule and body. For as the Saintes soules can not dye, so God rayseth vp their bodies againe, and maketh them glorious and euerlasting, to the end that the whole man may for euer liue in heauen, with the Lorde: To whome be prayse and glory world wõut end. Amẽ.

Of the loue of God and our Neighbour.

¶ The tenth Sermon.

IT remaineth since I haue in some sermons discoursed of true fayth, ẏ I do nowe also adde one Sermon touching loue towards God and our neyghbour. For in my fourth Sermon I promised so sone as I should haue done with the exposition of fayth, that then I would speake of loue towarde God and our neighbour: bycause the exposition of the Scriptures ought not to goe awaye out of fayth and charitie, whiche are as it were the right and holy markes for it to drawe vnto. Ye, as hitherto ye haue done, so cease not yet to pray, that this wholesome doctrine maye be by me taught as it shoulde be, and by you receiued with much increase and profite.

And

Loue and charitie.

And first of all I will not curiously put any difference betwene Charitie and Loue. I will vse them both in one and the same sense. S. Augustine De doctrina Christiana saith. I cal Charitie a motion of the minde to delight in God for his owne sake, and to delight in himselfe and his neighbour for Gods sake. And therfore I cal loue a gifte giuen to man from Heauen, wherby with his hart he loueth God before and aboue all thinges, and his neighbour as him selfe. Loue therfore springeth from Heauen, from whence it is powred into our hartes. But it is inlarged and augmented partly by the remembrance and consideration of Gods benefits, partly by often prayer, and also by the hearing & frequenting of the worde of Christ. Which things them selues also are the giftes of the spirite. For the Apostle Paule saith, The loue of God is powred out into our hartes by the holy Ghoste which is giuen vs. For verily the loue of God wherwith he loueth vs, is the foundation & cause of our loue wherewith we loue him, and of both these iointly consisteth the loue of our neighbour. For the Apostle saith: We loue him bicause he first loued vs. And againe, Euery one that loueth him which begot, loueth him also that is borne of him.

Loue frō whence it is

Rom. 5.

Double charitie.

Hereby we gather againe, that this gifte of loue can not be diuided or severed although it be double. For he that loueth God truly, hateth not his neighbour: and yet neuertheless this loue, bicause of the double respect that it hath to God and our neighbour, stādeth of two partes. And bicause of this double Charitie, the tables of Gods law are diuided into twaine: the first wherof conteineth foure commaundements touching the loue of God, the seconde comprehendeth fiue precepts touching the loue of our neighbour. Of which I will speake in their owne place. But at this time bicause the loue of God and of our neighbour are twaine, I will first speake of the loue of God, and then of the loue of our neighbour. In these two commaundements, saith the Lord, hang the law and the Prophetes.

The loue of God

With that which wee call the loue of God we loue God entirely wel, we cleaue to God as the onely, chiefe and eternal goodnesse, in him we do delight our selues and are well pleased, and frame our selues to his wil and pleasure, hauing euermore a regarde and desire of him that we loue. With loue wee loue God most hartelie. But wee doe hartelie loue the thinges that are deare vnto vs, and the things that to vs seeme worthie to be desired, and we loue them entirely in deede, not so much for our cōmodity, as for because wee do desire to ioyne, and as it were for euer to giue and dedicate our selues whoalie to the thing that wee so dearelie loue. So verilie wee desyre for euer to be ioyned with God, & are in charitie fast linched vnto him: as ý Apostle sayth: God is charitie, and he that dwelleth in charitie dwelleth in God, and God in him. And that is the way whereby we cleaue to God as to the onely chiefe and eternal goodnesse, in whom also wee are delighted, and that not a litle. On him wee rest thinking assuredlie, ý without him there is no good at all: and againe, that in him there is to be found all manner of goodnesse. Wherefore our hartie loue is set on no good thinge but God: And in comparison of him whom we loue, wee do lightly loath and treade vnder foote all things else that seeme to be good in the whole worlde: yea verilie ý

loue

By the loue of God all euilles are ouercome.

loue of God in vs doth ouercome all the euils whiche otherwise seeme inuincible. Let vs heare Paule with a vehement motion proclaming this and saying: Who shal separate vs frō the loue of God? shall tribulation? or anguish? or persecution? or hunger? or nakednesse? or perill? or sword? (As it is written, For thy sake are wee killed all daye long, and are counted as sheepe for the slaughter.) Neuertheless, in all these thinges we ouercome through him that loued vs. For I am sure that neyther death, nor life, nor Angels, nor rule, nor power, nor thinges present, nor thinges to come, nor height, nor depth, nor any other creature shall be able to seperate vs from the loue of God whiche is in Christ Iesu our Lorde. Hitherto haue I recited the wordes of Paule.

The loue of God fasneth vs to the will and pleasure of God.

The loue of God worketh in vs a will to frame our selues wholy to the will and ordinaunces of him whome we doe hartily loue. Yea, it is pleasaunt and swete to him that loueth God, to doe the thing that he perceiueth is acceptable to God if it be done. He that loueth, doth in mynde reuerence him whome he loueth. His eye is neuer of him whome he loueth. He doth alwayes and in all things wishe for his dearling whom he loueth. His onely ioy is as oft as may be to talke with God, and againe to heare the wordes of God speaking in the Scripture. For the Lorde in the Gospell saith: If any man loue me he will kepe my word, he that loueth me not, doth not keepe my wordes. Againe, Abide ye in my loue. If ye keepe my commaundementes, ye shall abide in my loue, euen as I also haue kept my Fathers commaundements and do abide in his loue. And againe, If any man loue me, he will keepe my word, and my father wil loue him, and we will come to him and make our dwelling in him.

The manner how to loue God.

Deu. 6

mat. 4

But nowe let vs heare Moses the seruaunt of God declaring and teaching vs the way and manner how to loue God, to wit, howe great loue ought to be in the elect. Thou shalt saith he, loue the Lord thy God, with all thy heart, with all thy soule, and with all thy strength. The very same wordes in a manner did our Lord in ỹ Gospell repeate, and sayd: Thou shalt loue the Lorde thy God with all thy heart, with all thy soule, with all thy strength, and with all thy mynde. By this we vnderstande that the greatest loue that may be, is required at oure handes to God warde: as that which challengeth man wholy howe bigge so euer he be and all the parts of man as peculiar vnto it selfe. In the mynd is mannes vnderstanding. In the heart is the seate of his affections and will. The strength of man conteineth all mans abilitie, as his very wordes, deedes, counsell, riches, and his whole substance. Finally, the soule is the life of man. And we verily are commaunded to employ all these vpon the loue of God, when we are bidden to loue God with all our soule, with all oure strength, with our whole mynde, and our whole heart. Nothing is ouerslipt, but all is conteyned in this. We are Gods wholy and altogether, let vs altogether therefore and wholy loue God. Let nothing in all the world be dearer to vs then God, let vs not spare for Gods sake any thing of all that which we possesse howe deare to vs or good soeuer it be, but let vs forsake, spende, and giue it for Gods sake, and as the Lord by his worde appointeth. For in doing so we loue God before and aboue all things. We are also cō-

mand-

God alone to be loued.

maunded to stick to God only & to imbrace him alone. For to whom we doe wholy owe all that we haue, to him is al the whole sincerely, simply and fully to be giuen. Here are they condemned, whosoeuer wil not once loue God and the world together. The Lord requireth the whole heart, the whole mynde, the whole soule, and all the strength, finally he requireth al what soeuer we are, or haue in possession: he leaueth nothing therefore for thee to bestowe on other. By what right then wilt thou giue to the flesshe, the deuill, to other Gods or to the worlde the thinges that properly are Gods owne? And God verily alone is the chiefest, eternall, greatest, mightiest, creator, deliuerer, preseruer, most gentle, most iust, and best of all. He alone doth giue, hath giuen, and is able to giue to man all that is expedient for the safegarde of his body and soule. God alone doth minister to man abilitie to liue well and blessedly: and therefore God deserueth to be loued alone, and that to before and aboue al other things. This loue of God doth blesse all the haps and chances of men, and turneth them to their profite, according to that saying, To them that loue God all thinges worke for the best. This loue of God also conteineth this, that it suffreth vs not to honour, worship, reuerence, feare, or call vpon any, neyther to trust in, obey, or sticke to any other, but to the one and onely God, to whome all glory is due.

Who is our neighbour.

But nowe before we speake of the loue of our neighbour, it is requisite that we firste shewe who it is that is our neighbour, touching whiche I see some men to doubt and sticke vncertainely. For some there are that take their kinsfolkes to be their neighbors. Other some there are that think that their benefactours are their neighbours, & iudge the strangers y do them any harm. But our Lord Jesus Christ telleth vs, y euery one, yea, though he be our enimie is neuertheless our neighbour, if he stande in nede of our ayde or counsell. For he imagineth that a Jewe, lighting among theeues and lying on the highe way halfe deade, and couered with woundes and swelling dyre blowes, was not regarded of his owne countrey men, a Leuite, and a Priest that passed by him, but at laste was taken vp and healed by a Samaritane. Nowe there was a deadly enimitie betweene the Jewes and the Samaritanes: yet notwithstanding this Samaritane doth good to the Jew bycause he sawe that the case and necessitie of the afflicted man did so require. Nowe therefore the Lord applying this to his owne purpose demaunded of him, that desired to learne who was his neighbour, and sayde, which of these three seemeth to thee to haue bene this mans neighbour? He aunswered, He that shewed mercy. Then sayde the Lorde, Goe thou and doe the like. As if he should haue said, like as the Samaritane iudged euen his enimie to be his neighbour, and dealt friendly with him when he stood in nede of his friendship: so see that thou take euery one that nedeth thy helpe to be thy neighbour, and do him good. Aurelius Augustine therfore, according to the right sense of the scripture sayde, we take him to be our neighbour, to whome we shewe mercy when nede requireth, or to whome we should shew mercy, if at any time he shoulde nede. The Duitzers doe most properly expresse it, when we cal our neighbour, Den nachsten menschen, that is, any man without difference whosoeuer by hap shall light into

to our company. Wherefore in our countrey speache we will call our neyghbour, Der abenmensch, namlich ein yeder der so wol ein mensch ist als wir. Meaning thereby any man what soeuer whether he be our friende or enimie. Hereunto belongeth that saying of Lactantius in the eleuenthe Chapter of his sixte booke. Why makest thou choice of persons? why lookest thou so narrowly on the limmes? Thou muste take him to be a man, whosoeuer beseecheth thee, therefore that he may thinke thee to be a man, Giue to the blinde, to the impotent, to the lame, to the comfortlesse, to whome vnlesse thou be liberall, thou shalt dye vndoubtedly. Againe he saith, If so be we will rightly be called by the name of men, then must we in any case keepe the lawe of ciuill humanitie. And what else I pray you is it to keepe humanitie but therfore to loue a man bycause he is a man, and the very same that we our selues are. The Lord in the Gospel verily speaking of the loue of our neighbour saith, Loue your enimies, blesse them that curse you, doe good to them that hate you, pray for them that hurt you. And againe, Giue to euery one that asketh of thee. And if you loue thē that loue you, what thanke is that to you. For sinners also loue them of whome they are loued. So then euery man who so euer standeth in nede of our ayde, both is, and is to be counted our neighbour.

And yet all this notwithstanding there is no cause but that there ought to be an order, a measure and decent regard in loue and well doing. For rightly sayde Saint Augustine in the 27. Chapter of his booke *De doctrina Christiana*. No sinner in that he is a sinner is to be loued. And in the. 28. Chapter. All men are to be loued alike, but since thou canst not do good to all men, therfore thou must especially doe good to them, to whom thou art as it were by lot more neerely ioyned by opportunitie eyther of time, of place, or of any other thing what soeuer. And this did Paul before Augustine teach, where he sayth: Who soeuer worketh not let him not eate. And againe, While we haue time let vs worke good to all men, but specially to them of the household of fayth. And in another place he commandeth vs not to bestowe on others, & to lacke our selues at home. But rather he chargeth euery one to haue a godly care of his owne house. The place is knowne in the fift Chapter of the first Epistle to Timothie.

Howe our neighbour must be loued.

Nowe since I haue declared who is our neighbor, let vs see also in what sort this neighbour of ours ought to be loued. Our neighbour must be loued simply without any coloured deceipt, with the very selfe same loue wherwith we loue our selues, or that wherwith Christe hath loued vs. For in al things we must stand our neighbour in stede, and doe him pleasure so farre as the lawe of humanitie shall be founde to require. In this declaration there are foure things more fully to be noted.

The loue of our neighbour must bee sincere.

First that loue of our neighbour that is loked for at our handes ought to be so sincere as that it be without all manner guile, deceipt and coloured craft. For there are many to be found, that haue the skill to talke to their neighbours with sugred tongues, and to make a face as thoughe they loued them, when as in dede they do vtterly hate them, meaning nothing else but with fauning wordes to beguile them, that thereby they may worke the

the thinges that they desire. Paule and John therefore, the Apostles of Christe goe about earnestly to seuer hypocrisie from loue. For Paul saith, Let not your loue be fayned. Againe, The ende of the commaundement is loue of a pure heart, and a good conscience, and fayth not fayned. On the other side, John cryeth out saying: My babes let vs not loue in worde nor in tongue, but in deede and in veritie. Moreouer, in this sinceritie we conteine a free willing & merye chearfulnesse that nothing may seeme to be done vnwillingly or by compulsion. For Paule sayth: Let euery man doe with a good purpose of mynd, not of trouble or necessitie. For God requireth a chearefull giuer.

We must loue our neighbour as our self.

Secondarily, it is to be loked for of vs that we should loue our neighbor as our selues. For the Lorde hath sayde. Loue thy neighbour as thy self: that is, most intirely and as dearely as by any meanes thou mayst. For there is not any affection that is of more force or vehemencie then selfe loue is. Neyther was it the Lord his minde that the loue of our neighbour should be any whit lesser thē the loue that we beare to our selues: but rather by this he gaue vs to vnderstand that we ought to bestowe on others as ardent loue as may be, to wit, the very same affection that we beare to our selues and our owne estate, and that we ought to be readie to do good to other, or to kéepe them from harme with the same care, fayth, and diligence, with the same zeale & goodwil, wherewith we prouide for our selues or our owne safetie. Whereupon the Lorde in another place sayth. What soeuer thou wouldest haue done to thee selfe, that doe thou to another. And what so euer thou wouldest not haue done to thy self, do not thou the same to another. And herein doth the lord require two things at our hāds, not to hurt, & to do good. For it is not inough not to hurt a mā, but also to do him good, so much as lyeth in vs to do. For we our selues desire not onely to kéepe our selues from hurt, but to do our selues good also.

But if so it be (dearely beloued) that ye doe not yet sufficiently vnderstand the manner howe we ought to loue our neighbour. then marke (I beseeche you) the thirde part of my description of this loue, where I sayde, That we ought to loue our neighbor with that same loue wherwith the Lord Christ loued vs. For in the Gospell after S. John the Lord saith. This is my commaundement that ye loue one another, as I haue loued you. So then here ye haue the manner of our loue, we must loue our neighbours as Christe hath loued vs. But in what sort hath Christe loued vs? Here againe in the Gospell he sayth. No man hath greater loue then this that a man bestowe his life for his friend. So then, suche must the manner of our loue toward our neighbour be, as that we shal not doubt to giue our life for our neighbour. And if so it be then that for our neighbours sake we owe the losse of our life, there is nothing verily that we owe him not, considering that to a man nothing is more deare thē life. For soner will he lose all that he hath thē once to put his life in ieopardie. Wherupon the Apostle John cryeth out, and sayth: Hereby perceiue we loue, bycause he layde downe his life for vs: and we ought to lay down our liues for the brethren. This is easie to be vnderstood by reason of the most euident example. Let vs praye earnestly and continually to the Lord

We must loue our neighbor as Christ hath loued vs.

ſtande by the woꝛde of God, leaſt peraduenture the ſame Apoſtle condemn vs who ſayeth, Who ſo hath this worldes good and ſeeth his brother haue neede, and ſhutteth vp his compaſsion from him, howe dwelleth the loue of God in him?

Howe we ought to ſtand our neighbour in ſteede

And now let vs alſo declare ẏ fourth & laſt manner how we ought to ſtand our neighbour in ſtede, and how to do him good in ſhewing our dutifull loue and ciuil humanitie. That hath the Lord already very finely ſet out, in ẏ very ſame parable wherin he taught vs who is our neighbour. For he hath briefly, and yet very euidently touched all the points of the loue that we owe to our neighbour. Firſt the Samaritane at the ſight of the woũded man, was moued with pitie. There is therefore required of vs a mercifull motion of pitie, ſo to regard other mens calamities as thoughe they were our owne: it is loked for at our handes, that we ſhoulde be as ſorowfull mynded for another mans trouble, as he that feeleth the miſerie, according to that ſaying of the Apoſtle. Be mindfull of them that are in bondes, as bound with them, and of them whiche ſuffer aduerſitie, as thoughe ye your ſelues alſo being in the body ſuffered aduerſitie. Secondarily the Samaritane paſſeth not by, but commeth vnto him, he doth not with ſorowfull woꝛds wiſh health to the wounded, and ſo letting him lye, depart to diſpatche his owne affaires: For Iames the Apoſtle ſaith. If a brother or ſiſter be naked and deſtitute of dayly foode, and one of you ſay vnto them, depart in peace, be ye warmed and filled: and yet notwithſtanding giue them not thoſe things that are needefull to the bodie, what ſhall it profite? The Samaritane therefore commeth vnto him, ſetteth to his hande, and ſheweth the ſkyll that he hath (whiche was not muche ẏwis) to heale the ſillie mãgled man. He doth not loath and turne his face from the yllfauoured colour, bloudy matter, corrupted filth and ſtenche of his woundes, but bindeth them vp him ſelfe, not letting them alone for another to doe. He maketh not his excuſe that he is no Phyſician: but dothe what he can in that neceſſitie, vſing ſuche medicine as for the time preſent he had in a readineſſe, til more conueniently he might come by better. Wine and Oyle he had taken with him when he beganne his iourney, which in that neceſſitie he doth vſe, and that not very inconuenientlỹ, becauſe wine purgeth woundes and oyle doth make them ſupple. Moreouer, whatſoeuer he hath that dothe he employ to the ſilly mans behoſe, and to doe him eaſe doth euen diſeaſe him ſelfe. For he alighteth from the backe of the beaſt whereon he rode, and maketh him to ſerue the maimed mans neceſſitie. He alſo with his owne hands lifteth vp from the grounde the man that was too weake to ſtande, and ſetteth him on the beaſt. And laſtly he him ſelfe becommeth his guide to leade the way, not ſuffring any other to take charge ouer him. For when as he could not readily bring him to his owne houſe, yet did he conueigh him into a cõmon Inne. Where againe he ſpareth not for any coſt or paines taking. For he him ſelfe taketh charge of the miſerable man, becauſe in common Innes ſicke folks, for the moſt part, are ſlenderly loked vnto. But when his earneſt buſineſſe calleth on to make haſt in his iourney, he taketh out ſo much money as he doth thinke to be ſuffici-

ent till his returne, and giueth it to the Inképer. And not being therewithall content, he giueth to his hoast an especiall charge of the sicke man: and also bindeth him self for him, saying: whatsoeuer more then this, thou shalt lay out about things necessarie for his recouerie, thou shalt not lose one myte: For at my returne, I will pay thée all againe to the vttermost farthing. So then he promiseth to returne, and therwithall declareth that he shall not be quiet, vntill he sée him thorowly healed of all his woundes. Ye haue here (dearely beloued) in this the Lorde his parable, a moste godly and absolute example of loue. For the Samaritane doth liberally, and willingly imploy his whole seruice vpon his néedie neighbours necessitie: We therefore owe our selues wholy and all that we haue, to our neighbours behoofe, which if we bestowe on him, then doe we fulfill the dueties of loue and ciuil humanitie.

The pith of Charity

To this we will yet adde some testimonies of the Scripture, that therby we may more fully vnderstande the very innermost pith of loue, if yet peraduenture any thing may séeme to be wanting in that, which hitherto I haue alledged. Paule therefore writing to the Corinthians, sayth: Loue suffereth wrong and is curteous, loue enuieth not, loue doth not frowardly, loue swelleth not, dealeth not dishonestly, seeketh not hir owne, is not prouoked to anger, thinketh not euill, reioyceth not in iniquitie, but reioyceth in the trueth, suffereth all things, beleeueth all things, hopeth all things, indureth all things. And againe, the same Apostle in his Epistle to the Romanes, saith: Loue striueth to goe before in giuing honour to other, loue distributeth to the Saintes necessitie, is giuen to hospitalitie, speaketh well of her persecuters, and curseth not them that persecute her, loue reioyceth with them that do reioyce, and weepeth with them that weepe, and applyeth it selfe to the weaker sortes infirmitie. And againe, Owe nothing to any man, but to loue one another. For he that loueth another, hath fulfilled the lawe. For this, Thou shalt not commit adultrie Thou shalt not steale, Thou shalte not kill, Thou shalte not beare false witnesse, Thou shalt not lust: and if there be any other commaundement, it is comprehéded briefly in this saying: namely, Thou shalte loue thy neighbour as thee selfe, Loue worketh no yll to his neighbour, therefore the fulfilling of the lawe is loue or charitie.

Loue the fulfilling of the law

Works of mercy

Hitherto also pertaineth the workes of mercy, which as they flowe out of loue, so are they rehearsed of the Lorde in the Gospell after Mathew, and are especially these that followe, To fæde the hungrie, To giue drinke to the thirstie, To harbour the harbourlesse and strangers, To couer or cloathe the naked, To visite the sicke, and to sée and comfort imprisoned captiues. Hereunto Lactantius *lib. Institut. 6. cap. 12.* hath an eye where he sayth. The chiefest vertue is to keepe hospitalitie, and to feede the poore: To redeeme captiues also, is a greate and excellent worke of righteousnes: And as great a work of iustice, is it to saue and defend the fatherlesse & widowes, the desolate & helpelesse, whiche the law of God doth euery where cōmaund. It is also a part of the chiefest humanitie, and a great good deed to take in hand to heale and chearish the sicke, that haue no body to helpe them. Finally, that last and greatest

duetie

duetie of pietie, is the buriall of ſtrangers and of the poore. **Thus muche hitherto touchyng the duetie of ciuil humanitie, which true loue ſheweth to his neighbour in neceſſitie.**

An exhortation to Loue,

But it is not inough (my brethren) to vnderſtande how we ought to loue our neighbour (though we ought often to repeate it) but rather we muſt loue him exceedingly, and aboue that that I am able to ſay. Let vs heare the Apoſtle, who with a wonderful godly grace of ſpeech, with a moſt excellēt, exquiſite, & holy example of Chriſte doth exhort vs all to the ſhewing of charitie to our neighbour, and ſayth: If therefore there bee any conſolation in Chriſte, if any comfort of loue, if any fellowſhip of the ſpirite, if any compaſsion & mercie, fulfill ye my ioye, that ye be like minded, hauing the ſame loue, being of one accorde and minde, let nothing be done through ſtrife or vaine glory, but in meekeneſſe let euery man eſteeme one the other better then him ſelfe, looke ye not euery man on his owne thinges, but euery man alſo on the thinges of others. For let the ſame minde be in you that was in Chriſt Ieſus, who being in the fourme of God, thought it no robberie to be equall with God, but made him ſelfe of no reputation, taking on him the forme of a ſeruant, and made in the likeneſſe of men, and found in figure as a man: he humbled him ſelfe, made obedient vnto death, euen the death of the croſſe. Wherefore God alſo hath lightly exalted him, and giuen him a name which is aboue euery name, that in the name of Ieſus euery knee ſhoulde bow, of things in heauen, and things in earth, and things vnder the earth, and that euery tongue ſhoulde confeſſe, that the Lorde Ieſus Chriſte is the glory of God the father. **To him alone be honor & power for euer & euer. Amen.**

The end of the firſt Decade of Sermons.

The Second Decade of Sermons, writen by Henrie Bullinger.

Of lawes, and first of the lawe of Nature, then of the lawes of men.

¶ The first Sermon.

THE summe of all lawes is the loue of GOD, and our neighbour, of which and euery parte whereof bycause I haue already spokē in my last Sermon, the nert is that nowe also I make a particular discourse of lawes, and euery part and kinde thereof. Let vs therefore call to God who is the cause and beginning of lawes, that he through our Lorde Iesus Christe will vouchsafe with his spirite alwayes to direct vs in the waye of trueth and righteousnesse.

What law is.

A heathen writer, no base authour ywis, made this definition of lawe, that it is an especiall reason placed in nature cōmaūding what is to be done, and forbidding the contrarie. And verily the lawe is nothing but a declaration of Gods will, appointing what thou hast to do, and what thou oughtest to leaue vndone. The beginning and cause of lawes is God him selfe, who is the fountaine of all goodnesse, equitie, trueth, and righteousnesse. Therefore all good and iust lawes come from God him selfe, although they be, for the most parte, published and brought to light by men. Touching the lawes of men, we muste haue a peculiar consideratiō of thē by thē selues. For of lawes, some are of God, some of Nature, & some of Men.

The diuision of Lawes.

As concerning Gods law, I wil speak of it in my seconde Sermon: at this present I will touch first the lawe of Nature, and then the lawe of Men.

The law of Nature is an instruction of the conscience, and as it were a certaine direction placed by God him selfe, in the mindes and hearts of men, to teach them what they haue to doe, and what to eschue.

The la of nat

And the conscience verily is the knowledge, iudgement, and reason of a man, whereby euery man in him selfe, and in his owne minde being made priuie to euery thing that he eyther hath committed, or not committed, doth eyther condemne or else acquite him selfe. And this reason proceedeth from God, who both prompteth and writeth his iudgementes in the hearts and mindes of men.

Conscie

Moreouer, that which we call Nature, is the proper disposition or inclination of euery thing. But the disposition of mankind being flatly corrupted by sinne, as it is blinde, so also is it in all pointes euill and naughtie. It knoweth not God, it worshippeth not God, neyther doth it loue the neighbour, but rather is affected with selfe loue towarde it selfe, and seeketh still for the owne aduauntage. For whiche cause the Apostle sayde: That we by nature are the children of wrath. Wherefore the lawe of nature, is not called the lawe of nature, bicause in ỹ nature & disposition of mā there

Natur

there is of, or by it selfe that reason of right exhorting to the best things, and that holy working: but forbycause God hath imprinted or ingrauen in our myndes some knowledge, and certaine generall principles of religion, iustice and goodnesse, which bycause they be grafted in vs and borne together with vs, do therefore seeme to be naturally in vs.

Let vs heare the Apostle Paule, who beareth witnesse to this, & saith: When the Gentiles whiche haue not the lawe, do of nature the things conteined in the law: they hauing not the law are a law vnto themselues, which shew the workes of the lawe written in their hearts, their conscience bearing thē witnesse, and their thoughts accusing one another, or excusing in that same day, when the Lorde shall iudge the secrets of mē by Iesus Christ according to my Gospel. By two arguments here doth ỳ apostle very euidently proue, that the gentiles are sinners. For first of all, least peraduenture they might make this excuse, and say that they haue no law, he sheweth that they haue a law, and that, bicause they transgresse this law, they are become sinners. For although they had not the written law of Moses, yet notwithstanding they did by nature the things cōteined in the law. The office of the law is to disclose the wil of God, and to teache thee what thou hast to do, and what to leaue vndone. This haue thei by nature, that is, this know they by the lawe of nature. For that whiche followeth maketh this more plaine: They, when they haue no law, are to them selues a law. That is, they haue in thē selues that which is written in the law. But in what sort haue they it in them selues? This againe is made manifest by that which followeth. For they shew the worke of the lawe written in their hearts. But who is he that writeth in their hearts, but God alone who is the searcher of all harts? And what I pray you writeth he there? The lawe of nature forsooth, the lawe I saye it selfe, commaunding good and forbidding euill, so that without the written lawe by the instruction of nature, that is, by the knowledge imprinted of God in nature, they may vnderstand what is good, and what is euill, what is to be desired, and what is to be shunned. By these wordes of the Apostle, we doe vnderstande, that the lawe of nature is set against the written law of God, and that therefore it is called the lawe of nature, bycause it seemeth to be, as it were, placed or grafted in nature. We vnderstande that the lawe of nature, not the written lawe, but that which is grafted in man hath the same office that the written lawe hath, I meane to direct men and to teach thē, and also to discerne betwirte good and euill, and to be able to iudge of sinne. We vnderstande that the beginning of this lawe, is not of the corrupt disposition of mankinde, but of God himselfe, who with his finger, writeth in our harts, fasteneth in our nature, and planteth in vs a rule to knowe iustice, equitie and goodnesse.

Vers. 2.

Then also the Apostle maketh his seconde argument, wherby he proueth the Gentiles to be guiltie of sinne, and this argument he setcheth from the witnesse bearing of their conscience. For the conscience being instructed by the lawe of nature, doth accuse and condemne the euill committed: bycause this conscience onely and alone is in steede of a thousande witnesses. And againe, it excuseth, that is, it absolueth and acquiteth them if nothing

be committed contrarie to the lawe. But although in this preſent life we doe ſet light by the iudgement of our conſcience, yet verily we may not thē deſpiſe or lightly paſſe ouer the conſciences accuſations, when the Lorde ſhall come with iuſtice and equitie to iudge the worlde. So then by all this it followeth, that all nations are ſinners, whome vnleſſe the Sonne of God, the common and onely Sauiour and deliuerer of all the worlde doe cleanſe from their offences, it can not be but that all nations muſt nēdes periſh in their ſinnes.

Two eſpecial points of the lawe of nature.

But nowe we come againe to the lawe of Nature, of whiche there are two pointes eſpecially, for you to be put in mynde of. The firſte is, Acknowledge God and worſhip him. The ſeconde is, Kēpe or maintaine ſocietie & friendſhip among mē. Touching the firſt, we haue theſe wordes of Chriſt his Apoſtle: Whatſoeuer may be knowne of God, is manifeſt among them (to wit, among the Gentiles) for God hath ſhewed it to thē. For his inuiſible thinges being vnderſtoode by his workes, throughe the creation of the worlde are ſeene, that is, both his eternall power and Godhead, ſo that they are without excuſe: bicauſe that when they knew God (notwithſtāding) they glorified him not as God, neyther were thankfull. &c.

Rom. 1.

The Gentiles knew God.

So then the Gentiles knewe God, yea, they knewe what ſo euer might be knowne of God. But what teacher had they, or what maiſter? They had God to their maiſter. In what order taught he them, or out of what booke? Not out of the written bookes of Moſes, or the Prophetes, but out of that great and large booke of Nature. For the thinges that are not ſeene of God, in whiche ſorte are his euerlaſting eternitie, his vertue, power, maieſtie, goodneſſe and Godhead, thoſe he woulde haue to be eſteemed of according to the viſible things, that is, the thinges whiche he hath created. For Gods eternall Godheade is knowne by mans creation, by the continuall mouing of Heauen, and the perpetuall courſe of riuers. For it muſte nēdes be, that he is moſte mightie whiche ſuſteineth all theſe thinges, whiche moueth, ſtrengtheneth, and kēpeth all thinges from decay, and which with his becke ſhakes the whole worlde. Finally, who doth not ſee the goodneſſe of him whiche ſuffereth the Sunne to riſe vpon the good and the euill? But to what intent reuealeth he theſe thinges to the Gentiles? To the intent forſothe that they may acknowledge him to be God, that they maye glorifie and worſhip him as God, and be thankfull to ſuche a benefactour. When therfore they doe not this, they are inexcuſable and periſhe deſeruedly for their vnbeliefe and vnthankfulneſſe ſake. So then it is manifeſt, that the lawe of Nature doth expreſſly teache that there is a God, which is to be acknowledged, and reuerently worſhipped.

Touching the latter of theſe two eſpeciall pointes, that is, for the preſeruing of friendſhip and ſocietie among men, the Lorde in the Goſpell ſayth: What ſo euer ye woulde that men ſhoulde doe to you, doe ye the ſame to them. This ſentence did Alexander Seuerus the Emperour turne and expreſſe thus: What ſoeuer thou wouldeſt not haue done to thee ſelfe, that doe not thou to another. Whiche ſaying he loued ſo well, that he commaunded it to be written vp in his Palace, and common houſes of office.

Friendſhip & ſocietie of men to be preſerued.

Matth. 7.

office. Moreouer to that generall lawe belong these that followe, Liue honestly, Hurt not another, Giue euery man his owne, Prouide thinges necessarie for life, and keepe it from distresse. But nowe because the lawe of Nature is made opposite to the written lawe of God, it is requisite that it be aunswerable also to the lawe of God: let vs therefore see what the wise men and law giuers of the Gentiles haue left in writing, to counteruaile the tenne Commaundementes; and how farre their writings are answerable to the law of God.

The Lawe of nature aunswerable to the written Lawe.

1 Of God.

Pythagoras in S. Cyrils first booke *Contra Iulianum*, writeth thus of God. God verily is one: and he too is not as some doe imagine, without the gouernement of the worlde, but being wholy in euery place of it, doth view al the generations in the whole compasse thereof, and is him selfe the moderation of all ages, the light of his owne vertues, the beginning of all works, the light in heauen, the father of all things, the life and quickening of all thinges, and lastly, the mouing of al the circles. See here Pythagoras confesseth that there is but one God, who is the maker, preseruer, and gouernour of all things, the father of al, and the light and life of al things. Zaleucus in the Preface of his lawes writeth as followeth. It is necessarie that all men, which inhabite any citie or region what soeuer, be throughly persuaded that there are Gods: which is euident to be seene by the contemplation of heauen, and all the world, and by the goodly disposition and order of that that is therein. For it is not conuenient to thinke that these are the workes of Fortune or mans abilitie. Then also the Gods must be worshipped and honoured, as they that are the causes of all good thinges that are done to vs by any manner of meanes. Euery one therefore must do his best to haue his mind purely clensed from all euill. For God is not honored of a wicked man, he is not worshipped with sumptuous cost, neither is he delighted with the sight of solemn tragedies as a wicked man is, but his delight is in vertue & in a mind that purposeth to doe good workes and righteousnesse. Wherefore euery one must indeuour him selfe as muche as he may, both to doe wel and wil wel, if he desire to haue God to his friend. &c. Cicero in his second booke *De natura deorum*, saith: The best worshipping of the Gods and the moste holy and pure religion is alwayes to honor them with a pure, perfect, and vncorrupted minde and voice. Seneca also in his fifte booke *Ad Lucil.* sayth. Our vsuall custome is to teache men howe the Gods are to be worshipped. Let vs giue commaundement that on holye dayes, no man set pearchers or taper light before the Gods, for they are much delighted with lightes, as men halfe smouldered haue pleasure in smoake. Let vs forbid these morning greetings, and solemne knelings at the Temple dores. This more then neding fiddle faddle smacks somwhat of ambitiō. He worshippeth god that knoweth god. Let vs forbid to bring napkins & rubbars to Iupiter, & to hold a looking glasse to Iuno. God seketh not such seruice. Why so? Because he him selfe forsooth doth serue and supply all mens necessities. He is present euery where, & at hand with al mē. Let euery mā heare therefore howe he ought to worship God as he shold. He shal neuer verily be sufficiently cleare frō troublesome superstitions, vnlesse he in his minde

thinke of God as he ſhould do, that is, that he hath all things, that he giueth all things, and that he beſtoweth benefites freely, not looking for any recompence at all. What is the cauſe that the Gods doe good? Their nature forſothe. He is deceiued who ſo euer thinketh that they eyther will, or poſsibly can doe harme: they can neither take wrong, nor yet do wrōg. For to do harme and to ſuffer harme, are coupled together. The chiefeſt and moſt excellent nature of al, is the nature of them, which are themſelues exempt from peril, and are not by nature hurtful to others. The firſt point of worſhip due to the Gods, is to beleue that there are Gods: then to giue them the maieſtie due vnto them, and to aſcribe to them their goodneſſe, without the whiche their maieſtie is none at all. To confeſſe that they are they that gouerne the worlde: that they rule all thinges as their owne, that they doe generally looke to the ſafegarde of all mankinde, and ſometime to are carefull for peculiar men. They neither doe nor haue any euill at all. But ſome they chaſtiſe, keepe vnder, and puniſh ſomtime by whipping, in hope to make them good. Wilt thou pleaſe the Gods and make them thy friends? Be good thy ſelfe thē. He hath ſufficiently worſhipped them, whoſoeuer hath imitated them in goodneſſe.

The Ethnickes ſentences are in ſome places maimed.

In theſe wordes of Seneca, although notable in dēde and agreeable to true religion, I finde default notwithſtanding of two thinges. The firſt is, bycauſe not ſo ſeldome as once he maketh mention of Gods, when as neuertheleſſe, in an other place he doth frankly confeſſe, that God is one in ſubſtance & no more. Neyther dare I vndertake for him that he ſpake after the manner of the Scripture, which calleth God Elohim, as if you ſhould ſay Gods, bycauſe of the myſterie of the moſt reuerend Trinitie. And yet I knowe very well, that learned men of our religion, haue gone about to proue euē by the teſtimonies of the Gentiles, that the Gentiles alſo did acknowledge the myſterie of ỹ Trinitie. The ſeconde is that (for as muche as I can ſee) Seneca with the other wiſe men of the Gentiles, doth not expreſſly ſet downe, and teache the ſounde truſte, and confidence that ſhould be had in God.

1 The Gentiles againſt idoles.

Moreouer, there was not among the Romans any image of God in any temple that they had for the ſpace of. 170. yeres after Rome was builded. For Plutarch in the life of Numa Pompilius, ſayth. As for the decrees that Numa made touching Images of the immortall Gods, how like are they almoſt in euery point to the doctrine of Pythagoras? Pythagoras thought that that firſt beginning (he meaneth God) is not ſubiect to ſenſe or any troubleſome affection, but is an inuiſible and vncreated ſpirite. And on the other ſide, Numa forbad the Romans to thinke that the ſhape of God hath the likeneſſe of a man, or elſe the figure or ſimilitude of any liuing thing. Neyther was there among them of the old time any painted or faſhioned Image of God, but in the firſte. 170. yeares they builded Temples, and ſet vp houſes for ſeruice to be done in vnto the Gods, but bodily ſimilitudes they did not make euen as if it were a deteſtable thing to liken the better vnto the worſe, and as though God could not otherwiſe be perceiued, but by reaſon & knowledge only.

The very ſame doth Varro teſtifie

teſtifie touching the Romans in the 31. chap. of Auguſtines booke De Ciuitate Dei. For hée ſayth: That the Romans worſhipped the Gods, 170. yeares without any Images at all: and going further hée addeth this: Which if it had endured till nowe, the Gods verilie ſhould haue been more purely reuerenced. Neither doubteth hée to conclude that place with theſe wordes, and to ſay: That they which firſt brought in Images amonge the people, diminiſhed deuoute feare, & augmented fooliſh errour in the Cities where they gouerned: Wiſely iudging thereby that the Gods may eaſily be deſpiſed vnder the fondneſſe of imagined likeneſſes. &c.

3 The name of God highly eſteemed.

Now as concerning the name of God, how much the Gentiles did ſet by it, it is euident to bée ſéene by the great religion that they had in taking or giuing an othe. There is extant to be ſéene a notable diſcourſe of this in ỹ 18. Cap. and the 7. booke of Gellius: where among the reſt this is to be founde written. An othe among the Romans hath bene had and kept holy and vncorrupted: which is declared by many lawes and cuſtomes. And if ſo be that among the Gentiles any man ſhoulde ſpeake oppробriouſly againſt God, he was reputed faultie moſt ſharply to be puniſhed.

4 The Gentiles, keepers of religion.

Furthermore the Gentiles had their religion, their feſtiuall dayes, ceremonies, and prieſtes of their religion. Melchizedech, and Iethro were notable prieſtes of the Gentiles. And although Paule doth flatly ſay, that the things which the Gentils offered, were not offered to God but to deuils: yet notwithſtanding, bycauſe they had in reuerence religion, and holy ceremonies, they did therby declare that God had printed in the mindes of men a familiar knowledge of reuerence and religion, which afterward is corrupted by falſe doctrine and wrong opinions, touching God and his holy ſeruice.

5 The honoring of parentes.

For the honouring of Parents and Magiſtrates, for the bringing vp of children, and touching the duetie of children, there are excellent precepts and ſentences of the wiſer ſorte of Gentiles. Hierocles among his other writings, ſayth: If any man ſhal cal his Parents, certaine ſeconde, or earthly Gods, he ſhall not doo amiſſe, conſidering that for the nighe affinitie betwixt vs, thei ought to be (if it be lawful ſo to ſay) more to be honored of vs thē the Gods thē ſelues. And it is neceſſarie to be perſuaded that we muſt with a continuall readineſſe of minde doe our indeuour, to repay the benefites receiued at their handes with the like again. And although we ſhal do very much for them, yet notwithſtanding, all will be too litle in compariſon of that we ought to doe. And ſo forth as followeth: For ſooner will the time faile me, then that I can conueniently rehearſe this and the like belonging herevnto out of heathen writers: neyther did I purpoſe to reckon vp all.

6 Murder & adulterie

Againſt murder, wrong, and iniurie, very ſeuere lawes haue ben made by the Gentiles. From them alſo came the lawe called Lex Iulia, againſt adulterie and deteſtable buggerie. They ordained excellent lawes for the contracting & obſeruing of Patrimonie. And the worde of truth doth expreſſly declare, that the Chananites were wiped away bycauſe of their inceſt in marriage and horrible luſtes. Leuit. 8 Lycurgus alſo, Solon, and the Romans, did publiſhe lawes for the reſtraint of outragious expences in rio-

tous persons. And here, of purpose, I ouerpasse that which is naturally ingraffed in all men, the begetting (I meane) and nourishing of their issue and offspring.

8 Theft.

Against theefte, deceipt, and vsurie, for the lawfull getting and possessing of goods, for the distributing of riches, and for bargaining, the Gentiles haue very commendable lawes. That saying of Ausonius is notably knowne.

If greedie gaping after gaine
to get another groate,
Makes vsurie dispatch apace
to cut the poore mans throate.

9 Lies. False witnesses.

All the Gentiles in their writings do worthily commend the truth: and do by all meanes they can, crie out on, and condemne lying, slaundering, and all such kinde of knauerie. The lawe of the twelue tables is that a false witnesse shoulde be cast headlong downe from the top of Tarpey. Charondas Catanaeus, among other excellent sayings of his owne hath this also. Let euery one (saith he) loue honestie and truth, and hate dishonestie and lying. For they are the markes whereby vertue is knowne from vice. We must therfore beginne with children while as yet they are litle ones, & inure our selues to chastise them, if they delight to lye, and to make muche of thē for telling the truth, that thereby the best and fruitfullest braunche of vertue may be graffed in euery seuerall mynde, & so be turned as it were into their nature.

A hill in Rome. Catana a Towne in Sicilie.

10 Concupiscence.

The wiser sorte of the Gentiles doe vtterly condemne concupiscence and euill affections: whiche the Poet in his Satyres blameth as the rot of all mischiefe, where he saith:

Frō thence, almost, comes euerie cause
of mischief, for no vice
That reigns in man, so many times
could franticke heades intice,
To mingle poyson priuily
to stop anothers breath,
Or else in armour openly
to worke his riuals death,
As beastly raging lust hath done.

So then by all this we may easily gather, that euen in the Gentiles mindes also were grauen a certaine knowledge of God and some precepts, whereby they knewe what to desire, and what to eschue: whiche notwithstanding they did corrupt, and make somewhat mystie with the euill affections and corrupt iudgements of the flesh. For whiche cause God also beside the lawe of nature did ordeine other meanes to declare his will, I meane, the liuely tradition of the Fathers, the aunsweres of Angels, the voices of Prophets, wonderfull miracles, and written lawes which he published by wise and very deuout Patriarches. All these did God ordeine to be a helpe to the law of nature. What soeuer therefore is to be found among the Gentiles agreeable to trueth and honestie, that is to be referred to God the author of all goodnesse: and on the other side, whatsoeuer is contrarie to the trueth that must be attributed to the corrupt nature and euil affections of mankinde. In all this that I haue sayde, ye haue to note especially that here I speake of knowledge and not of abilitie. The knowledge of the lawe is after a sorte manifest in the Gentiles, but the consent, the will, and abilitie to fulfill the law is weake and not easie to be found in them. Wherefore as we affirme that the vnderstanding of ỹ law must be inspired from heauen, so also we say

say that abilitie to fulfill the lawe muste of necessitie be giuen of God aboue. Nature without grace, is herein without force and effect. But whereas some of the Gentiles beare the name and praise of righteousnesse, as Melchizedech, Job, Jethro & other more, they haue that not of their own abilitie, but of the grace of God: as by the hystorie of Job, we may euidently gather by probable argumentes. Wherefore if any of the Gentiles be saued, then are they saued, not by the workes of nature, or their owne deserues, but by the mercy of God in our Lorde Jesus Christe.

Nature without grace of none effect

Moreouer, the lawe of nature is not grafted of God in man, to the intent that it without grace and Christ should worke mans saluation, but rather to teache vs what is good and what is euill, thereby to conuince vs to be sinners, and without excuse before the Lorde. Paule verily, proouing that the Gentiles by the lawe of nature are guiltie of sinne, as well as the Jewes by Moses lawe, doth shew that in Christ alone the sonne of God, is iustification, life, and all good else. Thus farre touching the law of nature.

The lawes of men (for my promise was, that in my seconde part I would speake of them) are those which are by men ordeined & published to the preseruation of the common weale and Church of God. Touching these they are of diuers kindes. For there are politique lawes, there are ecclesiasticall lawes, and mens traditions. Politique lawes are those which the magistrate according to the state of times places, and persons, doth ordeine for the preseruing of publike peace and ciuilitie.

wes of en.

wes of licie.

Of this sorte there are an innumerable company of examples in the ciuil lawe and constitutions of the Emperours, especially of Justinian. All which ought to come as neare as may be to the lawes of God and Nature, and not to be contrarie to them, or to haue any smacke of impietie or cruell tyrannie. To such lawes Saint Peter willeth vs to obey, where he sayth: Submit your selues vnto al maner ordinaunce of man for the Lords sake, whether it be to the king, as hauing the preeminence, or vnto rulers as they that are sent by him for the punishment of euill doers, but for the praise of them that doe well. For although the Apostle by ordinances or mens constitutions doth inclusiuely meane the kings and magistrates them selues, as in the seconde clause of the sentence, he doth immediately declare, yet notwithstanding, he doth bid vs therefore obeye good lawes and iust, because by them the Magistrates support and rule the common weale.

Moreouer, iust and honest politike lawes are an helpe to loue and tranquilitie, doe preserue fellowly societie among men, doe defend the good, bring inordinate persons into better order, and lastly doe not make a little onely to the setting forwarde of religion, but doe also abrogate euill customes, and vtterly bannish vnlawfull mischieues.

Hereof we haue examples in the deedes of Nabuchodonosor, Cyrus, Darius, Artaxerres, and other Princes more. But touching the Magistrates power, his lawes, and office, I will speake of them in an other place.

Ecclesiasticall lawes are those which being taken out of the worde of God, and applyed to the state of men, times and places, are receiued & haue authoritie in ỳ church among ỳ people of

Ecclesiasticall Lawe

of God. I call these ecclesiasticall lawes and not traditions of men, bycause, being take out of the holy scriptures, and not inuented or brought to light by the wit of man, they are vsed of that Churche which heareth the voyce of the shepehearde alone and knoweth not a straungers tong. The congregation commeth together to heare the woꝛd of God, and vnto common pꝛayers, at Moꝛning, at Cuening, and at such appointed houres as are moste conuenient foꝛ euery place and euerie people, and that the church holdeth as a la we. The Church hath solemne pꝛayer times, holy dayes, and fasting dayes, which it doth kepe by certaine lawes. The Church at certaine times, in a certaine place, and appointed oꝛder, dothe celebꝛate the Sacraments accoꝛding to the lawes and receiued custome of the Church. The Churche baptiseth infantes: it foꝛbiddeth not women to come to the Lozdes Supper: and that it holdeth as a lawe. The Churche, by Judges conueniently appointed, doth iudge in causes of matrimonie, and hath certaine lawes to direct them in such cases. But it deriueth these and al other like to these, out of the Scriptures, and doth foꝛ edification apply them to the estate of men, times, and places: so that in diuers Churches ye may see some diuersitie in deede, but no discoꝛd oꝛ repugnancie at all.

Furthermoꝛe, Ecclesiasticall lawes haue their measure & certain marks, beyond which they may not passe, to wit, that nothing be done oꝛ receiued contrarie oꝛ differing in any iote from the woꝛde of God, sounding againste charitie and comelinesse, either in little oꝛ muche: that lastly this rule of the Apostle may be effectually obserued. Let all thinges be done decently according vnto order and to the edification of the Church. If therefoꝛe any man shall goe about vnder a coloured pꝛetence of ecclesiastical lawes tobꝛing in and pop into the mouthes of the godly, any superstitious, busie, and vnseemely traditions of men, whiche withal do differ from the Scriptures, their part shall be, first to trie that deceipt of theirs by the rule of Gods woꝛde, and then to reiect it. Superstitious lawes.

There remaine nowe the traditions of men, whiche haue their beginning, are made and inuented of men at their owne choyce, of some foolishe intent, oꝛ some fonde affection of mankinde, contrarie oꝛ without the holy Scriptures, of which soꝛte you shall finde an infinite number of examples, I meane the sectes, the dominion, and single life of spirituall men, the rites and sundꝛy fashioned customes vsed in their Church. Touching all which the Lozde in the Gospell, citing the Pꝛophet Esaie, sayth. Why transgresse ye the Lords commaundement for your own traditiõ? ye hypocrites, rightly did Esaias prophesie of you, where he saith. This people commeth nigh vnto me with their mouth, and with their lippes they honour me, but their heart is farre from me: but they worship me in vaine, teaching doctrines the precepts of men. The blessed Martyꝛ Cypꝛian alluding to these woꝛdes of Christ, *Epistolarum lib. 1. epi. 8.* saith. It is corrupt, wicked and robberie to the glory of God, what soeuer is ordeyned by the giddie madnesse of mens heads, to the violating of Gods disposition. Depart as farre as may be from the infectiue contagiousnes of such fellowes, and seeke by flight to shunne their talke, as warely as an eating cancker, or infecting pestilence, for the Lorde forewarneth Mens traditions.

and

and telleth you that they are blinde leaders of the blinde. Paule also in his Epistle to Titus, sayth: Rebuke them sharply, that they may be sound in the fayth, not taking heede to Iewishe fables, and commaundements of men, turning from the trueth. I doe of purpose here let passe the wordes of Paul in his second chapter to the Colossians, because the place is knowne of all men.

I will not trouble you (dearely beloued) with to large and busie an exposition hereof. For I suppose that this little that I haue sayde touching the lawes of nature and of men, I meane lawes politique, Ecclesiasticall, and meere traditions of men, are sufficient to the attentiue and faythful hearers, who at their comming home, do more diligently thinke of euery point by themselues, and also reade the places of Scripture often cited by me, and deuoutly expounded. The Lord for his mercy graunt that we doe neuer despise the admonitions of natures lawe grafted in our heartes, nor yet be intangled in mens traditions, but that we in walking lawfully in vpright politique lawes and holy Ecclesiasticall ordinaunces, maye serue the Lord:

To whom be all glory, honour and dominion, for euer and euer. Amen.

Of Gods lawe, and of the two first commaundements of the first Table.

The second Sermon.

What the Lawe of God is.

THe lawe of God openly published & proclaimed by the Lord our God himself, setteth downe ordinarie rules for vs to knowe what we haue to doe, and what to leaue vndone, requiring obedience and threatning vtter destruction to disobedient rebels. This lawe is diuided into the Morall, Ceremoniall, and Iudiciall lawes. All whiche partes and euery point whereof Moses hath very exquisitely written, and diligently expounded. The Morall lawe is that which teacheth men manners, and layeth downe before vs the shape of vertue, declaring therewithall howe great righteousnesse, godlinesse, obedience, and perfectnesse God looketh for at the handes of vs mortall men. The Ceremoniall lawes, are they whiche are giuen concerning the order of holy and Ecclesiasticall rites and ceremonies, and also touching the ministers and things assigned to the ministerie and other holy vses. Last of all, the Iudiciall lawes giue rules concerning matters to be iudged of betweene man and man, for the preseruation of publique peace, equitie, and ciuil honestie. Touching the two latter of these, I will speake of them in place conuenient. At this time I meane to discourse vpon the Morall lawe.

The Ceremoniall Lawe.

The Iudiciall Lawe.

The morall lawe.

First of all therefore, let no man thinke that before Moses time there was no lawe, and that the lawe was by Moses firste of all published. For the selfe same especiall pointes of the Morall lawe, whiche Moses setteth down in the ten Commaundements, were very well knowne to the Patriarches

The Lawe was, euen before Moses time.

arches euen from the beginning of the world. For they worshipped the one true God alone for their God, whome they reuerenced, and called vpon him. Jacob toke away with him the Syrian Idolles of Laban out of his house, and hid them in Bethel vnder an oke or Terebinth tree which was nigh to Sichem. Abraham in taking an othe vsed alwayes a reuerend feare, and a spiced conscience, whereby it followeth that to him the name of the Lorde was holy and not lightly taken. All the holy fathers did both diligently and deuoutly solemnize and obserue holy rites and sacrifices. Chām hath his fathers curse, bycause he did vnreuerently behaue him self toward his father. Cain is reproued for murdering his brother. Noe giueth commaundement not to shead bloud. Joseph is highly commended for refusing to lye with another mans wife, I meane the wife of his maister. Ruben is rebuked bycause he did with incest defile his fathers bed. Jacob was not angrie without a cause with Laban his father in Law, when he suspected him of theft. All the Patriarchs haue vtterly condemned lyars & false witnesses, as wel as euil lusts & concupiscence. Wherfore the patriarchs euer from the beginning of the world euen vntill Moses time, were not without the preceptes of the ten commaundements: although they had them not grauen in tables, or written in parchments. For the Lord with his finger writ them in their hearts, whiche the liuely tradition of the fathers did exquisitely garnish & reuerently teach. The lawe is euerie where the same, and the will of God is alwayes one, bycause God is but one and is neuer chaunged. Neuertheless, the commaundements were firste of all set downe in tables by God, who was the beginner and writer of them, and after that againe, were written into bookes by Moses.

The Patriarches before Moses had the Ceremoniall and iudiciall Lawes.

Likewise also the olde and holy Patriarches that were before Moses, did not want the ceremoniall and iudiciall lawes. For they had their Priestes, I say their fathers of euery kindred or houshold, they had their ceremonies, their altars, and sacrifices, they had their solemne assemblies, and purifications. They had their lawes for succession in heritage, for the diuision and possession of goods, for bargayning and contractes, and for the punishing of euill doers. All which, Moses gathered together, into a certaine number of decreed lawes: setting downe many thinges more plainely then they were before, and ordeining many thinges which the Patriarches were eyther altogether without, or else had vsed in another order. Of which sorte were, the Tabernacle, the holy vessels, the Arke of the couenaunt, the table, the Candlesticke, the Altar for burnt offerings and for incense, the Leuiticall Priesthode, the holy vestments, with the feastes and holy dayes: and what so euer else is like to this: all which verily are abrogated by Christe, as in place conuenient I meane to declare. But for bycause manners can not consist if the tenne Commaundements be broken, therefore the Morall lawe, although it haue properly the name of a lawe, is notwithstanding not abrogated or broken. For the tenne Commaundementes, are the very absolute and euerlasting rule of true righteousnesse, and all vertues set downe for al places, men and ages, to frame themselues by. For the summe of the ten Commaundements is this: To shewe

The Morall Lawe endureth still.

out

our loue to God, and one loue another: and this doth the Lorde require at all times, and euery where of all kynde of men.

Moreouer, this is to be noted touching the dignitie of the Morall lawe conteined in the tenne Commaundements, that whereas all the Ceremoniall and Judiciall lawes were reuealed of God to Moses by the Angels, and by Moses to the people, and that againe by Moses, at Gods commaundement, they were inserted into written bookes: yet notwithstanding the Morall lawe of the tenne Commaundements was not reuealed by man, or any meanes of man, but by God him selfe at the Mount Sina, who there among other mightie and marueilous wonders, did openly in a publique and innumerable assembly of men and Angels, rehearse them word for word, as they are now to be seene. Furthermore, they were written not by the hande of Moses, but with the finger of God in tables, not made of matter easie to be dissolued, but made of stone to indure for euer. Those tables also were kept as the most precious treasure in that Arke, which of ỳ tables of ỳ couenant (conteining in thē the chiefe articles of ỳ eternal league) was named the Arke of the couenant. Which Arke againe was layde vp in the holy of holiest. All which circumstances tend to nothing elſe, but to cōmend vnto vs the excellencie of the. 10 Cōmaundements, and to warne vs to reuerence that God which published this Morall law, as him that is ỳ Lord of heauen and earth, and which at his owne wil and pleasure doth order the disposition of all the elements against disobedient rebels: these circūstances also do admonish vs, that euen now in our time also, we haue to esteeme of the ten Commaundements, as of the deerest iuels to be found in al ỳ world. For ỳ holy reliques ỳ are remaining in the church of Christ, are ỳ. 10. Commandements, the Apostles Creed, the Lordes prayer, & lastly, the whole contents of the sacred Bible. Touching ỳ proclamation or first edition of the. 10 Cōmandements, we haue a wonderful & large discourse of Moses, Exo. 19 & Deut. 4. & 5. chap. Now the tables, wherinto the. 10. Cōmaundements of Gods law be disposed, are in number two. Whereof the first conteineth. 4. Cōmaundements, & the latter. 6. For the last commaundement which some diuide into twaine, is in very deed but one alone and vndiuided. For first the Lord doth generally commaund & say, Thou shalt not couet: & thē he descendeth particularly, & doth by enumeration reckon vp ỳ things ỳ we must not couet, to wit, our neighbours wife, his house, his landes, his cattell & his substance. Beside ỳ too, this doth argue that it is so, bicause according to ỳ Hebrue dipolition, this commaundement is altogether one whole verse not diuided into twaine. With this diuision of ours agree Ioseph. *Antiqui. li. 6. ca. 3. Origenes in Exod. Homelia. 8. Ambros. in. 6. cap. Epist ad Ephe.* But the maister of sentences hauing diuided this last comaundement into twaine, doth therefore place in ỳ first table. 3. comaundements & no more. He did peraduēture folow Augustine herein, who *Quest 10. in Exo. 71. & Epistola ad Ianuarium. 119* dothe also reckon vp but three Commaundements of the first table alone, which he did in respect of the mystical Trinitie. And yet this notwithstanding he dothe not ouerslippe the commaundement for abandoning and not worshipping of images: for vndoutedly, he had alwayes in his mynde those words

Two Tables of Gods law.

He putteth 3. in the first table and 7. in the last, which added together make vp tenne.

wordes of the Lorde in the Gospell where he saith: Verily I say vnto you though heauen and earth doe passe, one iote or title of the lawe shall not passe, till all be fulfilled. Whosoeuer therefore shall breake one of the least of these commaundements and shall teach men so, hee shall bee called the least in the kingdome of heauen. The same Augustine againe, in *Quæstionibus veteris et noui testamenti lib. 1. cap. 7.* maketh foure cõmaundements of the first table, and fiue of the second. And againe, he differeth not much from the same order in his thirde booke, *Ad Bonifacium. &c.*

What the two tables of the law doe conteine.

Nowe touching these Commaundements, the Lord hath diuided them into two seuerall orders or tables, because of the seueral difference of matters handled in either of them. For the firste of the two appertayneth to God, the second vnto man. The first teacheth vs what we haue to thinke concerning God, and the worship due vnto him, that is, it teacheth vs the perfect way to liue vprightly and holily in the sight of God. The second is, the rule whereby we haue to learne our duetie towarde our neighbour, which also teacheth vs humanitie, directing vs in the way to liue peaceably and ciuily one with another. And in these two tables, are so nearely conteined al and euery dutie loked for at mens handes, that there can not so much as one iote be added more by all the wise men of the world, concerning a godly life and ciuil behauiour, which is not conteined in these tenne commaundements.

The first commaundement.

The first commaundement of the tenne, hath the Lord him selfe expresly spoken in these very wordes that followe. I am the Lorde thy God, which brought thee out of the lande of Egypt, out of the house of bondage, thou shalte haue none other Gods before me. This commaundement standeth of two branches. The very first whereof also conteineth diuers matters. For first of al God doth simply offer him selfe to vs, and precisely set downe what he will be to vs ward, thereby declaring what he is to all men. Wherevpon we againe doe gather what he on the other side doth loke for at our handes, and what our duetie is to him. Thirdly and last of al he addeth an euident proofe of that, where he sayde that he is our God.

In the beginning, he cryeth out and sayth: I am the Lorde thy God. Wherin he declareth what he is, and what he will be vnto all men. These wordes are like to the wordes of the couenaunt which God made with Abraham, and in Abraham with all faithfull beleeuers. I am, sayeth the Lorde, a strong God, and I am Schaddai, as who should say, Saturnus a saturando, which is to fill. For God is the aboundant fulnesse that satisfieth all men and all things, he is the euerlasting well of all good things which neuer is drawne drie. And that doth Jeremie declare at large in the seconde chapter of his prophesie. All whiche verily, God in effect comprehendeth in these fewe wordes: I am the Lord thy God. I, I say, whiche speake to thee from within the fire, I and none other. Here is expressly ment, the vnitie of God. We are here taught to acknowledge one God, and no more, to sticke to one, and not to suffer our heartes phantastically to dreame of many. I am thy Lorde, I am thy God. He is a Lorde, because he alone hath the rule ouer all creatures, all things are subiect to him as to their Lord, all things do bende and obey

The [illegible] is this, I am a [illegible] God, [illegible] the [illegible] of all things.

obey him, if once he do but becke. He as Lorde alone, doth gouerne and vpholde all things that are. So then, in this one worde is conteined the wiſedome of God, his vertue, his power and infinite maieſtie. Deus, whiche worde we vſe for God, is (peraduenture) deriued of the Hebrue word, Daij, whiche ſignifieth ſufficiencie or full abilitie. For God alone of him ſelf, is vnto him ſelf moſt perfect bleſſednelle and abſolute felicitie: he is alſo ſufficiently able to miniſter all things moſt aboundantly to all them, that ſeke after him in trueth ſincerely, being of him ſelfe moſt liberally welthy, to al that call vpon his name. Therefore in this braunche the ſufficient and full abilitie, the liberalitie, the godneſſe and mercy of God are to be noted: but moſt eſpecially in this ỳ he ſayth, I am thy God, Thy God I ſay. For God is not god to him ſelfe alone, but euen vnto vs alſo. He deſireth to poure and beſtowe him ſelfe wholy, with al his godneſſe and gifts of grace, vpon the faithful and ſincere beleuers. He is no niggard, he is not enuious, he reioyceth and is glad to beſtow and diuide him ſelfe among vs aboundantly, and to our comfort, to fill vs with the inioying of him ſelfe at all times and ſeaſons, but eſpecially, in time of our neceſſitie. And God verily ſayth expreſſly, Thy God, and not your God, that thereby euery one of vs may vnderſtand, that the eternall, moſt mightie, and holy God both is and will be the God and Lorde of euery particular man, that is, that he is and will be the keper, deliuerer, redemer, the vnmeaſurable mountain, and bottomeleſſe ſea of all good giftes of body and ſoule, to all them that eyther are, or elſe euer ſhall be.

That this

By this nowe in the ſeconde place we haue to gather, what the good and gracious Lorde requireth againe at our hands, and what our dutie to him both is & ought to be. For this where he ſaith, Thy God, betokeneth an euident relation. For if he will be mine, then I againe of dutie muſt be his. He will be my Lorde and my God, therefore muſt I againe of duetie make accompte of, and worſhip him as my Lorde and my God. Wherefore in this commaundement there is required at our handes, that we do not only acknowledge the true God to be the true God, and ſo to ſtay there, but alſo that we do take and account him for our God, our Lorde, our King, our Creator, our preſeruer, and our Father, and that we do attribute to him his properties, to wit, that he is one alone, the onely fountaine and giuer of all good things, that he liueth, & is eternall, righteous, true, holie, happie, mercyfull, mightie, moſt excellent and chiefe of all. Let vs therefore ſticke to him alone, let vs obey him in all thinges, let vs put our truſt in him, let vs call on him alone, let vs repute him to be the giuer of all good things, and craue all good giftes of him, let vs thanke him for all benefites whatſoeuer we receiue, let vs reuerence him, and laſtly, honour him in feare ſincerely, in loue moſt ardently, and in hope as conſtantly as may be. For herevnto belong thoſe ſentences in the bookes of Moſes, and the holy Goſpell. Thou ſhalt honour the Lorde thy God, and him alone ſhalt thou ſerue. And againe, Folowe ye the Lord your God, feare him, keepe his commaundements, hearken to his voyce, ſerue him, and ſticke to him. The Lorde him ſelfe alſo in the Pſalme cryeth out, and ſayth: Offer to the Lord the ſacrifice of praiſe, and pay thy vowes

Deut. 13

commaundement requireth of vs,

vnto the highest. And call vpon me in the day of trouble. &c.

The true God is our God.

And nowe touching the demonstration whereby he declareth that he hath bene, is, and will be the God and Lord of vs all, of our fathers, and of our children that come after vs, the proofe thereof is most euident by our deliuerie out of Egypt. Therein are conteined all the vertues of God, his wisedome, his goodnesse, his righteousnesse, his trueth, his power, and what not? Hee declareth that he is the Lorde in heauen and in earth, in all elements and all creatures. His people the Israelites doth he gratiously deliuer, defend, with sundry giftes adorne, and mightily preserue, euen in despight and maugre all the heades of the whole Egyptian kingdome.

And on the other side, he doth by sundry meanes very terribly, yet notwithstanding iustly punish the Egyptians, and laste of all together with their king, he ouerwhelmeth them in the red sea. By this one myracle of the Lords, the Israelites might haue gathered, as God is Almightie, and the mightiest of all, so also that he would be their God, as heretofore he had bene the God of their Fathers. For by this wonder, he did declare what he was then, and of howe great power and goodnesse he is euē at this day among vs, and also what he will be in all ages, euen vnto the end. To vs that liue in these dayes the deliuerance which we haue obtained by Iesus Christ our Lorde, is farre more fresh in memorie, who hath not deliuered vs from the bondage of any Egyptian kingdome, nor from the tyrannous handes of any earthly Pharao, but hath set vs free from the power of darknesse, of sinne, death, and the deuill. Whereby we gather, that as the eternall, true, excellent, hyghe, and holy God is most mightie, so also he is our God, that he wisheth well to vs, and that he careth for and loueth vs according to that saying of the Apostle. Who spared not his owne sonne but gaue him for vs all, howe can it be, but that with him he will giue vs all things? Verily the mysterie of our redemption by our Lorde Iesus Christe, is very manifestly conteined in the first precept of the tenne Commaundements. For it is euident ỹ the Israelites free departure out of Egypt, was a type or figure of the deliuerie of the whole compasse of the earth, and of all the kingdomes of the world, which shoulde be wrought by Christ our Lorde, who hath nowe already set all the worlde free from the bondage of sinne and hell. But if any man dout of this, let him diligently consider with him self the meaning of the Ceremonie or Sacrament of that bodily deliuerance, I meane the very Passeouer. For what is he that knoweth not, that the Paschall lamb did in a figure represent Christe our redeemer? Are Paules wordes vnknown, who sayth: Christ our Passeouer is offered vp? Haue not all the Apostles and Iohn Baptist called our Lorde, the Lambe of God which taketh away the sinnes of the world? The wordes of ỹ prophet Esai also in his. 52. Chap. are apparantly knowne, where he compareth the deliuerie of Israel out of Egypt, with the redemption of all the worlde wrought by Christ from the slauerie of sin. Wherfore in this firste precept of the tenne Commaundements, is conteined the mysterie of Christ our Lorde, and our saluation: So that as often as those wordes of God shall be recited in our

The mysterie of our redemption by Christ conteined in the first commaundement.

eares,

eares, we ought not ſo much to ſet our eyes and myndes vpon the anncient deliuerie of Iſraell out of Egypt, as vpon the new and latter redemption, which we haue by Chriſt Jeſus, therby to quicken our hope, and not to deſpaire, but that the moſt excellent and mightie God, both is & wil be our God, as heretofore he hath ben theirs. The latter braunch of this firſt commaundement flatly forbiddeth vs, and euery one of vs to haue any ſtraunge Gods, that is, it taketh from vs all extraordinarie meanes, to ſeeke the ſafegarde of our liues wher the working finger of God is not, & whatſoeuer elſe maye be either diuelishly deuiſed, or vnadui-ſedly choſen beſide the very word of God. And therefore the Lorde vſeth a moſt vehement or earneſt kind of ſpeaking. For ſayth he, Thou ſhalt not haue any other Gods before me. See, he ſaith, Thou ſhalt not haue, & thou ſhalt not haue before me, or before my face, or with me, or by me. We Germanes ſay, Zu mir, oder nabend mir. Oder laſs michs nit ſahen ver minen ougē. For ſo do fathers ſpeak in their anger, when they do earneſtly forbid a wicked & hainous thing. See ſay thei that thou do it not before mine eies for me to ſee it. But now God is preſent euery where, God ſeeth all thinges, yea, he beholdeth our harts & hiddē ſecretes of our hartes. We muſt not therefore in any caſe, either openly or priuily haue any ſtraunge Gods: that is, none of vs muſt make account of any creature, eyther in heauen or earth as of our God: none of vs muſt attribute gods properties to his creatures, nor yet the things which we of duetie do owe to God him ſelfe. The properties of God are theſe, to be all ouer, and euery where, to ſee all, to knowe all, to be able to do all, to giue lyfe, to deliuer and cleanſe from ſinnes, to ſaue, preſerue, to iuſtifie, to ſanctifie, and what ſo euer elſe is like to theſe. On the other ſide, our dutie to him is, to reuerence God, to call on God, to feare God, to worſhip God, to hope in God, to ſticke to God, to heare God, to beleeue God, and to obey God.

2. Straunge Gods are forbidden

The ſtraunge God therfore is that which is not God properly and by nature, yea, it is what ſo euer we doe make to our ſelues to be our God, beſide the very, liuing, and eternal God, wherein we truſte, wherein we hope, whereon we call, which we doe loue and feare, whereon we ſettle and faſten our myndes, whereupon we doe depend, whereof we make account as of our treaſure, helpe and ſafegarde both in proſperitie and our aduerſitie. When Rahel aſketh children of Jacob, ſhe hath this anſwere at his hand. Am I God whiche haue made thee barren? And again, when Joram king of Iſraell had by Naaman receyued letters from Benhadad king of Syria, requeſting to cleanſe the leproſie, he rente his cloathes for anger, and cryed out, ſaying: Am I God, that I can kyll and reſtore to life againe? Let God alone therefore be our God, that is, our life and ſafegarde, our helpe and refuge, our protection and deliueraunce, our hope and loue, our feare, our dread, our trembling and all. Theſe if we doe attribute to others, and not to God alone, then ſhall we make other Gods to our ſelues.

Straunge gods what they are.

Moreouer, what ſo euer is not ordeined by God him ſelf, ỹ is in the Scriptures many times called ſtraunge, or other. In that ſenſe it is ſayde, that ſtraunge fyre was carried into the Tabernacle, to wit, not that fyre which God had cōmaunded for to kindle. In the Prouerbes, ſhe is called a

straunge woman, whose companie the Lorde hath not allowed thee to vse. They therefore are straunge Gods, whome we haue made to our selues to hang on, and to seeke ayde of, when God, notwithstanding, hath not appointed them to haue the charge ouer vs. Wherefore the very Saintes them selues triumphant nowe in heauen with Christ our King, shall be reputed for straunge Gods, the Saintes them selues, I say, not in respect of them selues, but to vs they shall be straunge Gods in respect of vs, which iudge very fondly of them, and bestow on them the honour due to God, in worshipping and calling vpō them, as we should worship and call vpon our tutours and defenders. The very deuils and deuilish men shal be straunge Gods, if we for feare shall stande in awe of them more then of God, to whō in deede our feare is due. The starres, the Planets, and signes in the firmament shall be strange Gods, if we being deceiued with the Mathematicals shall wholy hang on them, and in all our doings euermore haue regarde to the impressions of the skie, directing euery minute of oure liues to the course of the starres. Likewise, if we shall honour and loue money or men, with honour or loue due vnto God, then shal this money and men of ours be imputed to vs for straunge Gods. King Asa is blamed. 2. Paral. 7. for putting to muche confidence in Physicke and Physicians. Physicke and Physicians therefore may be abused, and made strange Gods. The Iewes are rebuked by the Lord in Esay. cap. 30. for trusting to much in the Egyptians their confederates: Confederates therefore may be abused, and made straunge Gods. But most of all are condemned here the leagues and couenaunts made with the deuill by witchcraft, to haue him at commaundement. Those blessings also whiche of right, ought rather to be called cursings, I meane, superstitious exorcismes, or coniurations, are vtterly to be reiected, wherin also this is blameworthy, that the name of the moste high God is horribly abused and takē in vaine. But what is he that can exactly reckō vp euery particular thing wherein this firste commaundement is transgressed, considering that in it is taught the perfect rule of godlynesse, whiche is the inward worship done to God, to wit, to acknowledge God, to beleeue him, to thinke rightly of him, to call vpon him, to cleaue vnto him, and in all things to obey him:

Coniuters and witches.

The second precept of the ten Commaundementes is, Thou shalt not make to thee selfe a grauen Image, nor any likenesse of those thinges, which are in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bow downe to them, nor worshipe them: I am the Lorde thy God, strong, and iealous, visiting the fathers sinnes in the children, vnto the thirde and fourth generation of them that hate me, and shewing mercy vnto thousandes to them that loue me, and keepe my Commaundements. In the first commaundement, the Lorde did teache and drawe out before our eyes, the patterne of his inwarde worship and religion: nowe, here in the seconde he amendeth that which might be amisse in the outward rites and ceremonies. If we coulde haue rightly iudged of God, and haue kept (as deuoutly as we shoulde) the firste Commaundement, then should there haue bene no neede of the seconde: but bicause God knew our disposition & nature, he doth therefore

The second commaundement of God.

therfore expreſly forbid the thing that otherwiſe we would haue done. For many there are whiche thinke, that God ought to be portraied in ſome ſimilitude or likeneſſe, and to be worſhipped with ſome bodily or viſible reuerence, in offering golde, ſiluer, pearles, yuorie, and precious thinges of price. Wherefore the generall ende of this commaundement is, to drawe them from thoſe groſſe imaginations and carnal worſhippings of God, who as he is an incomprehenſible power, and an eternall ſpirit, ſo can he not be reſembled to any corruptible ſimilitude: he will be worſhipped in ſpirite and holineſſe. Vnder the name of the Idole or imagined likeneſſe, is conteined all the outwarde reuerence done therevnto: when therefore the Idols are forbidden, together with them is alſo forbidden all outward honour irreligiouſly exhibited to the true and very God. For wherſoeuer an Idole is, there muſte the Idolaters ſet him vp a pillour, place him in a ſeate, erect him an altar, and builde him a temple. And all theſe againe require kæpers and ouerſeers, Miniſters or Prieſtes, ſacrifices and offerings, ceremonies, furnitures, holy dayes, coſt and labour that will neuer be ended. In this ſenſe did the Prophetes ſay, that Idolatrous images were endleſſe labours and infinit miſeries. For after images are once receiued, there is no ende or meaſure of expences and toyle. This doth experience teache to be true.

The ende of the cõmaundement is to drawe vs frõ ſtraũg and forreigne worſhippinges.

Nowe to procæde, this commaundement ſtandeth of three ſeuerall partes. For firſt of all, God flatly forbiddeth to make a grauen image or other kinde of Idole: that is, God doth vterly forbid to ſet vp or hallow to him any image, of what ſhape or ſubſtance ſoeuer it be. For as God will not, ſo in dæde he can not be expreſly repreſented in any manner of likeneſſe.

God forbiddeth a grauen Image.

Nowe, in this commaundement are reckoned vp, in a manner, al the ſimilitudes of thoſe things, wherevnto we are wont in portraying, to liken our pictures. Thou ſhalt not, ſayth he, faſhion like vnto God any ſhape or figure of thoſe things which are in heauen, which are I ſay aboue vs. Aboue vs are the celeſtial bodies, the Sunne the Moone, the Planets, the Starres, and diuers birdes of ſundry faſhions. In all whiche figures and ſhapes, almoſt, no ſmal number of the Gentiles did ſolemnly honour, and reuerently worſhip the name of God. Thou ſhalt not liken vnto God, ſaith he, any ſhape or faſhion of thoſe thinges that are in ẏ earth. In the earth are men, beaſts, hearbes, ſhrubbes, trees, and ſuch like. Nowe it is manifeſt that the Gentils worſhipped God vnder the likeneſſe of men and beaſtes. Cornelius Tacitus writing of the Germanes, ſayth: But by the greatneſſe of the viſible celeſtiall bodyes, they doe coniecture and verily thinke, that the Gods are neyther incloſed in walles, nor yet in fauour reſembling mens viſages, and therefore doe they hallow woods and groues, calling that hidden myſterie by the name of the Gods, which with outwarde eyes they ſee not, but with inward reuerence alone. Lo here our auncеſtours worſhipped God in the likeneſſe of trees and woods: whiche neuertheleſſe, men are forbidden here to doe, euen as alſo we are prohibited to worſhip our God in the likeneſſe of any thing, that is in, or vnder the water. The Philiſtines worſhipped God in the image of a fiſhe. For Dagon their God bare the ſhape of a fiſhe. Egypt honoured God in the ſimilitude

That is the Sunne, Moone & ſtarres.

of Serpents. All which and many other, Paule knitteth vp together in the first to the Romanes, where he argueth againste the Gentiles, and saith: Their foolishe heart was blinded: when they counted them selues wise they became fooles, and turned the glory of the incorruptible God vnto the likenesse, not only of a mortall man, but also of birdes, and of fourefooted beastes, and of creeping beastes. Against this madnesse is the first part of the lawe directly giuen.

The cause why God wil not be likened to any thing.

But nowe the cause why God wil not be represented in any visible or sensible image is this. God is a spirit, God is vnmeasurable, incomprehensible, vnspeakable, all ouer and euery where, filling heauen and earth, eternall, lyuing, giuing life vnto and preseruing all things, and lastly of a glorious maiestie exalted aboue the heauens. But what is he that can portraye a spirite in any Image or substaunce? God is an incomprehensible power, quickening and preseruing all and euery thing. But Dauid describing Images, sayth: The Idoles of the heathen are siluer and golde, the workes of mens handes. They haue eares and heare not, noses haue they and smell not. They haue hands and handle not, feete haue they and walke not, neyther is there any voyce in the throate of them. Wherefore if these be compared to God, how like I beseeche you are they vnto him? To goe about therefore to expresse God in any visible likenesse, is the nexte way to dishonour God, and to bring him into contempt. Gods eye beholdeth all thinges, Idoles see nothing. Gods eares heare all things, Idoles heare nothing. By God all things liue, moue, and are preserued: the Idoles them selues neyther liue nor moue, and vnlesse they be vpholde by the men that make the, they fall and are dasht in peeces. An Idole breatheth not: GOD giueth to other a breathing spirite. Howe then, and wherein are these twaine alike? In substance, or in shape? If ye say in substaunce, I aunswere, is God then of golde, of siluer or of wood? If in shape, myne aunswere is, hath the inuisible power of God then, put on visible and mortall members? Howe greatly therefore did the Anthropomorphites offende herein? If then there be no similitude of God, howe commeth it to passe (I beseeche you) that Images and Idoles be called the likenesse and pictures of God?

They were [illegible] tiques [illegible] firming that Go[illegible] hath [illegible] been lik[illegible] to mor[illegible] men,

Among vs, he that calleth another an Idole or an Image, doth seeme to haue spoken it to vnto despightfully in reproche of the other. For we know that Idoles are counterfaites of men and not men in deede: and therefore doe we call him an Image, that is a sotte, a sole, a dolte, an idiote, and one that hath no wit, nor knoweth any more then he heareth of other. Why then henceforwarde should we any more call Images the likenesses of God? God is lyuing: Images are monumentes of deade men, as Solomon the authour of the booke of Wisdome sayth. God is glorious, and heauen and earth are full of the glory of his maiestie: but Idoles are without all glory, and subiect to the scoffes and mockes of men. Images are tokens of absent friendes. But God is present alwayes and euery where. And the signes or tokens which God did of olde ordeine, and giue to his people, were not simply the signes and Images of God, but tokens of Gods presence, signifying that God who by nature is a spirite, and inuisible, incomprehen-

prehenſible and vnmeaſurable, is preſent ſtill among them. Such a token was the cloude, the ſmoake, the fire, and finally the very Arke of the couenaunt, which alſo the Cherubim did couer with their winges, ſignifying thereby, that no mortall man coulde loke God in the face: and that therefore the ſoule, and the minde and ſpirite ought, by contemplation, to be lifted vp into heauen there to behold him. For to Moſes, who notwithſtanding is ſayde to haue ſeene God face to face, it was ſayd: No man ſhall ſee me & liue. When once we are deceaſſed, then ſhall we ſée him as he is, according to the ſayings of the bleſſed Euangeliſt John. So then, theſe I ſay are the cauſes why the Lorde will not haue him ſelf repreſented or portrayed in any mattier or likeneſſe.

Herevnto now doe appertaine the places of Scripture, and teſtimonies of the men that are the chiefeſt pillers of true religion and godlineſſe, of Moſes, Eſay, and Paule. Moſes in Deut. ſayth: The Lorde ſpake vnto you from the middeſt of the fire: and a voyce of wordes ye hearde, but likeneſſe ſaw ye none, but heard the voice only. Take good heede therefore vnto yourſelues as pertaining vnto your ſoules (for ye ſawe no maner of image in that day) leaſt ye marre your ſelues by making you a grauen image, the likeneſſe of any manner of figure, whether it be the picture of man or woman: the likeneſſe of any manner of beaſte that is on the earth: or the lykeneſſe of any manner of feathered foule that flyeth in the ayre: or the likeneſſe of any manner of worme that creepeth on the earth: or the likeneſſe of any manner of fiſhe that is in the waters beneath the earth. Yea, and leaſte thou lifte vp thine eies vnto heauen, and whē thou ſeeſt the Sunne, the Moone, and the Starres, with all the hoaſt of heauen, thou ſhouldeſt beginne to worſhip them and reuerence them, and ſhouldeſt worſhip and ſerue the thinges, which the Lorde thy God hath made to ſerue all nations vnder the whole heauen. Take heede therefore that ye forget not the appointment of the Lord your God, which he hath made with you, and that ye make you no grauen Image, nor the likeneſſe of any thing that the Lorde thy God hath forbidden thee. This hath Moſes thus farre.

Eſaias alſo in his fourtie Chapter, ſayth: Beholde all people (to wit, compared to God) are in compariſon of him as a droppe of a bucket full, and are counted as a little duſt ſticking on the balance, and weying nothing at all. Yea, the Iſles are to him as a very little thing. Libanus is not ſufficient to miniſter fire to his offering, and all the beaſtes thereof are not inoughe for one ſacrifice. All people in compariſon of God are reckoned as nothing, in reſpect of him they are leſſe then nothing, and as that that is not. To whome then wil ye liken God? or what ſimilitude will ye ſet vp to him? Shall the Caruer make him an Image, and ſhall the Goldſmyth couer it with golde or caſte it into a fourme of ſiluer plates.

Moreouer, ſhall the poore man, that he may haue ſomewhat to ſet vp, chooſe a tree that is not rotten, and ſeeke out a cunning woorkeman, to carue there out an Image that moueth not? Know ye not this? heard ye neuer of it? And again, It is he that ſitteth vpon the circle of the worlde, whoſe inhabitours are, in compariſon of him, but as Graſhoppers. It is hee

that spreadeth out the heauens like a curtaine, hee stretcheth them out as a Tent to dwell in: It is he that bringeth princes to nothing, and maketh the iudges of the earth as though they were not. To whome nowe will yee liken mee, and to whome shall I be like, sayth the holy one. Lift vp your eyes on high, and consider who hath made those things, whiche come out by so great heapes, and he calleth them all by their names. And so forth. Thus much out of Esaias.

Moreouer, Paule the Apostle of Christ, disputing at Athens of true religiō, saith: God that made the world, and all that therein is, seeing that he is Lord of heauen and earth, dwelleth not in Temples made with handes, neyther is worshipped with mens hands, as though he needed any thing since he himself giueth life and breath to al and euery where, and hath made of one bloud all nations of men, to dwell on all the face of the earth, and hath determined the times before appointed, and also the limites of their habitation, that they shoulde seeke the Lord, if perhaps they might haue fealte and found him: though he be not farre from euery one of vs. For by him we liue, and moue, and haue our being, as certaine of your owne Poets haue sayde, For we are also his offspring. For as muche then as we are the offspring of God, we ought not to thinke that the Godheade is like to golde, or siluer, or stone grauen by Arte or mans deuice. These testimonies are so euident, and do so plainely declare that which I purposed, that I nede not for the further exposition of them to say any more. They were great causes therfore that moued S. Augustine precisely to pronounce it to be horrible Sacrilege, for any man to place in the Church the image of God the Father, sitting in a throne with bended hammes. Bycause it is detestable for a mā so much as to conceiue such a likenesse in his mind. His very wordes I haue rehearsed in the eight Sermon of my first Decade, where I had occasion to speake of the righte hande of the father, and to teache you what it is to sit at the fathers righte hande.

All other images are forbidden to be worshipped.

Nowe touching other images also which men erect to creatures or to ỹ heathē gods, they are no lesse forbiddē then the pictures of God him self. For if we may not hallow an image to the true and verie God, much lesse shall it be lawful for vs to erect or consecrate an Idole to a straunge or forreine God. Man in his mynde doth chose him self a God, and of his owne inuention, deuiseth a shape or figure for it. whiche lastly he frameth with the workmanship of his hands: so that it may truly be sayd that the minde conceiueth an Idole, and the hande doth bring it forth. But the Lord in the first commaundement, forbad vs to haue any straunge Gods. Nowe, he that neyther hath, nor choseth to him self any straunge or forreine Gods, doth not in his imagination deuise any shape for them, and so consequently erecteth no images. For he thinketh it a detestable thing, to make an image to the true and very God, he is persuaded that it is a wicked thing to chose him selfe a forreine God, and therefore he iudgeth it to be most abhominable to place the picture of a forreine God in the Churche or Temple of the true and very God. And that is the cause that in the Church before Christe his time, we doe not reade that any images were erected to any Saintes, whereof at that time there were a great

great number, (ſuppoſe) of patriarchs, Iudges, Kings, Prieſtes, Prophets, & whole troupes of Martyrs, Patrons, & modeſt widowes. The primitiue Church alſo of Chriſt his Apoſtles had no images, either of Chriſte him ſelfe, or of other Saints ſet vp in their places of publique prayer, nor in their Churches. The deede of Epiphanius is very well knowne whiche he committed at Anablacha in Syria. It is written in Greeke in an Epiſtle to Iohn Biſhop of Ieruſalem, and tranſlated into Latin by S. Hierome: He rente the vaile that hong in the Temple, bearing in it the image of Chriſt or ſome other Saint, teſtifying therewithal that it is againſt Chriſtian religion, for the picture of a man, to hang in the Church of God. Saint Auguſtine in Catalogo hæreſeũ maketh mention of one Parcella a follower of Carpocrates his ſect, whiche, worſhipped the images of Ieſu, Paul Homer, and Pythagoras, with falling downe proſtrate before them, and offering incenſe vnto them. Merie well and wiſely therefore, did Eraſmus of Roterodame being deepely ſeene in the workes of Eccleſiaſticall writers, when he had wittily ſpoken manye thinges touching the vſe of images in Churches, at the laſte alſo adde this, and ſay: There is no decree, no not ſo much as of men, which commandeth that images ſhoulde be in Churches. For as it is more eaſie, ſo is it leſſe perillous, to take all images quite and cleane out of the Churches, then to be able to bring to paſſe that in keeping them ſtill, meaſure ſhould not be exceeded, nor ſuperſtition couertly cloaked. For admit that (as ſome ſay) the minde be cleane from all ſuperſtition, yet notwithſtanding, it is not without a ſhewe of ſuperſtition, for him that prayeth to fall downe proſtrate before a wooden Idole, to haue his eyes ſtedfaſtly bent vpon that alone, to ſpeake to that, to kiſſe that, & not to pray at al but before an Idole. And this I adde, that who ſo euer doe imagine God to be any other than in deede he is, they contrarie to this precept, do worſhip grauen images. And againe, in the ſame Catechiſme he ſayeth: Euen vntill the time of Hierom there were men of ſounde religion, which ſuffred not in the church any Image to ſtand, neyther painted, nor grauen, nor woauen, no not ſo much as of Chriſte, bycauſe (as I ſuppoſe) of the Anthropomorphites, But afterwarde the vſe of Images by little and little crept vp and came into the Churches. This hath Eraſmus.

No image muſt be made for Chriſt,

Furthermore, for Chriſt our Lord and very God, though he haue taken on him the nature of vs men, yet that notwithſtanding, there ought no Image to be erected. For he did not become man to that intent. But he drewe vp his humanitie into heauen, and therewithall gaue vs a charge, that ſo often as we praye, we ſhoulde lift vp the eyes of our myndes and bodyes into heauen aboue. Moreouer, being once aſcended, he ſent his ſpirit in ſtæde of him ſelfe, vnto the Church wherin he hath a ſpiritual kingdome, and needeth not any bodily or corruptible things. For he commaunded that if we would beſtow any thing on him or for his ſake, we ſhould beſtow it on the poore, and not on his picture or image. And nowe, ſince without all controuerſie, our Chriſte is the very true God, and that the very true God doth forbid to hallow to him any likeneſſe of man, that is, to repreſent God in the ſhape of a man, it foloweth con-

How farre forth it is not lawfull to make Images.

sequently that to Christe no Image is to be dedicated, bycause he is the true and very God and life euerlasting.

In the second part of this commandement, we are taught howe farre forth it is vnlawfull, for vs to make any Image of God, or else of fayned Gods, and if so it be that any make or cause them to be made, how and after what sorte then we ought to behaue our selues towarde them. Images ought not in any case to be made for men to worshipp, or otherwise, to vse as meanes or instrumentes to worshipp God in. But if so it happen, that any man make them to the intent to haue them worshipped, then must the zealous and godly disposed, despise, neglect, not worshipp nor honour them, nor yet by any meanes be brought to doe them seruice.

To Bow downe, what it is.

For in this precept are two things set downe especially to be noted. The first is, Thou shalt not bowe downe to them. To bowe downe, is to cap and to knée, to ducke with the heade, and bende the body, to fall downe, to honour, to worshipp, and to reuerence. The Saintes of olde did vse to bowe downe (that is to bende the knée, to vncouer the heade, and to fall downe) to the Magistrates, the Prophets, the Princes, and teachers of the people, and vnto all sortes of reuerend men. And that they did partly, bycause God had so commaunded, who vseth their ministerie to common mens commoditie: and partly againe, bycause men are the liuely Image of God him selfe. But deafe, dumbe, and blinde Idoles are wood and stone, whereunto we are forbidden to bend or bow downe, how so euer we are made to beléeue, that they doe beare the likenesse of God. The latter is, Thou shalt not worshipp them, or else, Thou shalt not doe any seruice vnto them. In this clause is forbidden all the outwarde and vnlawfull honour done to God, or to the Gods in the way of Religion, nay rather in the way of superstition, and diuelishe hallowing of Churches, reliques, holie dayes, and such like trash and trumperie.

To serue, what it is.

For to serue, is to worshipp, to reuerence, to attribute some maiestie and diuine authoritie to that whiche we doe worshipp, to haue affiaunce in, to burne incense, to offer giftes, and to shewe our selues dutifully seruiceable to that which we worshipp. There is no man that knoweth not what it is to serue, and what is ment by seruice in matters of Religion. We are forbidden therefore to runne in Pilgrimage to Idoles, yea, though they be the Images of God him selfe. We are forbidden to do them any seruice, in offering giftes, or attributing vnto them any one iote of Gods preeminence, thereby to binde our selues to mainteine and vpholde their vnlawfull honour, in mingling such superstitions with better pointes of true religion. This therefore considered (since we may not attribute to Images any seruiceable honour) I doe not see how we can ascribe to them the office of teaching, admonishing, and exhorting, which are the offices and benefites of Gods holy spirit and worde: For Abacuck the Prophete, of whose writings Paul did make no small account, hath lefte in writing wordes worth remembring. What profiteth (sayth he) the image: for the maker of it hath made it an image and a teacher of lies, thogh he that made it trusteth therein, when hee maketh dumbe Idoles? Woe vnto him that sayth to the wood, awake, and to the senseless stone, arise, Should that teache thee?

Idoles teach not.

Behold,

Beholde, it is couered with golde, and siluer, & there is no breath in it. But the Lorde is in his holy temple, let all the earth keepe silence before him. What coulde be sayde more playnely and agreeable to the trueth? Images (sayth he) are meere and very lyes. But howe can that teache the trueth, which of it selfe is nought else but a lye. There is no mouing, there is no life, there is no breath in a picture or Image. But the Lord sitteth in his holie temple, where he reigneth and teacheth by inspiration, and the preaching of his worde the summe of godlinesse, and where he liueth for euer in the hearts of all his Saintes and seruauntes. Let therefore all the tongues in the whole world be stopte of them that goe about to mainteine and vpholde superstitious Idolatrie, against the true and liuing God.

3. Wee haue no cause to choose straunge Gods.

Nowe againe in the thirde part of this commaundement, the Lord doth briefly knit vp the pithy handling of sundry things. For first he sheweth ỳ men haue no iust or lawfull cause, in turning from God, eyther to make them straunge Gods, or else to worship God, otherwise then they ought to doe.

I am (sayth he) the Lord thy God, a strong God. If I be the Lorde, then shouldest thou of duetie serue me, honour me, obey me, and worship me, so as thou dost vnderstand that I doe desire to be worshipped and honoured. If I be God, then am I of sufficient abilitie, to minister to all men what so euer they lacke: What canst thou want therefore, that thou mayst not finde in me? why then shouldest thou turne to straunge Gods? Thou haste no cause at all, vndoubtedly, to turne from me. I am, moreouer, a strong God, a mightie, yea, an Allmightie God and Lorde. Thou hast no cause to seeke a mightier or welthier prince then me, by him to be deliuered out of my handes, and by his liberalitie to be farther inriched, then thou shalt be by my good giftes and blessings. For I am that true and eternall God, the inuisible, and Allmightie Prince of the worlde, the true and only helper and deliuerer, the liberall and bountifull giuer of all good giftes or benefites. I am also thy Lorde, and thy God. Those goods of myne are thyne. For I am thine: yea, I am thy helper and deliuerer, out of al aduersities and afflictions. Thou art mine. I haue created thee. I liue in thee, I doe preserue thee. Why then shouldest thou turne away from me, and seeke after any straunge God what so euer? What needest thou any more hereafter, to hunte after senseleese Idoles? Thou arte the Church and Temple of God. Dooste thou not feele and perceiue within thy selfe, that I doe dwell in thee, and haue thine heart in possession? And what I praye thee hath the Temple of God to doe with godlesse Images?

Then also he descendeth and doth very seuerely, yet notwithstanding iustly, threaten extreme and terrible reuengement. I am (sayth he) a iealous God. This may be taken two wayes very well, and not amisse. For firste the sense may be thus, I will not haue thee to seeke any other Gods but me, neyther will I haue thee admit or receiue any forreine or vnlawfull worshipping of me.

God sufferth not a mate.

The cause is, I am a iealous God, enuious against my riuall, not suffering myne equall, nor by any meanes abyding to haue a mate. I alone will be loued, I alone will be worshipped, and that too, not after any other

fashion

faſhion, than I my ſelfe haue appointed to be obſerued. For no man is ſo ignorant, but that he knoweth, howe God in the Scripture doth by the parable of wedlocke, figuratiuely ſet downe the aſſurance and bond, wherin by fayth we are boũd to God. God is our huſband & bridegrome: we are his wife & choſen ſpouſe. A chaſte and faithful wife, giueth eare alone to her huſbands voice, him alone ſhe loueth, him alone ſhe doth obey, & him excepted ſhe loueth no man at al. Again on the other ſide, a ſhameleſſe, faithleſſe, adultreſſe, and whoriſh ſtrumpet, not worthy to be called a wife, ſeemeth outwardly to ſticke and cleaue to her huſband, but priuily ſhe maketh her body common to many men, and loueth other more then her huſbande, and for the moſt part burneth on thẽ, being colde enough to him ward. But God is a iealous God, and will be loued, and worſhipped alone, without any partener to robbe him thereof. That is ſpirituall adulterie & whorehunting, when men doe partly loue and worſhip God, and yet notwithſtanding, doe therewithall giue reuerence to ſtraunge and other Gods. Againſt this faithleſſe and double dealing, al the Prophets cry out moſt vehemently, with words that repreſent a tyrrannous and cruell reuengemẽt. For of all other ſinnes that is moſte deteſtable. I woulde to God at this day ſo many were not perſuaded that this kinde of honour is the worſhip that God maketh moſt account of. Or els otherwiſe the ſenſe of thoſe words may be thus: I will not haue thee to ſeeke any other Gods but me, I will not haue thee worſhip me according to thine owne inuentions. The cauſe is, I am a iealous God, that is, I am eaſie to be prouoked, and will not ſuffer mee ſelfe, and myne honour to be reiected, without due puniſhment for the contempt. And to this ſenſe he ſeemeth to drawe where he goeth forward, and doth at large expound how he is iealous: for I viſite, ſayth he, the fathers iniquitie in the children vnto the third and fourth generation of thẽ that hate me. God therfore is a ſharp reuenger, and a iuſt iudge againſt thẽ that followe after ſtraunge Gods, or ſerue God vnlawfully or irreligiouſly, & alſo againſt all them that ſwarue from the lawe of God. For he thundereth out this bitter puniſhment, eſpecially againſt Idolaters, but therewithall incluſiuely he threateneth it to them, which breake the reſt of his commandements. For that which the Lorde vttereth here, is generally ſpoken, and is of force and effect againſt all impietie and vnrighteouſneſſe of all mankinde. But for becauſe Gods cauſe is far more excellent then mans, they therefore doe more hainouſly offend which breake the firſt table, then they that ſinne againſt the ſecond: and thereby do deſerue a farre more grieuous paine and heauie puniſhment.

How God doth viſite the fathers ſinnes vpon the children

Now, wheras we ſee that the Lord ſayth that he will viſite, and by inquiſition puniſh the ſinnes of the fathers in the children, vnto the third and fourth generation: we muſte not by and by thinke that God is vniuſt and puniſheth another mans fault in afflicting the innocent, that is, in whipping him that did not offende: as the Iewes in Ezechiel did wickedly taũt and cauill with God, ſaying: The Fathers haue eaten ſower grapes, and the childrens teeth are ſet on edge. But it is not ſo. For euery man ſhall beare his owne offences, neyther ſhall the ſonne beare or abye the fathers ſinne, nor the father the ſonnes iniquitie.

quitie. This doth the most true God very often and earnestly beate into our heades throughout Ezechiel, and the whole scripture beside. If therfore the children or childers children shall abide in the crooked steppes of their fathers, and shall, as their fathers did, doe seruice to Idoles, and shall thinke that they shall be safe and remaine vnpunished, bycause they learned it of their fathers, euen as their fathers also were Idolaters, and yet flourished in wealth and prosperitie: then I say, I will punish the sinne of the fathers in the children, that is, I will sharply reuenge the sinne, that the children haue learned of the fathers; and wherein they stifly stande and abide, being encouraged therevnto by their fathers example and good fortune, although for the very same sin, I did not once touch their fathers before them. And for that cause is this expressly added, Of them that hate me. Hereof haue we very many and very euident examples, in the bookes of Kings. The house of Jeroboam is vterly destroyed, bycause Jeroboam did erect in Israel Idolatrie and superstition. Immediately after, the whole stocke of King Baasa is cleane cut off: and Achabs house is pulled vp by the rootes. At lengthe, the Israelites are made slaues to serue the Assyrians. Solomon the moste mightie, welthy, wise, & happy king of Juda, bycause of his Idolatrie and straunge superstition, is of a soudeine, made a wretch of all other. There is none, vnlesse he neuer read the holy Scriptures, but doth know what hapned to his son Roboam, to Joram the son of Josaphat, to Achas, Manasses, Jehoiachim & Zedechias, bicause of idolatry, & forreine worshipping of God. Let vs therfore firmly holde and beleeue that the threatenings of God are true in effect, & God that is both a seuere, and iust reuenger, and punisher of Idolaters, and wicked superstitious men, and finally, of all and euery wicked acte done by euery man. Althoughe God do sundry times seeme to wicked men to slumber, and not to see them, yet notwithstanding, he doth awake when he thinks good, and payeth home the wicked for all their offences done and past. Although he be long suffering, yet the righteous Lord doth not alwayes neglect the godly and oppressed, neyther doth he alwayes winke at vngodlinesse, and let the wicked be vnpunished for euer: But he giueth them time to repent in, whiche who soeuer doe neglect, they doe at length fele the greater paines and sharper punishment: according to the saying of the Apostle. What dost thou despise the riches of Gods goodnesse, suffering, and gentlenesse, not knowing that Gods goodnesse calleth thee to repentance? But according to thy hardnesse and heart that can not repent, thou heapest vp to thee selfe wrath, against the day of wrath, wherin shall bee made manifest the iust iudgement of God, who shal repay to euery one according to his deeds. &c.

Againe, the bountifull Lorde promiseth great and large rewardes, to them that worship him, and stedfastly persеuere in true godlinesse, and perfect religion. I am God, sayth he, shewing mercy, or giuing bountifully vnto thousandes. Here note, that his mercy is greater then his vengeance. For where he is angrie, there he punisheth vnto the third and fourth generation: but where he is mercifully liberall, there he is bountifull vnto many thousands. For of his goodnesse and benefites, there is no measure or end:

A moste large promise is made to the godly worshippers of the Lord.

end: & the mercy of God is farre aboue all his woꝛkes. Here yet againe he addeth two things moꝛe, To thē (saith he) that loue me & kéep my commaundements. Here, I say, he requireth two things at their handes that are his. The first is, That they loue God, and make accompt of, and take him to be their God: which if they do, then shall there no rome be left in the godly foꝛ straunge oꝛ foꝛeine Gods. The seconde is, that they obey God, and walke in his commandements: which if they doe, then are all Idoles and straunge woꝛshippings vtterly at an end, then doth the Loꝛde by his woꝛd, reigne in the hart of euery godly mā, whome the bountifull Loꝛd doth liberally blesse, with all kinde of blessings and good gifts. And this clause verily, doth especially belong to this commaundement, but inclusiuely also, it is referred to al the rest, as by the very woꝛdes of God we may easily gather. Let vs holde, and verily thinke therfoꝛe, that the infinite and vnspeable benefites of God are pꝛepared foꝛ them, that walke in the lawe of the Loꝛde.

Thus much had I to speak of these two commaundements of the first table, which I can not now againe recapitulate, bicause an houre and an half is already spent, and foꝛ that I hope that I haue so oꝛderly pꝛocéeded in euery point, and taught euery thing so euidently and plainely, that there is nothing whiche ye doe not very well perceiue and vnderstand. Let vs now pꝛayse the Loꝛd, and thanke him foꝛ his goodnes, foꝛ shewing vs his ways, and let vs pꝛaye, that we walking rightly in them, may at the last, come to his eternall ioyes. Amen.

Of the thirde precept of the tenne Commaundementes, and of Swearing.

¶ The thirde Sermon.

The third commaundement of God.

THE thirde Commandement of the first Table, is thus woꝛde foꝛ woꝛde. Thou shalte not take the name of the Lorde thy God in vaine. Bycause the Lorde will not let him goe vnpunished, that taketh the name of the Lorde his GOD in vaine. In the seconde Commaundement, the Loꝛd did set down the woꝛship that he would not haue, that he misliked of, and did flatly foꝛbid, to wit, a woꝛldly, earthly, and carnall kinde of honour, a base and vile kinde of woꝛship, a seruice that is directly contrarie to the spirite, nature and maiestie of God, that is, to think that God will in shape resemble a man, oꝛ any other creature made of earth oꝛ coꝛruptible stuffe oꝛ matter, and then againe to woꝛship him vnder those shapes and figures, with coꝛruptible thinges that were first oꝛdeined, and created foꝛ the vse and behoofe of men, and not of God. Foꝛ God is an eternall spirite, which goeth all ouer and pꝛeserueth euery thing, whom all the most excellent creatures of the whole woꝛld, if they were ioyned together in one, are not able to resemble, noꝛ yet to repꝛesent the least iote of excellencie in the liuing God. God is so farre from lacking any coꝛruptible thinges, that he him selfe supplyeth the want of

of all our neceſſities. It is a mere folie therefore to ſet vp a percher, a taper, or a ſmoakie torch before the maker and giuer of light. It is a very toy to offer fleſh of beaſts to that eternall ſpirite, who in the Pſalmes ſayth: All the beaſts of the woods are mine, and the cattel in a thouſand hilles, I know all birdes vpon the mountaines, and in my power are all the beaſtes of the fielde, if I be hungrie, I neede not to tell thee, ſince the world is myne, and all that is therein. Now therfore in this thirde Commaundement, the Lorde doth very exquiſitely, although very briefly, declare the manner how he will be worſhipped, that is, in holy reuerencing of his holy name. The names wherby god is called, are God, Gods Maieſtie, Gods truth, Gods power, & Gods iuſtice. Now the charge of this commaundement is, not to abuſe the name of God, and not to vſe it in light and trifling matters: but to ſpeake, to thinke and iudge honourably, reuerently, holily, and purely of God and godly things. But the pithe and effect almoſt of the whole, lyeth herein that he ſayth, the name of the Lord thy god, to wit, which is thy chief godneſſe & felicitie, thy creator, thy redæmer, & thy tender father. Now note that the Lorde doth not barely forbid to vſe his name, but he chargeth not to vſe it lightly or in vaine, that is, beyond neceſſarie vſe or our behoofe, and beſide the honour and glory of God. Let vs ſée therefore howe we ought to ſanctifie the Lordes name, and howe we maye deuoutly vſe the name of God, and laſt of all, ſo worſhip him, as he him ſelfe hath appointed vs to do.

Firſte of all, we haue to thinke of God, as of the chiefe felicitie, and infinite treaſure of all good thinges, who loueth vs exceedingly with a fatherly affection, alwayes wiſhing, and by all meanes deſiring to haue vs men ſaued, and to come to the perfect knowledge of the very truth: whoſe iudgements are true and iuſt, whoſe workes for their excellencie are wonderfull, and whoſe words are moſt true, and truth it ſelfe. Then muſt this holy name of God continually be called vpō in praiers, neede, and requeſtes. By that alone, we muſt loke to obtaine whatſoeuer is needful for our bodies or ſouls. We muſt neuer ceaſe to giue thanks to that, for all the good benefites that we do or ſhall receiue. For what good ſoeuer men haue and inioy, that haue they not from elſe where, than from God the fountaine and giuer of all. This glory muſt euer be giuē to God. If we be nipped with any aduerſitie, let vs not by an by murmur againſte Gods good pleaſure, and his ſecrete iudgements, but rather ſuffering, and ſubmitting ourſelues vnder his mightie and fatherly hande, let vs ſay with the Prophet Dauid: It is good for me Lorde that thou haſte chaſtened me. Let not vs appoint God what he ſhal doe, but wholy & alwayes ſubmit our ſelues to his good will and holie pleaſure. Let vs in al things giue God the glory, in praying openly, and plainely profeſſing his name and doctrine before Kings and Princes, yea, and in ſight of all the world, ſo often as occaſion ſhall be giuen, and the glory of God ſhal ſéeme to require. Let vs not be aſhamed of God our father, of his truth and true religion. Let vs not be aſhamed of Chriſt our redæmer, nor yet of his croſſe. But let vs be aſhamed of errours, idolatrie, of the world and vanitie, of lyes and iniquitie. Let vs holily, reuerently, and deuoutly, both ſpeake and thinke of God, his workes, and his word. Let the law of

God

God be holy to vs, let his Gospell be reuerend in our eies, & let the doctrin of the Patriarches, Prophetes, and Apostles be estéemed of vs, as that which came from God him selfe.

Let vs not take the name of the Lord our God into our mouthes, vnlesse it be in a matter of weight. Let vs not blaspheme, curse, nor lye in the name of the Lorde: Let vs not vse, nay, rather abuse the name or worde of God in coniuring, iuggling, or sorcerie. For in these thinges, the name of God is most of all abused. Let vs precisely and holily kéepe the othe whiche we haue made by the name of the liuing and eternall God. Let vs in al things tell truth and lye not, that when this world that will not sée, shall be inforced to sée so great a reuerence and deuotion in vs to the name of our God, it may be compelled thereby to glorifie our father which is in heauen. And this, verily, is the godly vsing of the Lordes name, and the religion wherin our God is very well pleased.

How the name of God is abused.

Nowe note by the way, that there are sundry wayes, whereby we abuse the name of God, and first of all we abuse it as often as our harts are without all reuerence to God him selfe, when we do vnreuerently, filthily, wickedly, and blasphemously speake of God, of his iudgements, of his word and of his lawes: when we doe with scoffing allusions, apply Gods wordes to light matters and trifles, by that meanes turning and drawing the Scriptures into a prophane and vnhoneſt meaning. Moreouer, we do disgrace ý name of ý Lord our God, whē we call not vpon his name, but turne our selues rather to, I knowe not what sort of Gods, to mans skill and succour, to things forbidden, to Idols, and coniurers, which we fall a doing then especially, when being wrapped in miserie and calamities, eyther for our sinnes, or else bycause God will trie vs, we doe presently beginne to murmur againste God, and to accuse his iudgementes, hardly absteining from open blasphemie, in grudging to beare the things, that for our desertes we do worthily suffer. Herevnto belongeth the abuse of beastly knaues, whiche doe not sticke to vse the holy name of God in obteining their filthy lustes, whiche they call loue, and also the naughtinesse of them, that therby sæke to finde and recouer the thinges that are lost, or else are stolne from them. We doe vnhallowe the name of the Lord our God, when we giue not to him all honour and glory. We shall peraduenture do some good déede, there is perhaps in vs somthing worthy to be prayed: if we therfore shall challenge the praise thereof to our selues, or at the leaste, shall pare out a péece of that glory for our owne share, and giue the rest to God, not referring it al and whole to God the authour of all, then doe we therein defile the name of God, which ought alone to be prayed for euer and euer. Furthermore, if we denie the Lorde, or blushe at, and be ashamed of his holy Gospell, bycause of this wicked world and the naughtie men therein: if also we doe spot our selues with a filthy and vncleane life, which is to the slander of Gods name, and the offence of our neighbour, then doe we take the Lordes name in vaine, yea, we abuse it to his dishonour and reproche. We do abuse the name of the Lorde, if we take a solemne othe in a trifle or matter of no effect, or if we do not kéepe & performe the othe ý we haue sworne. In our dayly talke, very often, and almoste about godlesse matters, we minde:

are wont to call and take to witneſſe, the dreadfull name of God, hauing learned it of an yll continuaunce and cuſtome, or elſe being ſtirred vp by ſome euill motion of oure naughtie mynd: we haue an innumerable ſort of deep and terrible othes, as wounds, blond, croſſe and Paſſion of the Lorde, heauen, earth, Sacramentes, euery Saint in heauen, and all the deuilles of hell. Beſide all this, we abuſe the name of God alſo ſundry and dyuers wayes in telling of lyes. The preacher or teacher of the Churche lyeth, whē he cryeth: Thus ſayth the Lord: whereas the Lorde in deede ſayth nothing ſo. He maketh the name of God a cloake and a colour to hide his deceit, and doth beguile poore ſimple ſoules. The Magiſtrate cryeth out: All power is of God: and ſo vnder the pretence of Gods name, doth his ſubiects iniurie in playing the tyraunt and not the Magiſtrate. The common people deceiue one another, vnder the name of the Lorde, in contractes and bargayning. And the ſturdie roge vnworthy of almes, will not ſticke to ſtande and make Gods name an idle occupation for to get a pennie. But who can reckon vp all the thinges wherein Gods name is fouly abuſed? we muſt all therfore haue an eye that we defile not the name of God, but rather bleſſe it and holily worſhip it.

For it followeth in the wordes of the Lorde, what puniſhment abideth for them that ſo diſgrace his name, Bycauſe ſayth he, the Lorde will not let him goe vnpuniſhed, that taketh his name in vaine. And although this commination of the Lord is very horrible in deede, and of it ſelfe effectuall inough to make the godly ſort afrayde to pollute the name of God, yet neuertheleſſe, I will adde one example or twaine of them, whome the Lorde hath puniſhed for defiling his name. Dauid cryeth out, and ſayth: The vnrighteous ſhall not ſtand in thy ſight O Lord: thou hateſt them that worke iniquitie: thou ſhalt deſtroy all them that ſpeake lies. But how much more likely is it, that the Lord will deſtroy all them that ſpeake blaſphemie, and abuſe his holy name? Saule verily bycauſe he called not vpon the Lorde in his extreme neceſſitie, but aſked counſell of the Pythoniſſe, was compelled to kill him ſelfe with his owne hande, after he had ſeene his people downe right ſlaine by the Phyliſtines his enimies, and his ſonnes lye deade in the middes of the people. Ananias lyeth to the holy Ghoſte, and defileth the name of the Lorde, and falling downe ſoudainly dead to the ground, downe he goeth with ſhame inoughe to the deuill of hell. Sanherib blaſphemeth the name of the eternal God before the walles of Ieruſalem, but anon after, he is for his labour bereaft of his puiſſant armie, and in his owne Gods temple, is ſhot through by his owne ſonnes. Iehoiachim and Zedechias both kings of Iuda, and blaſphemers of Gods name, are taken captiues, & ſlayne by Nabuchodonoſor king of Babylon. Achab, Ieſebel, and the Prieſtes of Baāl are vtterly wypte out by king Iehu, bycauſe they vnder the colour of god and godlineſſe, blaſphemed the name of God, and perſecuted the true religion. In the. 24. of Leuiticus, he that blaſphemed the name of god, was ouerwhelmed with ſtones to death.

Leuit. 24. The puniſhment of them that abuſe Gods name.

And therefore the Emperour Iuſtinian *In Nouellis cōſtitu. 77.* writing to ỹ citizens of Conſtantinople, ſayth: Moreouer, bycauſe beſides vnſpeakable luſtes, ſome men laſh out curſings and

A pain for blaſphemers decreed by an Emperour.

and othes of God, thereby prouoking him to anger, we therfore exhort thē to abstaine from cursings and othes by his haire and head, and such other wordes like vnto these. For if reproches done vnto men, are not left vnre uenged, muche more is he worthy to be punished, that stirreth God to anger with his villanie. And for such offences as these, doe so many dearthes, erthquakes, & plagues come vnto mē. We therefore admonish them to abstaine from those crimes, for who soeuer after this admonition of oures shal be found faultie therin, they shal first shewe thē selues vnworthy to be beloued of men, & after that to, suffer such punishment as the lawe shall appoint. For we haue giuē in charge to the right honourable the Lieftenant of our royall citie, to apprehend the guiltie, and to punish them extremely: leaste peraduenture at length for such sinners contempt, and such haynous offences, not only this citie, but also the whole common weale be iustly destroyed by Gods iust vengeance. Thus much writeth he. Now by this we may gather, that not the least part of our calamities at these dayes doe happen vnto vs, because of our detestable cursings, and horrible blasphemies, which verie fewe magistrates, or none almost at al, do go about to redresse, or punishe as they should doe. The name of the liuing God is blasphemed, with passing deepe and horrible othes of all sorts, of all kindes, and all ages, so that I thinke verily, that from the beginning of the world ther neuer was suche a blasphemous people, as are in this cursed age of ours. And therefore are we vexed with vnspeakable and endlesse calamities. For God is true, & can not lye, which sayth, that they shall not scape scotfree that take his name in vaine. The mē of our time do not only take it in vain, but doe of malice also blasphemously defile it. I woulde to God the Magistrates would more sincerely set forth the worship of God among the people: or else, if this may not be obteined at their handes, yet then at leaste, that they woulde be no worse nor godlesse then Caiphas, who when he heard (as he thought) blasphemie againste the name of God, did rent his cloathes, and crie that the blasphemer was worthy to dye. For surely, vnlesse our Christian Magistrates doe become more sharpe and seuere against blaspheming villaines, I doe not see but that they must nedes be a great deale worse then the wicked knaue Caiphas. Undoubtedly, the Lord is true (as euery one of you must seuerally thinke within your selues) and he verily will punish in all men the defiling of his name, but much more the malicious blaspheming of the same.

This very matter and place doe nowe require, that I also speake somewhat here of taking an othe, or swearing, whiche is done by calling and taking to witnesse of Gods name. Nowe in the handling of this matter, many things are to be thought of and considered. For first of al I see ỹ some there are, which doubt whether it be be lawfull to take an othe or no: because in Matthew, the Lord hath said: Ye haue heard what was sayd of old, Thou shalt not forsweare thee selfe, but shalt perfourme thine othes vnto the Lord, but I say vnto you, sweare not at all. &c. But the Lords minde in Matthewe, was not to take cleane away the true and auncient law, but to interprete it, and to bring it to a sounder sense, because it was before corrupted and marred by diuers forged

Of an oth

Whether it be lawfull to sweare.

ged & counterfaite gloſes of the Phariſes. For the people being taught by them, had euermore an eye to kéep their mouthes from periurie, but touching ſuperfluous, vnprofitable and nédleſſe othes, they had no care at all, not thinking that it was amiſſe, to ſweare by Heauen and by Earth: wherefore the Lorde expounding his fathers lawe, ſayth: That all othes generally are forbidden, to wit, thoſe wherein the name of the Lorde is taken in vaine, and whereby we ſweare when there is no nede at all. In the meane while, he neyther condemned nor yet toke cleane away the ſolemne and lawfull othe. Now there is great difference betwirt a ſolemne oth, and our daily othes, which are nothing els but dépe ſwearings, not only nédeleſſe, but alſo hurtfull. But a ſolemne oth is both profitable & nédfull. The lawe of God and wordes of Chriſt, do not forbid things profitable and nédfull, and therefore they condemne not a ſolemne and lawfull othe. Yea in the lawe to, is permitted a ſolemne othe, where there is forbiodē alone, the vnprofitable vſing of the Lordes name. And Chriſt our lord came not to breake the lawe, but to fulfill the lawe. And therefore he in Saint Matthewe did not condemne an othe: vnleſſe a man ſhoulde goe about to proue, that the Sonne taught a doctrine cleane contrarie to the doctrine of his heauenly father, which is a blaſphemie againſt the father and the ſonne, not to be ſuffered. Moreouer, God him ſelfe alſo ſweareth, which vndoutedly he would not do, if an othe coulde not be taken without any ſinne. For after a long expoſition of the lawe, he ſaith: Be ye holy, for I am holy, be ye perfect, euen as your heauenly father is perfect. We reade alſo, that the holieſt men of both the Teſtamentes, by calling and taking to witneſſe the name of God in matters of weight, did ſweare, and that they ſware without any ſinne. An othe therefore in the lawe of Chriſt is not forbidden, and it is lawfull for a Chriſtian man both to exact, and alſo to take an othe. I rather verily do not ſée howe that man is worthy to be called a Chriſtian, which being lawfully required to ſweare, wil ſéeme to refuſe it. But of this I haue more fully diſputed in another place againſt ỳ Anabaptiſtes. Secondarily, we haue to cōſider for what cauſes we ought to ſwere. In many cōmon weals, it is an vſual and receiued cuſtome to take an othe vpon euery light occaſion, and for that cauſe, we ſée that an othe is lightly ſet by, and very little eſtéemed. For what is this, but to take the name of God in vaine? Let Magiſtrates therfore learne and knowe that an othe ought not to be required, but in earneſt affaires, as when it ſtandeth for the glory of God, for the ſafetie of our neighbour, and for the publique weale We muſt marke therefore, when and why the people of God haue ſworne in the ſcriptures. Abraham ſware when he made ỳ league & confederacie with Abimelech. The people of God doth very often ſweare vnder their kings, in making a couenant with God, for ỳ kéeping of true religion. They of olde time did cleare themſelues of heinous ſuſpicions by taking of an othe. In Exodus we reade. If any man ſhall giue to his neighbour a beaſt to kepe, and it ſhall dye, or be ſtoalne awaye, no man ſeeing it, then ſhal an othe by the Lorde goe betwixt them twaine, that he hath not layd his hand on his neighbors thing: which if the owner of the thing ſhal take & the other ſhall not reſtore it. For Paule in the 6. to the Hebrues, ſayth: Men verily

For what cauſes we ought to ſweare.

Exo. 22.

sweare by the greater, and an othe for confirmation, is to them an end of all strife. To this end therefore let Magistrates apply the vse of an othe, and let them haue an especiall regard, in giuing an othe to do it reuerently: let the peres of the people kepe inuiolably that which they sweare, and let them take heed, that they do not rashly require an othe of light headed fellowes, let thē not compare any thing, or thinke any thing to be equall to an othe, but let them reuerently, and last of all, haue their recourse to that, as to the vtmost remedie to finde out the truth, and therewithall, let them vse sharpe punishment against periured persons. But woe to the peoples princes, if through their wicked negligēce, an othe be not estéemed. For he, without doubt, will punishe them sharply for it, who sayth: Bycause I will not suffer him to goe vnpunished, that taketh the Lordes name in vaine.

What an othe is.

Thirdly, I will tell you what an othe is, and what it is to sweare. An othe is the calling, or taking to witnesse of Gods name, to confirme the truth of that we say. There is difference betwirt an othe, and that deepe kynde of swearing, whereby God is blasphemed & torne in peeces. There is difference too, betwirt an othe and those bitter speaches, wherewith we vse to curse and ban our neighbours. They are not worthy doubtlesse to be called othes. But for bycause this word *Iuramentum* is ouer largely vsed for any kynde of othe, as well in the worse as better part, therefore the godly & lawfull othes, are wisely called by the name of *Iusiurandū*. For by adding *Ius* (which signifieth ỳ law) we are admonished that ỳ kinde of othe is lawfull and righteous. Now this taking of Gods name to witnesse, hath ioyned to it a calling on, and a vowing our selues to Gods curse and vengeance. For this is the maner of an oth and order of swearing, I will say or do it truly, in deed, and without deceit, so God may helpe me. Therefore we put our selues in daunger of Gods wrath and vengeaunce, vnlesse we do truly and in deede, both speake and do the thing, that we promised to doe or speake. A very deepe and solemne promise making is this, then the whiche verily there is not a greater to be foūd in the world. Here also must be considered the circumstances and ceremonies in swearing. For our auncestors of olde, were wont to lift their hande vp vnto heauen, and to sweare by the name of the Lord. The Lord our God dwelleth in heauen. We therfore do manifestly declare, that as in the iudges eyes we lifte our hand to heauen, euen so in our mindes we do ascend & sweare in the presence & sight of God, yea, we giue our hand, and plight our faith to God there, in taking an oth by the name of God. This ceremonie vsed Abrahā the singular friend of God, & father of the faithfull, when he was wont to sweare. I need not therfore to proceed any further, for to declare whether we ought to sweare by ỳ name of god alone, or els by ỳ names of saints, or els by laying ỳ hand vpon the holy Gospel: For it is manifest ỳ the faithful must sweare by the only eternal & most high god. Touching which thing we haue most euident precepts, commaunding vs to sweare by the name of the Lord, & againe, forbidding vs to sweare by ỳ names of strange Gods. Of the first sort are these. Thou shalt feare the Lorde thy God, thou shalte serue him, and sweare by his name. Deut. 6. & 10. Chapter. Also the Lord him self in Esaie, sayth:

Circumstances & ceremonies in swearing.

How we ought to sweare.

To

To me ſhall euery knee bende, and by me ſhall euery tongue ſweare. And again, in the .65. chapter the ſame Prophet ſayth: He that wil bleſſe him ſelf, ſhal bleſſe in the lord, and he that wil ſweare, ſhal ſweare by the true & very God. Of the latter ſort to, are theſe teſtimonies of the holy Scriptures, Exod. 23. All that I haue ſayde keepe ye, and doe ye not once ſo muche as thinke of the names of ſtrange Gods, neither let them be heard out of your mouth. And Joſue in the .23. chapter, ſayth: When ye ſhal come in among theſe nations, ſee that ye ſweare not by the name of their Gods, and looke that ye neyther worſhip nor yet bow downe vnto them. In the .5. of Jeremie the Lord ſayth. Thy ſonnes haue forſaken mee, and ſworne by other Gods which are no Gods in deede: I haue filled them, and they haue gone a whoreing. &c. Moreouer the Prophet Sophonie bringeth in the Lorde ſpeaking and ſaying: I will cut off thoſe that worſhip and ſweare by the Lorde, and ſweare by Malchom, that is, by their king and defender. And no maruell thoughe he doe threaten deſtruction, to them that ſweare by the names of creatures. For an othe is the chiefe and eſpeciall honour done to God, which therefore can not be diuided to other. For we ſweare by the higheſt, whome we beleeue to be the chiefeſt goodneſſe, the giuer of all good things, and the puniſhing reuenger of euery euil deed. But and if we ſweare by the names of other Gods, then verily ſhall we make them equall to God him ſelfe, and attribute to them the honour due to him. And for this cauſe the bleſſed martyr of Chriſt Polycarpus, choſe rather the flames of fire, than to ſweare by the power and eſtate of Caeſar. The ſtorie is to be ſeene in the fourth booke and fiftene chapter of Euſebius.

The conditions of an holy oathe.

Fourthly we haue to conſider how we ought to ſweare, and what the conditions of a iuſt, a lawfull and an honeſt othe are. Jeremie therefore ſayth: Thou ſhalt ſweare, The Lord liueth, in trueth, in iudgement, and righteouſneſſe. And the nations ſhal bleſſe them ſelues in him, and in him ſhall they glory. There are therfore foure conditions, of a iuſt and a lawfull othe. The firſt is, Thou ſhalte ſweare, The Lord liueth. Here now againe is repeated that which hath ſo many times bene beaten into oure heads, that we ought to ſweare by the name of the liuing God. The pattern of our auncestours oth was this, The Lorde liueth, as it is euident by the writings of the Prophetes. Let vs not ſweare therfore by any other but by God. The ſecond cõdition is, Thou ſhalt ſweare in truth. So then, it is required, that not onely the tong, but alſo the mynde ſhould ſweare, leaſte haply we ſay, The tong in deede did ſweare, but the minde ſware not at all. Let vs be true and faythful therfore, without deceit or guile, let vs not lye, nor goe about with ſubtiltie to ſhifte off the othe that once we haue made. We Germanes expreſſe this well when we ſay, On alle gfard. Or elſe, On gfard. That is, I will not vſe any double dealing, but will ſimply and in good fayth performe that I promiſe. There is an excellent patterne of a falſe and a deceitfull othe in *Aulii Gellij lib. noct. Att. 7. cap. 18.* The third condition is, Thou ſhalt ſweare in, or with iudgement, that is, aduiſedly, with great diſcretion, not raſhly, nor lightly, but with conſideration of euery thing and circumſtaunce, in greate neceſſitie, and caſes of publique com-

4 cody wrong of a mſcr.

moditie. The fourth condition is, thou shalte sweare in iustice, or righteousnesse, leaste peraduenture our othe be against right and equitie, that is, leaste we sinne against righteousnesse or iustice, whiche attributeth that whiche is theirs both to God and man, so that our othe doe not directly tende against the loue of God and our neighbour. Here (dearely beloued) ye haue heard me expresse in few wordes (which God him selfe hath also taught vs) how we must sweare, of what sort and fashion our lawfull and allowable othes ought to be, and vnder what conditions they are conteined. But nowe if we shall sweare against these conditions appointed vs by God, then shall our othes and swearings be altogether vnlawfull: and furthermore, if we shall go about to performe those vnlawful and vnalowable othes, then shall we therwithall purchase and incurre the heauie wrath of the reuenging Lord.

Whether wicked oathes must be performed.

Nowe in these dayes it is vsually of custome demaunded, whether we ought to keepe or performe wicked or vngodly, vniust or euill vowes, or othes: as if for example, thy othe or vowe should directly tende againste God, against true religion, against the worde of God, or the healthe of thy neighbour?

I will here alledge and rehearse the vsuall and accustomed aunswere, which notwithstanding, is very true, and grounded vpon examples of holy Scriptures, as that that squareth not from the truth the narrowe breadth of one small haire. The aunswere therefore is this: if any man shall sweare against the faith and charitie, so that the keeping of his othe maye tend to the worse, then it is better for him to chaunge his othe, then to fulfill it. Wherupon Saint Ambrose saith, It is somtime cõtrarie to a mans duetie to performe the othe, that he hath promised, as Herod did. Isidore also saith, In euill promises breake thine othe, in a naughtie vow change thy purpose. The thing thou haste vnaduisedly vowed, do not performe. The promise is wicked that is finished with mischiefe. And againe, That othe muste not be kept, whereby any euill is vnwarely promised. As if for example, one shoulde giue his fayth to an adultresse, to abide in naughtinesse with her for euer: vndoubtedly, it is more tolerable, not to keepe promise, then to remaine in whordome stil. Beda moreouer saith: If it shal happen that we at vnawares shal with an othe promise any thing, and that the keping of that othe shall be the cause of further euill, then let vs thinke it best vpon better aduice to chaunge our othe without hurt to our conscience: and that it is better vpon such a necessitie for vs to be forsworne, then for auoyding of periurie, to fall into another sinne tenne times worse then that. Dauid sware by God, that he woulde kyll the foolishe fellowe Naball, but at the firste intercession that his wyfe Abigail wiser then him selfe did make, hee ceassed to threaten him, hee sheathed his sworde agayne, and did not finde him selfe any whit grieued for breaking his hastie othe.

It is best to breake an ill oath.

Augustine also sayeth, Whereas Dauid did not by sheading of bloude performe his promise bound with an othe, therein his godlynesse was the greater. Dauid sware rashly, but vpon better and godly aduice, he performed not the thing he had sworne. By this and the like it is declared that many othes are not to be obserued.

Nowe

Now he that sweareth so, doth sinne: but in chaunging his othe, hee doth verie well. Hee that chaungeth not suche an othe, committh a double sinne, firste for swearing as he ought not, and then for doing that he shuld not. Thus much hitherto haue I rehearsed of other mens wordes, which al men verily acknowledge to be true, and so in deede. Nowe by this ye doe easily understande (dearely beloued) what ye haue to thinke of those monasticall vowes, and Priestes othes, whiche promise chastitie, (no farther ywis by their leaue, than mans fraile weaknesse will suffer them.) For it is better, sayth the Apostle, to marrie thē to burne. And more commendable is it, not to performe those foolishe, hurtfull, and vnpure promises, that driue them perforce to filthy vncleannesse, then vnder the colour of keeping an othe truely, to lye and to liue vnchastly God wot.

Monastical vowes.

Fiftly and lastly, I haue briefly to put you in mynde, that ye indeuour your selues, by al the meanes ye may, deuoutly to kęp that which ye swere: and therewithall in fewe wordes, to let you understande what rewarde is prepared for them, that do religiously and holily kępe and obserue the holy othe once solemnely taken. If we loue God, if we desire to sanctifie his name, if we take the true God for the very true God, and for our God, if we will haue him to be gentle and mercyfull to vs warde, and to be our present deliuerer and ayder at all assayes, then will we haue a most diligent care to sweare with feare deuoutly, and holily to kępe and performe the othe that wę deuoutly make. But vnlesse we do this, then terrible threatenings and sharpe reuengement of Gods iust iudgement, are thundred from heauen against vs transgressours. The very heathens shall rise vp and condemne vs in the day of iudgement. For the Saguntines, the Numantines, and they of Petilia chose rather to die with fire and famine, then to breake or violate their promise once bound with an oth. Moreouer, the lawes of all wise and ciuil Princes and people, do adiudge periured persons to dye the death. Howe great offences, howe great corruptions, howe great and many mischiefes, I praye you, doe rise through periuries? They intangle, trouble, disgrace, marre and ouerthrowe the estates both ciuil and Ecclesiasticall. Who so euer therefore doth loue the common weale and safegarde of his countrie: who so euer dothe loue the Church and gods estate thereof, he wil aboue all things haue an especiall regard to kępe religiously the promise of his othe. Nowe to those that holily do kępe their othes, the Lord doth promise a large reward. For Jeremie saieth: And the nations shall blesse thē selues in him, & in him shall they glory. As if he should say, If the people of Juda shall sweare holily and kępe their othes, then will the Lorde poure out vpon them so great felicitie and aboundant plentie of al good things that when as hereafter one shal blesse or wishe well to another, he shall say, The Lorde shewe thę his blessing, as of olde he did to the Jewes. And who so euer shall prayse another, he shall say: That he is like to the Israelites. It is therefore assuredly certayne, that they shall be inriched with all good thinges, and worthy of all manner prayse, who so euer shall inuiolably kępe their othes and promyses.

How religiously we ought to kępe our othes.

A large rewarde promised to such as keepe ther Othes.

Let vs indeuour oure selues my

then I beseeche you, to sanctifie the Lords name, and to adde to this third commandemēt your earnest and continuall prayers, saying as our Lorde Jesus hath taught vs, O heauenly father, hallowed be thy name, or let thy name be holily worshipped. To him be glory for euer and euer. Amen.

Of the fourth precept of the first table, that is, of the order and keeping of the Sabboth day.

¶ The fourth Sermon.

The 4. precept.

THE fourth Commaundement of the first table, is worde for worde as followeth. Remember that thou kepe holy the Sabboth day. Sixe dayes thou shalt labour and do al thy workes, but on the seuenth day is the Sabboth of the Lorde thy God, in which thou shalt not do any manner of work, neither thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maide seruant, nor thy cattell, nor thy straunger whiche is within thy gates. Bycause in sixe dayes the Lorde made heauen, and earth, the sea and all that is therin, and rested the seuenth day, Therefore the Lorde blessed the Sabboth daye, and hallowed it.

The order of the Lord his commaundements.

The order which the Lorde vseth in giuing these commaundements, is naturall and very excellent. In the first precept, the Lorde did teache vs faith and loue to God ward. In the second, he remoued from vs Idoles, and all forreine kinde of worship. In the third, he beganne to instruct vs in the true and lawfull worship of GOD: which worship standeth in the sanctifying of his holy name, for vs to call thereon, and holily and freely to praise it, and to thinke and speake of it as religiously as he shall giue vs grace.

The fourth Commaundement teacheth vs also the worship due to God, and the hallowing of his holy name, but yet it bendeth somewhat to the outward honour, although neuertheless, it frameth to the inward religion. For the Sabboth doth belong both to the inward and outward seruice of God. Let vs see therefore what we haue to thinke, that the Sabboth is, how farre forth the vse therof extendeth, and after what sort we haue to worship our God, in obseruing the sabboth. Sabboth doth signifie rest and ceasling from seruile worke. And this here I thinke worthy to be noted, that the Lord saith not simply, Sanctifie the Sabboth, but, Remember that thou keepe holy the Sabboth daye: meaning thereby, that the Sabboth was of olde ordeined, and giuen first of all, to the auncient fathers, and the againe renued by the Lorde, and beaten into the memorie of the people of Israell. But the summe of the whole Commaundement is, Keepe holy the Sabboth day. This summe doth the Lorde by and by more largely amplifie, by reckoning vp the the very dayes, and particular rehearsing of the whole houshold, to whome the keeping of the Sabboth is giuen in charge.

The Sabboth.

The

The Sabboth is spirituall.

The Sabboth it selfe hath sundry significations. For first of all the scripture maketh mention of a certaine spirituall and continuall Sabboth. In this Sabboth we rest from seruile worke, in abstening from sinne, and doing our best, not to haue our owne will found in our selues, or to worke our owne workes, but in ceassing frō these, to suffer God to work in vs, and wholy to submit our bodyes to the gouernment of his good spirit. After this Sabboth followeth that eternall Sabboth and euerlasting rest, of which Esaie in his .58. and .66. Chapters, speaketh very much, and Paul also in the fourth to the Hebrues. But God is truely worshipped, when we ceassing from euill, and obeying Gods holy spirit, do exercise our selues in the studie of good workes. At this time I haue no leasure, neyther do I thinke ẏ it is greatly profitable for me to reason as largely, or as exquisitely as I coulde, of the allegoricall Sabboth, or spirituall rest. Let vs rather (my brethren) in these our mortall bodies, do our indeuour with an vnwearied good wil of holinesse, to sanctifie the Sabboth, that pleaseth the Lord so well.

The Sabboth is the outward institution of our religion.

Secondarily, the Sabboth is the outwarde institution of our religion. For it pleased the Lorde in this commandement, to teache vs an outward religion and kinde of worship, wherein he would haue vs all to be exercised. Nowe for bycause the worshipping of God cā not be without a time: Therefore hath the Lord appointed a certaine time wherein we shoulde abstaine from outwarde or bodilye workes, but so yet that we should haue leasure to attēd vpō our spiritual businesse. For, for that cause is the outward rest commaunded, that the spirituall worke should not be hindered by the bodily businesse. Moreouer, that spirituall labour among our fathers, was chiefly spent about foure things, to wit, about publique reading and expounding of the scriptures, and so consequently, about the hearing of the same, about publique prayers and common petitions, about sacrifices, or the administration of the sacraments, and lastly, about the gathering of euery mans beneuolence. In these consisted the outward religion of the Sabboth. For the people kept holie day, and met together in holy assemblies: where the Prophetes read to thē the word of the Lord, expounding it, and instructing the hearers in the true religion. Then did the faythfull iointly make their common prayers, and supplications, for all things necessarie for their behoofe. They praysed the name of the Lord, and gaue him thankes for all his good benefites bestowed vpon them. Furthermore, they did offer sacrifices as the Lorde commaunded them, celebrating the mysteries and sacraments of Christe their redeemer, and keping their faith exercised and in vre, they were ioyned in one with these sacraments, and also warned of their duetie, which is to offer them selues a liuely sacrifice to the Lord their God. Lastly, they did in the congregation liberally bestow the giftes of their good will, to the vse of the Church. They gathered euerie mans beneuolence, therewith to supply the Churches necessitie, to maintaine the ministers, and to relieue the powre and nardie. These were the holy workes of God, which while they (hauing their hartes instructed in fayth and loue) did fulfill, they did therein rightly sanctifie the Sabboth, and the name of the Lord: that is, they did on the sabboth those kinde workes, which

do both ſanctifie the name of God, become his worſhippers, and alſo are the workes in deede that are holy and pleaſing in the ſight of God. If any man require a ſubſtanciall and euident example of the Sabboth or holy daye, thus holily celebrated, he ſhall finde it in the eight Chapter of the booke of Nehemias. For there the Prieſtes do reade and expounde the worde of God, they praiſe the name of the lord, they pray with the people, they offer ſacrifice, they ſhew their liberalitie, and doe in all points behaue them ſelues holily and deuoutly as they ſhould.

There is time enough lowed to labour in.

Now leaſt any peraduenture might make this obiection and ſay, Caſe bræ deth vice, Or elſe, I muſt labour with my handes to get my liuing, leaſt I dy with hunger, and my familie periſhe: he aunſwereth, The Lorde alloweth thée time ſufficient for thy labour, for thée to worke in to get a liuing for thy ſelfe and thy houſhold. For ſixe dayes thou maiſt worke, but the ſeuenth day doth the Lord chalenge and require to be cõſecrated to him and his holy reſt. Euery wéeke hath ſeuen dayes: But of thoſe ſeuen the Lord requireth but one for him ſelf: Who then can rightly complain, I beſeech you, or ſay, that he hath iniurie done vnto him? More time is allowed to work in, thẽ to kéep holy the Sabboth. And he that requireth to haue this ſabboth kept, is God ẏ maker, ẏ father & Lord of al mãkind

The maiſter of the houſe muſt teach all his familie the keeping of the Sabboth day.

Furthermore, the Lord doth preciſely cõmand and giue a charge to plant, and bring in this holy reſt, this diſcipline and outward worſhip, into the whole familie of euery ſeuerall houſe. Whereby we gather, what the dutie of a good houſholder is, to wit, to haue a care to ſée all his familie kéepe holy the ſabboth day, that is, to doe on the ſabboth day thoſe good workes, which I haue before rehearſed. And for becauſe the Lord doth know that mans naturall diſpoſition is, where it hath the maiſtrie, there for the moſt parte to rule and reigne ouer hautily and to the Prince like: therfore, leaſt peraduenture the fathers or maiſters ſhuld deale to hardly or rigorouſly with their houſholds, or hinder them in obſeruing of the ſabboth, he doth in expreſſe words & exquiſite ſteps of enumeration, commaund them to allowe their familie, and euery one in their familie a reſting time, to accompliſh his holy ſeruice. He doth not exempt or except ſo much as the ſtraunger. He will not ſuffer nor allow among them the eräple of ſuch dulheads as ſay: Let faith and religion be free to all, let no man be compelled to any religiõ. For he commandeth to binde the ſtranger within the gates of Gods people, that is, the ſtranger that dwelleth in their iuriſdiction, to the holy obſeruing of the ſabboth day. Now this eaſe or reſt is not commanded in reſpect of it ſelf, (for Idleneſſe always hath ben found fault withal) but it is ordeined for the aforeſayd eſpeciall cauſes. Gods pleaſure is, that there ſhoulde be a place and time reſerued for religion: which time & place are not opẽ to them that are buſie about bodily and outwarde workes. He is not conuerſant in the congregation, he heareth not the word of God, he prayeth not with the churche, neyther is he partaker of the Sacraments, which at his maiſters commaundement taketh a iourney, or in the market ſelleth his wares, or in the barne doth threſhe or winnowe his corne, or in ẏ field doth hedge or ditch, or doth ſtand at home beating the anuile, or elſe ſitteth ſtill ſowinge ſhoes or hoſen. Faith therefore and religion

Eaſe, or reſt.

bid

bid thæ to giue rest to thy seruauntes and familie, yea, they commaund thæ to egge and compell them, if they be slow to the holy and profitable worke of the Lorde. Moreouer, the Lordes mynd is, that they which labour should also refresh and recreate them selues.

For things that lacke a resting time,
can neuer long indure.

Wherfore the bountiful Lord, whose mynde is to preserue his creatures, doth teache a way to kæpe them, and doth diligently prouide, that his creatures be not too much afflicted, by the hard handling or couetousnes of their owners. Moses in Deuteronomie addeth the pitifull affection of mercye, sayinge: Remember that once thou thee selfe wast a seruaunt in the land of Egypt. Charitie therfore and ciuil humanitie do craue a measure to be kept, so that we doe not with endlesse labours, ouerlade & wearie our houshold seruants. Moreouer, it is manifest, that the goodman of the house by planting godlinesse in his familie, doth not a little aduaunce and set forward his priuate profit, and owne commoditie. For wicked seruants are for the most part pickers, & deceitful, wheras on the other side ỳ godly, are faithfull, whome in his absence he may trust to gouerne his house. In the reckoning vp of ỳ houshold also is mention made of beastes and cattell, which is done, not so muche bicause their owner is a man, & ought therefore to vse them remissely & moderately, as for bicause beastes can not be laboured, wout the working hand of men to guide them. So then men are drawn from the solemnising of ỳ sabboth day by helping their cattel: wherfore to ỳ intent that they shoulde not be drawne aside, we are here precisely commaunded to allow our cattell that resting time.

Last of all, ỳ Lord doth adde his own crãple, wherby he teacheth vs to kepe holy the sabboth day. Bicause (saith he) in sixe dayes the Lorde made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Therefore the Lord blessed the seuenth day and hallowed it. The Lorde our God wrought sixe dayes, in creating heauẽ and earth, the sea, & al that in them is, & the seuenth day he rested, & ordeined that to be an appointed time for vs to rest in. On the seuenth day, we must thinke of the workes that God did in the sixe days, the children of God must cal to remẽbrance what & howe great benefites they haue receiued ỳ whole wæke, for which they must thanke God, for which they must praise God, & by which they must learn God. We must then dedicate to him our whole body & soul, we must cõsecrate to him all our words & our dæds. As that day ỳ Lorde did rest from creating, but he ceassed not stil to preserue: so we vpõ that day must rest frõ handie & bodily workes, but we must not ceasse from ỳ works of well doing & worshipping of god. Furthermore, ỳ heauẽly rest was no preiudice at al to ỳ things created: neither shal ỳ holy day or sabboth spẽt in gods seruice be any let or hinderãce to our affaires or busines. For ỳ Lord blessed the sabboth day, & therfore shal he blesse thæ, & thy house, al thy affairs & businesse, if he shall sæ thæ to haue a care to sanctifie his sabboth, ỳ is, to do those workes which he hath cõmaũded to be don on ỳ sabboth day. They therfore do erre frõ ỳ truth, as far as heauen is wide, whosoeuer do despise the religion & holy rest of the sabboth day, calling it an idle ease, & doe labour on the sabboth day, as they doe on working dayes, vnder the pretence of care for their familie and necessities sake.

The Lord did kepe the Sabboth day.

The Lord blessed the Sabboth day.

For

The christen Sabboth.

For all these thinges muste we apply to our selues, and our churches. It is moste sure, that to Christians the spirituall sabboth is giuen in charge, especially and aboue all things. Neyther is it to be doubted, but that the good Lorde will is, that euen in our Churches at this day, as well as of the Iewes of olde, there shoulde be kept and appointed order in al things but especially in the exercising of outward religion. We knowe that the sabboth is ceremoniall, so farre forth as it is ioyned to sacrifices and other Iewish ceremonies, and so farre forth as it is tyed to a certaine time: but in respect that on the sabboth day, religion and true godlinesse are exercised and published, that a iust and seemely order is kept in the Church, and that the loue of our neighbour is thereby preserued, therein I say it is perpetuall and not ceremoniall. Euen at this daye verily we must ease and beare with our familie, and euen at this day we must instruct our familie, in the true religion and feare of God.

Christ our Lord did no where scatter abroad the holy congregations, but did as much as he could, gather them together. Nowe, as there ought to be an appointed place, so likewise muste there be a prescribed time for the outward exercise of religion, and so consequently an holye rest. They of the primitiue Churche therefore did chaunge the Sabboth day, least peraduenture, they should haue seemed to haue imitated the Iewes, and still to haue reteined their order and ceremonies: and made their assemblies and holy restings to be on the first day of Sabbothes, whiche John calleth Sunday, or the Lords day, bycause of the Lords glorious resurrection vpon that day. And although we doe not in any parte of the Apostles writings, find any mention made that this sunday, was commaunded vs to be kept holy, yet for bycause in this fourth precept of the first table, we are commaunded to haue a care of religion, and the exercising of outward godlynesse, it would be against al godlinesse and Christian charitie, if we shoulde denie to sanctifie the Sunday: especially, since the outward worship of god can not consist without an appointed time and space of holy rest. I suppose also, that we ought to thinke the same of those fewe feastes and holy dayes, which we keepe holy to Christe our Lord, in memorie of his Natiuitie or Incarnation, of his Circumcision, of his Passion, of the Resurrection and Ascension of Jesus Christe our Lorde into heauen, and of his sending of the holy Ghost vpon his Disciples. For Christian libertie is not a licentious power, and dissoluing of godly Ecclesiasticall ordinances, which aduaunce and set forward the glory of God and loue of our neighbor. But for bicause the Lorde will haue holy dayes to be solemnized and kept to him self alone, I do not therefore like of the festinall dayes, that are helde in honour of any creatures. This glory and worship is due to God alone. Paul sayth: I wold not that any man should iudge you in part of an holie day or of the Sabbothes, which are a shadow of things to come. And againe, Ye obserue dayes, and monethes, and yeares, and times, I feare least I haue laboured in you in vaine. And therefore we at this day, that are in the Churche of Christe, haue nothing to doe with the Iewish obseruation, we haue onely to wish & indeuour to haue the Christian obseruation and exercise of Christian religion, to be fréely kept & obserued.

Christmas day, New yeares day, Good Friday, Easter day, Ascension day, Whitsunday.

The Sunday.

And

The sanctification of the Christian Sabboth.

And yet as the halliwing of the Jewish sabboth, so also the sanctifying or exercise of our Sunday, must be spent & occupyed about foure things, which ought to be founde in the holy congregation of Christians, if their Sunday be truely sanctified and kept holy as it should be. Firste let all the godly Saintes assemble them selues together in the congregation. Let there, in that congregation so assembled, be preached the worde of God, let the Gospell there be read, that the hearers maye learne thereby what they haue to thinke of God, what the dutie and office is, of them that worship God, and how they ought to sanctifie the name of the Lord. Then let there in that congregation be made prayers, and supplications, for all the necessities of all people. Let the Lord be praised for his goodnesse, and thanked for his vnestimable benefits whiche he dayly bestoweth. Then if time, occasion, and custome of the Church do so require, let the sacramentes of the Church, be religiously ministred. For nothing is more required in this fourth commaundement, than that we should holily obserue, and deuoutly exercise the Sacramentes: and holy, lawfull, profitable, and necessarie rites and ceremonies of the Church. Last of all, let entyre humanitie and liberalitie, haue a place in the Saints assembly, let all learne to giue almes priuately, and relieue the powre dayly, and to do it frankly and openly, so often as opportunitie of time and causes of neede shall so require. And these are the dueties wherein the Lordes sabboth is kept holy euen in the churche of Christians, and so much the rather, if to these be added an earnest good wil, to do no euil al the day long.

This discipline now must be brought in and established by euery householder in all our seuerall houses, with as great diligence as it was with the Jewes. Touching which thing, I haue nothing to say here, since I haue before so plainely handled this point, as that ye perceiue that it agreeth euen to the Churche of vs that are Christians. This one thing I adde more, that it is the dutie of a Christian magistrate, or at leastwise of a good housholder, to compell to amendment the brekers and contemners of Gods sabboth and worship. The peeres of Israell, and all the people of God, did stone to death (as the Lord commaunded them) the man that disobediently did gather stickes on the sabboth day. Why then should it not be lawful for a Christian Magistrate to punishe by bodily imprisonment, by losse of goods, or by death, the despisers of religion, of the true and lawfull worship done to God, and of the sabboth day? verily, though the foolishe and vndiscrete Magistrate, in this corrupted age doe slackly looke to his office and duetie, yet notwithstanding, let euery householder do his indeuour to keepe his seuerall familie, from that vngodly naughtinesse: let him punish them of his housholde, by suche meanes as he lawfully may. For if any one householder dwell among Idolaters, which neyther haue, nor yet desire, to haue or frequente the Christian or lawful congregations, the may he in his own seuerall house, gather a peculiar assemblie to prayse the Lorde, as it is manifest that Lot did among the Sodomites, Abraham, Isaac, and Jacob in the land of Chanaan, and in Egipt. But it is a haynous sinne and a detestable schisme, if the congregation be assembled, either in cities or villages, for thee then to seeke out byewayes, the

of euery householder.

Nume. 15.

office

The abuses of the Sabboth day.

to hide thy self & not to come there, but to contemn ẏ church of God and assẽblie of saints: as ẏ Anabaptistes haue takẽ a vse to do. Here therfore I haue to reckon vp the abuses of the sabboth day, or ẏ sinnes cõmitted against this commaundement. They transgresse this cõmaundement, ẏ cease not from euil workes, but abuse ẏ sabboths rest, to the prouoking of fleshly pleasures. For they kẽp the sabboth to God, but work to ẏ deuil, in dicing, in drinking in dauncing, & fẽding their humors w̃ the vanities of this world, wherby we are not only drawn from ẏ cõpanie of ẏ holy congregation, but do also defile our bodyes, which we ought rather to sanctifie and kẽpe holy. They sinne against this precept, which eyther exercise any handie occupation on the sabboth day, or else lye wrapt in bed and fast a sleepe till the day be almost spẽt, not once thinking to make one of Gods congregation. They offend in this precept, that awe their seruants to worke, and by appointing them to other businesse, do drawe them from the worship of God, preferring other stinking thinges, before the honour due to God. And they aboue all other offende herein, which do not only, not kẽpe holy the sabboth day them selues, but doe also with their vngodly scoffes and euil examples, cause other to despise and set light by religion: when they do disdaine and mocke at the holy rites & ceremonies, at the ministerie, ministers, sacred Churches, and godly exercises. And herein tw, do both the goodmen and goodwines offend, if they be slacke in their owne houses to call vpon, and to see their families kẽpe holy the sabboth day.

Who so euer do contemne the holynesse of the sabboth day, they giue a flat and euident testimonie of their vngodlinesse, and light regarde of Gods mightie power. Furthermore, the kẽping or despising of the sabboth, doth always carry with it, either ample rewards, or terrible threates. For the prose whereof, I will recite vnto you (dearely beloued) the wordes of Ieremie in his. 17. cha. Thus hath the Lord saide vnto me, sayth he, Goe and stand vnder the gate of the sonnes of the people, through which the kings of Iuda goe in and out, and vnder all the gates of Ierusalem, and say vnto them, Take heede for your liues that ye carie no burthen vpon you on the Sabboth day, to bring it through the gates of Ierusalem, and that ye beare no burthen out of your houses on the Sabboth day, looke that ye do no labour therin, but keepe holy the Sabboth day, as I cõmanded your fathers. Howbeit they obeied me not, neither hearkned they vnto me, but were obstinate and stubborne, and would not receiue my correction. Neuertheless, if ye wil heare me, saith the Lord, and beare no burthen through this gate vpõ the Sabboth, but hallow the sabboth, so that ye doe no worke therin: then shall there go through the gates of this citie, Kings and Princes, that shall sit vpon the throne of Dauid, they shall be carried vpon chariots, & ride vpon horses, both they and their Princes: there shall come men from the cities of Iuda, and the land of Beniamin which shal bring sacrifices and shall offer incense and thanksgiuing, in the house of the Lord. But if ye wil not be obedient vnto me to hallowe the sabboth, so that ye wil beare your burthens through the gates vpõ the sabboth day, thẽ wil I set fire vpõ the gates of Ierusalẽ, which shal burne vp the great houses therof, & shal not be quenched. Verie iustly therfore did ẏ deuout Princes Leo and Anthemius, writing to Arsemius their Lieftenant

Promises and threatnings added to the Sabboth day.

in theſe wordes giue charge. That the holy dayes ordeined in honour of the high Gods maieſtie, ſhuld not be ſpent in any voluptuous pleaſures, nor be vnhallowed wyth troubleſome exactions. We therefore do decree and ordein, that the Lords day or ſunday, as it hath always ben accoũted wel of, ſo it ſhall ſtil be had in eſtimation, ſo that vpon that day no office of the lawe ſhalbe executed, no man ſhal be ſummoned, no man areſted for ſuretiſhip, no man attached, no pleading ſhalbe heard, nor any iudgement pronounced. &c. And by & by after again, Neyther doe we in giuing this reſt of the holy day, ſuffer any mã to wallow in any kind of wanton pleaſures at al. For on that day ſtage playes are not admitted, nor fencers priſes, nor beare baitings: yea to, & if it happẽ that the ſolemniſing of our byrth day fal vpõ the Sunday, then ſhal it be diferred til the next day after. And we haue determined, that he ſhal ſuſtein the loſſe of his dignitie, and haue his patrimonie confiſcate, whoſoeuer ſhall on the Sabboth day, be preſent at any ſight or playe, or what ſommoner ſoeuer of any iudge whatſoeuer, ſhal vnder the pretence of any buſineſſe, either publique or priuate, do any thing to infringe the ſtatutes in this law enacted

And yet neuertheleſſe, they that are Chriſtians, do not forget the wordes of Chriſt, in the Goſpell where he ſaith: The ſabboth was made for man, and not man for the ſabboth, and that the ſonne of man too, is Lorde of the ſabboth. The godly do very well knowe, that God ordeined the ſabboth, for the preſeruation, and not for the deſtruction of mankind, and that therfore he doth diſpence with vs for the ſabboth, as often as any vrgent neceſſitie, or ſauing of a man ſhall ſeme to require it. Touching which matter, our Sauiour Chriſt him ſelfe hath fully ſatiſfied the faithful, in ỳ. 12. of Matthew, & ỳ. 6. & 13. chap. after S. Luke. In ſuch things verily Chriſtians may vſe their libertie, to occupy them ſelues in, on ỳ ſabboth day. Since the prieſtes & Leuites are held excuſed, which do in the temple openly both kill, ſley, burne & boil beaſts, in making their ſacrifices, ſo ỳ they are not thought to breake ỳ Sabboth day, bycauſe they may wout offence to God, euen on the ſabbothes, dreſſe & make ready ỳ thinges ſeruing to ỳ outward worſhip of the Lord: ſo likewiſe may we on the ſabboth dreſſe & make ready meate & other neceſſaries, which our bodies cãnot lack. We may alſo miniſter phyſicke to the ſick, viſite the weak, & help ỳ nedy, that ſo we maye preſerue ỳ creature of God. Herein did our ſauiour giue vs an example to follow, who did on ỳ ſabboth worke ỳ deds of charitie & mercy, we haue more then one example of his to be ſeene in ỳ Goſpell, but eſpecially in Luke. 6. & 13. & John the. 5. chap. If thẽ on ỳ ſabboth day it be lawful to drawe out of a pit a ſhep or an ore in danger of drowning, why ſhuld it not be lawfull likewiſe on ỳ ſabboth, to vnderſet with props, a ruinous houſe ỳ is redy to fal? why ſhould it not be lawful on ỳ ſabboth day to gather in, & keep from ſpoyling ỳ hay or corne, which by reaſon of vnſeaſonable wether, hath lain to long abroad, & likely to be worſe, if it ſtay any longer? The holy Emperor Cõſtantine, writing to Elpidius, ſaith: Let all iudges in courts of law, & citizens of all occupations reſt vpon the Sunday, & kepe it holy with reuerẽce and deuotion. But they that inhabite the contrie, may freely and at libertie attend on their tillage vpon the ſabboth day. For often times it falleth out, that they can not vpon an other day ſo commodiouſly ſow their ſeed,

To plow land on the Sabboth day.

or plant their vines, and so by letting passe the opportunitie of a litle time, they may hap to loose the profite giuen of GOD for oure prouision. Thus sayth the Emperour. Now we must consider that he doth not licence husbandmen, by al kinde of toyle, continually to defile the sabboth day. For of the countrimen as well as of the townesmen, are loked for due honour done to GOD, and the keeping of the fourth commaundement: onely this must be remembred, that libertie is graunted in causes of necessitie. But a godly mynde and charitie, shall be excellent dispensors and mistresses to leade vs in such cases as these, leaste vnder the coloured pretence of libertie and necessitie, we doe dedes not to be borne withall on the sabboth day, exercise the works of grædie couetousnesse, and not of sincere holynesse. And thus much had I to say, touching the second vse of the sabboth day.

God doth sanctifie or make holy.

Thirdly, the sabboth hath a verie ample or large signification. For it is a perpetual signe, that god alone is he that sanctifieth those that worship his name. For thus saith the Lord to Moses: Ye shall keepe my sabbothes, bicause it is a signe betwixt me and you to thē that come after you, to knowe that I am the Lorde, which sanctifie you. And so forth, as it is to be seene in the .31. of Exodus, and is againe repeated in the .20. of Ezechiel. And to this end doth ỹ Lord mutually apply him selfe as is before sayde, in the declaration of the sabbothes second vse and signification. For God doth by his holy spirite, sanctifie his faithful folke and constant beleeuers: which he declareth vnto the Church, by the preaching of the Gospell, bearing witnesse therunto, and sealing it with his Sacraments, so that he commaundeth vs with continuall prayers, incessantly to craue of him that glorious sanctification. All whiche things, verily, are practised and put in vre, vpon the sabboth dayes especially, to the intent that we may be sanctified of god, who is the only sanctifier of vs all.

Hitherto haue I declared vnto you (dearly beloued) as briefly as I could, the first table of Gods commaundements, wherein we haue very exquisitely layd downe before vs, the worship due to the name of God. But for bycause they are not the children of God which know his mynde, but they that doe it, let vs beseech our heauenly father, so to illuminate our myndes that we may faithfully and in dede, worship our Lord and God, who is to be praised world without end. Amen.

Of the fift precept of the second table, which is in order the fiste of the tenne Commaundements, touching the honour due to parents.

¶ The fifte Sermon.

NOwe followeth the second table of Gods lawe, which (by the good helpe of Gods holy spirite) I will declare as briefly vnto you, as I haue already gone through the first. And as the first conteined the loue of God, so doth the second teach vs the charitie due to our neighbour, instructing all men what they owe euerie one to his neighbor, and howe we may in this world liue honestly, ciuily, and in quiet peace among

mong our selues. For our good God woulde haue vs to liue well and quietly. But we, that will not knowe how to liue well, nor yet obey his good commaundements, doe with our sinnes and iniquities, neuer cease to heap vpon our own pates, an infinite multitude of miserable calamities. This table conteineth fire cõmaundemẽts, the first whereof is: Honour thy father and thy mother, that thy dayes may be long in the lande which the Lord thy God shall giue thee. Very well and rightly doth the Lorde beginne the second table, with the honoring of our parents. For after our dutie to God, the next is the reuerende loue that we owe to our parentes, of whome next after God we haue our life, and by whom we are from our infancie, brought vp with incredible care and exceeding great labour. Now the very order of nature doth require that the most excellent and dearest things should alwayes haue the firste and chiefest place. And that this commaundement may the more easily be vnderstood, I mean to diuide my treatise therof into three parts. In the first whereof, I will declare what degrees and kindes of men are comprehended vnder ẏ name of parents. Secondarily, I will search out what kinde of honour that is, and howe farre it extendeth, which the Lorde commaundeth to giue to our parents. And lastly, I will both touche the promise made to godly children, and therevpon coniecture & gather the punishment appointed for the vngodly and disobedient offspring. There is none so ignorant, but knoweth what parents are. The Lord our God hath giuen vs them for vs to take of them our beginning of life, that they might nourish and bring vs vp, and that of rude & almost brutish things, they might make vs verie men. Greater are the good turnes that parents do for their children, greater is the cost & labour that they bestowe on them, & greater is the care, grief, & trouble which they take for them, thã any man, how eloquent soeuer he be, is able to expresse. And here is not the name of the father only, but also the name of the mother in expresse words set downe in the law, least she peraduenture should seme & be contemptible wout any offence to God, because of the weaknes of her fraile sere. The godly & vertuous mothers, doe fele & abide more pain & grief in the bearing bringing vp, & nourishing of their children, than the fathers do. For no smal cause therfore hane we the name of ẏ mother, precisely expressed in this cõmaundemẽt. We do also comprehend herein the grandfather and grandmother, ẏ great grandsire & great grandame, & all other like to these. In the second place we do contein euery mãs countrie wherin he was borne, which fed, fostered, adourned, & defended him. Thirdly, we take Princes and Magistrates into the name & title. For the Senators and Princes are in the holy scriptures, called the fathers and pastors of the people. Xenophõ was persuaded, that a good Prince did differ nothing from a good father. Fourthly, ther are to be reckoned vnder ẏ name of parents those gardians, which are vsually called ouersers of fatherlesse children, or orphans. For they supply the place of departed parents, taking vpon thẽ the charge & defence of their children, whom they must (for that affection ought to be in them) bring vp, defend, & aduance euen as they would do to their owne, & those that they thẽselues did once beget. Among whome also we must make account of suche

The fifth precept.

Our natiue Countrie.

Magistrates, or Rulers.

Gardians, or ouersers of fatherlesse children,

maſters and workmen as teach them an Art or occupation. For of thē yong men and ſtriplings learne ſome honeſt ſcience, for euery one to get his liuing honeſtly, and by them they are taught good manners, being thereby, after a certaine ſort, out of rude vnpoliſhed ſtuffe, made perfect ſeemely mē. Fiftly, the miniſters, doctors, & paſtors of the Churches, are taken for parents. whom Paule him ſelfe did call by the name of fathers, not ſo much for the care & loue wherwith they are affected toward the diſciples & ſheepe of Chriſt his flocke, as for bicauſe we are by thē through the goſpel begotten in Chriſt.

Miniſters & paſtours of the Church.

In the ſixte place, we muſt thinke of our couſins and kinſfolkes, brother & ſiſter, nephues and neeces, mother in lawe, and daughter in lawe, father in lawe, and ſonne in law, who are by alliance knit together, as the members of the body are faſtned with ſinewes.

Couſins & kinſfolkes.

Finally, in the laſt place, olde folkes & widowes, fatherleſſe children and impotent weake perſons, muſt be reputed among our parents: whoſe cauſe and tuition, the Lorde hath in more places then one, commended vnto vs. So then (my brethren) here ye haue heard who they be that in this firſte precept of the ſecond table, we haue to take for our parentes, and who and howe many are comprehended and commended to vs vnder that name: and nowe ſhall ye heare what honour we owe to them, and what the honour is that we ſhuld attribute vnto them.

Aged perſons or olde folkes.

To honor what it is.

To honour, in the ſcriptures is diuerſly taken, but in this treatiſe it ſignifieth to magnifie, to worſhip, to eſteeme well, and to do reuerence, as to a thing ordeined by god: and alſo to acknowlege, to loue, and to giue praiſe as for a benefit receiued at Gods hād, and as for a thing giuen from heauen that is both holy, profitable, and neceſſarie. To honour, is to be dutifull & to obey, & ſo to obey, as if it were to God him ſelf, by whom we knowe that our obedience is cōmaunded, and to whom we are ſure that our ſeruice is acceptable. Otherwiſe we haue not in any caſe to obey either our parents or magiſtrates, if they thē ſelues ſhall do or elſe cōmaund vs to do, the things that are wicked and vniuſt. For ſtill the later cōmandements haue a relation to thoſe that went before. In the ſecōd cōmaundement we learned, that God wold viſit ẏ ſinnes of the fathers in ẏ children, & therfore children ought not to obey their parents, if they cōmaund any thing contrarie to god, or preiudiciall to his lawe. Jonathan obeyed not his father Sauls cōmandement, who charged him to perſecute Dauid: and therfore is he worthily cōmended in ẏ holy ſcriptures. The three cōpanions of Daniel obeyed Nabuchodonoſor in al that he ſayd, they loued him, & reuerenced him as a moſt mightie, puiſſāt, & bountifull king, but ſo ſone once as he charged them to fall to Idolatrie, they ſet not a button by his cōmaūdement. And S. Peter, who taught vs ẏ honor & obedience ẏ we owe to our parents & magiſtrates, when he was cōmaūded by ẏ princes & fathers of ẏ people, not to preache Chriſte crucified to ẏ people any more, did anſwere them, that we ought to obey God more thē men. But what nēde I thus to ſtand reckoning vp this, when the Lord him ſelf in one ſhort ſentence, hath knit vp this, & al other like to this? If any man (ſaith he) cōmeth to me, & hateth not his father & mother, his wife, his children, his brethren and ſiſters, yea, and his owne life, he can not be my diſciple. Furthermore, thou doſt honor thy parents, when thou doſt not cōtemptuouſly deſpiſe thē, vnthankfully neglect thē, nor ſhamefully thinke ſcorne

The honour of God preferreth all other.

of thē, if peraduenture they happen to fal into aduerſitie. Thou honozeſt thy parents, when ẅ thine help & coũſel, ẏ aydeſt thē in their old age & vnweildie crokednesſe, when ẏ eaſeſt thē in time of their næde, oz ſuccoureſt thē otherwiſe in any caſe elſe. For ẏ in dēd is ẏ true and pzoper honoz due to our parents, ẏ Lozd him ſelf bearing witnes thervnto in ẏ. 15. of Mat. & cõcluding, ẏ we ought to pzouide & haue a care foz our parents, to ſaue & defend them, & wholy to giue our ſelues & hazard our liues in their behalf. And now ẏ this ẏ I haue ſaid may be moze eaſily & euidently vnderſtood, I wil confer & apply this honoz to thoſe. 7. ſeueral kinds of mē, which we do cõpzehend vnder the name of parents, ẏ thereby euery one may ſee what and how much honoz he ought to beſtow vpõ his parẽts, his cũtry, ẏ magiſtrats therin, & thoſe ſozts of people ẏ are afoze named. Wheras of dutie we ought to honoz our parẽts, ẏ dutie is paid if we do ſo wozſhipfully eſtæme of thē as to think ẏ they are giuen to vs of God to ẏ end ẏ we ſhuld reuerence, loue, & alwayes haue an eye to them, although foz nothing elſe, yet only foz ẏ Lozds ſake, who is and doth thinke him ſelfe deſpiſed, ſo long as we go on to contemne our parents, and to thinke vilely of them. Neither doth it make any matter to vs, whether they be wozthy oz vnwozthy, whom ẏ lozd cõmaundeth vs to honoz. For be they as they may be, yet notẅſtãding, they did not wout ẏ pzouidẽce of god, chãce to be our parentes, in reſpect of which parentage, the lawgiuer him ſelf will haue thē to be honozed. Whatſoeuer therfoze children ſhal haue occaſion to ſpeake to their parents, let it alwayes ſauour of humble reuerence & childely affection: and let thē with ſuch affection & reuerence obey their parents. If

The honour due to parents

they ſæme to vs to be ſomwhat vnkynde & vngentle, yet let vs wiſely winke at it, & not ſæme to knowe it, by litle & litle ſtil declining from ẏ euill, which by foꝛce they ſæme to compell vs vnto, & let vs ſo diſcretely handle ẏ matter, ẏ we may giue them as ſmal occaſion as may be to be offended at vs. We haue Jonathas ẏ ſonne of Saul, to be an example to vs of a godly & obedięt child. He did with great griefe & trouble of mind, behold his fathers madneſſe vpon Dauid, & wrongful dealing againſt him ſelf, yet did he foz ẏ preſẽt diſcrętly ſuſtain & wiſely diſſemble it, finding occaſion at another time and in a place cõuenient to tel him of it, he neuer ayded his father in any conceiued miſchief, he claue alway to the iuſt man & righteous cauſes, he bewayled his fathers ſtubbornneſſe, & ſought not ouer boldly to reſiſt him and ſtriue againſt him, whẽ he offered to deale by violẽt extremitie with him, but ſaued him ſelf by flæing away, & yet foz all this, he loued his father neuer ẏ wozſe, but praied ſtill to God foz his helth & welfare, ſhewing him ſelfe in al things an obedient ſonne to his crabbed father. This verily is ẏ dutie of a godly ſon. This ought euery one of vs moſt diligently to folow in doing our dutie and hũble obeiſance vnto our parẽts, how froward oz croked ſoeuer they be. Let none giue a rough anſwere ſtubbornly, yea, let none ſo much as mũble an anſwere oz mutter againſt his parẽts Let none curſe oz ſpeake euil of his father oz mother, vnleſſe he wil perforce ſeke ẏ way & meanes, to make highe & mightie Gods curſe hang ouer & light vpon his pate. If haply our parents be powre, if miſhapen in limmes, oz otherwiſe diſeaſed with any infirmitie, let none of vs therfoze in mockerie flout at, oz diſdaynefully deſpiſe them.

Let vs not shew our selues vnthankfull to them, to whome for their good dedes to vs warde, we are of duetie bound for euer. Let vs nourish, cherishe, and ayde them in all their necessities: yea, let vs wholy bestowe our selues and all that we haue, to doe them good withall. For all that we possesse vndoubtedly is theirs: and all that we haue, we inioy by them, for if they were not, then should not we be: Let vs here call to remembrance the charge that the Lorde in Matthewe giueth vs, touching this commaundement. Let vs consider what is ment by the Gentiles, ἀντιτελαγειν, which is, to requite one good turne with another, and especially, to nourishe and cherishe them, by whome thou thy selfe in thy youth, wast brought vp and tendered. There is among the Gentiles a lawe extant worthy to be called the mistresse of pietie, whereby it is enacted, that the children should eyther nourishe their parents, or else lye fast fettered in prison. This lawe many men doe carelesly neglect, which the Storke alone among all lyning creatures doth kepe most precisely. For other creatures doe harde and scarcely know or loke vpon their parents, if peraduenture they nede their ayde to nourish them, whereas the Storke doth mutually nourishe them being stricken in age, and beare them on her shoulders, when for feblenesse they cannot flee.

Math. 15.

The Storke the ensign of naturall loue.

There are to be seene among the Gentiles, very religious and excellent sentences, touching the honour due vnto parents. Isocrates sayth. Shew thee self such an one to thy parents, as thou wouldest wish to haue thy children shewe them selues to thee. Anarineues sayde, He loueth his father exceedingly well, which doth his indeuour to make him ioyfull without any trouble at all. Plato also in his lawes thinketh, That he hath a great treasure in his house, whosoeuer doth nourishe at home in his house, his father or mother, or any of their parēts in their impotent olde age, and doth suppose that he needeth no other picture of any of the Gods to reuerence in his house, bicause he should turne al his care and diligence to honour his parents. And againe, in another place: Let vs pay, sayth he, to our parentes, while they are aliue, the oldest, firste, and greatest debts, that we owe them, for our being and bringing vp. For euery one must thinke, that al which he hath is theirs, who did beget and bring him vp, so that according to his abilitie, he must supply and minister to them, al that he doth possesse: first of all, the externall goods of fortune, then of the body, and lastly, those that do belong vnto the minde, therby restoring all that he borrowed, and recompencing them in their olde age, for al their old cares and griefe susteined for him. It is seemely also and requisite that euen in wordes so long as we liue, we should shew reuerence vnto our parentes. For after light and foolishe wordes vsed to them, doth commonly come a terrible plague. For before euery man doth Nemesis (the executrice of iudgment) stande, and doth throughly thinke vpon all their offences. Wee must therefore giue place to oure Parentes, when they be angrie without a cause, or doe what they liste, whether it bee by worde or deede, knowing alwayes that the father is rightfully angrie with his son, though he be angrie for nothing else, but bycause hee thinkes that his sonne hath done to him the thing that he should not.

The Gentiles sentences touching honour due to parents

Let

Let vs therefore erect to oure parents, euen when they be dead, monuments ſeemely for their eſtate whyle they were aliue: which if we ſhal do, then ſhal we, vndoutedly, be worthily rewarded at the hands of the gods. Thus much hath Plato. Saint Hierome ſaith: Pay to mothers the reuerence that ye owe them, who ſeruing you with the paine of their owne wombs, doe beare the weight of your bodies, and carrying about the infant vnknowne, do as it were become ſeruants to them that ſhall be borne. At that time the mother hungreth, not to the filling of her owne bellie, neyther doth ſhe alone digeſt and feede vpon the meate that ſhe eateth. With the mothers meate is the babe nouriſhed that lyeth within her, his members are fed with another bodies eating, ſo that the man that ſhall be, is filled with the morſels that the mother ſwalloweth. What ſhould I rehearſe the nuriſhment that they giue to their children, and the ſweete iniuries of waywarde infancie, that they take and put vp by meanes of their little ones? Why ſhoulde I ſpeake of the meate digeſted of the mother, whiche comming from the other parts of hir body into hir paps, is turned there into milke and moyſture, to fill the weake and tender iawes, with thinne and liquide foode for nouriſhment? By nature, the infantes are compelled to take of their mothers, that which they drinke, and when as yet their toothleſſe gummes are not able to byte, then doe they with the labouring of their lippes, drawe that from their mothers breaſts that they neede not to chewe. The mothers dugge doth ſerue the childe, and ſtill attendeth vppon the ſwathled babe, her hands to hold, and her back to bend, are readie ſtill to dandle the ſucklings limmes, that ſhe loues full well God wot. The mother deſireth often and earneſtly to haue her yongling grow, and wiſheth full many a time to ſee him a man. For theſe ſo many and ſo great good deedes, ought the childe, once come to age, to apply him ſelfe to doe her ſeruice, with a good and readie minde and heart. Let natures debt be paide, let them that followe haue their due. Pay childe that which thou oweſt, and ſhewe thy bounden dutie by all manner of ſeruice, what ſoeuer it be. Bycauſe no man is able to pay to his parentes, ſo much as he oweth them. Thus farre out of Hierome.

The paines & trauails of Mothers in childbirth.

Now touching the countrie, wherin euery one is borne and brought vp, euery man doth wel eſteeme of it, loue it, and wiſh to aduance it, euery man doth decke it with his vertue and proweſſe, euery one doth helpe it with all ſortes of benefites, ſtoutly defending it, and valiantly fighting for it, if neede be, to ſaue it from violent robbers. What is (I pray you) more to be delighted in, then the good platforme of a well ordered citie, wherin there is (as one did ſay) the church wel grounded, wherein God is rightly worſhipped, and wherein the word of God in faith and charitie is duely obeyed, ſo farre forth as it pleaſeth God to giue the gift of grace? wherein alſo the Magiſtrate doth defende good diſcipline and vpright lawes, wherein the citizens are obedient and at vnitie among thē ſelues, hauing their aſſemblies for true religion and matters of iuſtice, wherein they vſe to haue honeſt mēetings in the Church, in the Court, and places of common exerciſe, wherein they apply them ſelues to vertue and the ſtudie of learning, ſeeking an ho-

For the honoring of our Countrie

Fighting in defence of our Countrie.

neſt liuing by ſuche ſciences as mans life hath nede of, by tillage, by merchandize, and other handie occupations, wherein children are honeſtly trayned vp, parents recompenced for their paines, the poore maintained of almes, and ſtraungers harboured in their diſtreſſe. There are therefore in this common weale, virgins, maried women, children, olde men, matrons, widowes, and fatherleſſe children. If any (by ỹ naughtie diſpoſition of nature) tranſgreſſe the lawes, they are worthily puniſhed, the guiltleſſe are defended, peace, iuſtice, and ciuilitie doth flouriſh and is vpholde. Now what is he that can abide to beholde ſuch a common weale, the countrey wherein he is borne and bred vp to be troubled, vexed, torne and pulled in peeces, eyther by ſeditious citizens or forreine enimies. In ciuil ſeditions & forreine warres, all vertue and honeſtie is vtterly ouerthrowne, virgins defiled, matrones vnciuily dealt withall, olde men derided, and religion deſtroyed. Wherefore the valiant captain Ioab, being redie to fight againſt the Syrians in defence of his country, ſpeaketh to his brother Abiſai, ſaying: If the Syrians be ſtronger than I, thē ſhalt thou helpe me: but if the ſonnes of Ammon be to ſtrong for thee, then will I come and ayde thee. Be couragious therefore, and let vs fight luſtily for our people and for the cities of our God. And let the Lorde doe the thing that is good in his owne eyes. Moreouer, Iudas Machabeus, a man among the Iſraelites worthily eſteemed, and a famous warrier, being ſingularly affected toward his countrie, encouraging his ſouldiers and countrimen againſt their enimies, ſayde: They come vpon vs wrongfully in hope of their force, to ſpoile & make hauocke of vs, with oure wiues and children, but we fight for our liues & libertie of our lawes, and the Lorde will deſtroye them before our faces. The people alſo among them ſelues exhorting one another, doe cry out and ſay. Let vs take this affliction frō our people, and let vs fight for our nation and our religion. Let not any man make an obiection here, and ſay: Tuſh theſe are workes pertaining to the lawe, which we that are in the church of Chriſt, haue nothing to do withall. For the Apoſtle Paul ſpeaking to the Hebrues, as concerning Chriſtiā faith doth ſay. Theſe through faith did ſubdue kingdomes, wrought righteouſneſſe, were valiaunt in fight, and turned to flight the armies of aliaunts. Heb. 11. 1. Cor. 4

Now ſince our faith is all one, and the very ſame with theirs, it is lawful for vs as well as for them, in a rightfull quarell, by warre to defend our coūtrie and religion, our virgins and olde men, our wiues and children, our libertie and poſſeſſions. They are flatly vnnaturall to their countrie and countrimen, and doe tranſgreſſe this fifte commaundement, whoſoeuer doe (vnder the pretence of religiō) forſake their countrie afflicted with warre, not indeuouring to deliuer it from barbarous ſouldiers and forreine nations, euen by offering their liues to the puſh and pike of preſent death, for the ſafegard therof. Saint Iohn ſaith: By this we knowe his loue, bycauſe he gaue his life for vs, and we ought to giue our liues for the brethren. The hyred ſouldiers, who fight vnlawfull battels for pay of wages, and ſel their bodies for greedineſſe of money, ſhall iudge the men that leaue their countrie in perill and daunger. For the one put leſſe of life and limmes in aduenture for gaine of a fewe odde crowns: 1. Ioan.

where-

whereas the other deintie foles and effeminate hartes, will not hazard the losse of a limme for their religion, magistrates, wiues, children, and all their possessions. What I beseech you, shall those traytours to their country say in that day, wherein the Lord shal reward the louers and the vnnatural traytours of their countrie and countrimen, when before their eyes, they shal see the Gentiles to excell them in vertue and loue to their countrie people? *Publij Decij*, the Father and the sonne, gaue their liues freely for the safegard of the common weale, and died willingly for the loue of their countrie. Codrus, the naturall and louing king of the Athenens, when he vnderstode by the Oracle of Apollo, that Athens could not be saued but by the kings death, and that therefore the enimies had giuen commaundement that no man should wounde the king, this Codrus layd aside his kinglike furniture, and cloathing him selfe in base apparell, rushed into the thickest of his enimies, and foud the meanes by egging to prouoke one of them perforce to kyll him. The two brethren called Pheleni chose rather to lengthen their countrie with a myle of ground, then to prolong their liues with many dayes, and therefore did they suffer them selues to be buryed aliue. But what suffer we for the health and safegarde of our countrie? Hierocles sayth. Our countrie is as it were a certaine other God, and our first and chiefest parent. Wherefore he that first called our countrie by the name of Patria, did not vnadvisedly giue it that name, but called it so in respect of the thing whiche it was in deede: for Patria our countrie is deriued of Pater a Father, & hath his ending or termination in the Feminine Gender, thereby declaring, that it taketh the name of both the Parentes. And this reason dothe couertly leade vs to thinke that our countrey, which is but one, ought to be reuerenced and loued as well as both our Parentes, ioyntly knitting them together, to make them equall in honour.

Louers of their Coũtrie.

Heb. 11. 1. Cor. 4

Furthermore, we must make our earnest prayer for the safegarde of oure countrie. Babylon was not the countrie of the Iewes, but yet for bicause the Iewes for their sinnes were banished by God to Babylon for the space of seuentie yeares, Babylon was counted to them in stede of their countrie. And therefore saith the Prophete Jeremie. Builde vp houses, and dwell therein, plant gardeines and eate the fruite therof, marrie wiues, and beget sonnes and daughters, and giue them in marryage, that they maye get children. Seeke the peace of that citie to which I doe carrie you, and praye to the Lorde for it, bycause your peace and safegarde is ioyned with the peace thereof. Chapter twentie and nine. Traytours to their countrie therefore sinne exceedingly, whome the lawes of the realme doe commaunde for their foule offence, to be hanged and quartered.

We must pray for our Countrie.

Touching the Magistrate and his office, I meane to speake of them in another place: so much as it is necessarily requisite for this present time, Saint Peter vttereth where he saith: Feare God, honour the King. Let vs therefore acknowledge and confesse, that the Magistrates office is ordeined of God for mens commoditie, and that GOD by the Magistrate dothe frankly bestowe on vs very many and great commodities.

For the honour due to Magistrates.

The peeres do watch for the com-

mō people, if they do rightly discharge their office, not shewing them selues to be detestable tyrants, they iudge the people, they take vp controuersies, they kepe iustice in punishing the guiltie, and defending innocentes, and lastly, they fight for the people. And for the excellencie of their office, which is both the chefest and the most necessarie, God doth attribute to the Magistrate the vse of his owne name, and calleth the princes and Senators of the people, Gods, to the intent that they by the very name shoulde be put in minde of their duetie, and that the subiects might therby learne to haue them in reuerence. God is iust, good, righteous, and one which hath no respecte of persons. And such an one ought the good Iudge or Magistrate to be. Monkes and Heremites do prayse their profession and solitarie life, extolling it aboue the skies: but I think verily, that there is more true vertue in one politique man, who gouerneth the common weale, and doth his dutie truely, than in many thousandes of of Monkes and Heremites, who haue not so much as one word expressed in the holy Scriptures, for the defence of their vocation and vowed order of liuing: yea, I am ashamed that I haue compared the holy office of Magistrates with that kinde of people, in whome there is nothing founde worthy to be compared with them, in so muche, as they flee from the labour and ordinaunce that God hath made profitable for their people and countrimen. Truely, if the Prince doe faithfully discharge his office in the common weale, he heapeth vp to him self a number of very good workes, and prayse that neuer shall be ended. Therefore the Magistrate must be obeyed, and all his good and vpright lawes. No sedition or conspiracies ought in any case to be moued against him. We muste not curse or speake euill of the Magistrate. For God him selfe in his lawe doth charge vs, saying: Thou shalte not speake euill of the Gods, nor curse the Prince of the people. If he chaunce at any time to sinne, let vs behaue ourselues toward him, as to our father. Of whome I haue spoken a little before.

Against seditious rebels.

It happeneth often times, that Magistrates haue a good mynd to promote Religion, to aduaunce common iustice, to defende the lawes, and to fauour honestie, and yet notwithstanding, they are troubled with their infirmities, yea, sometime with grieuous offences: Howbeit, the people ought not therefore to despise them, & thrust thē beside their dignitie. Dauid had his infirmities, albeit (otherwise) a very good Prince. By his adulterie, he indamaged much his people & kingdome: and for to make his trouble the more, Absolon sinned grieuously, & went about to put hym beside his crowne and kingdome. So likewise in other Princes, there are no small number of vices, which neuertheless neither moue nor ought to moue godly people to rebellious sedition, so long as iustice is mainteined, & good lawes and publique peace defended. We ought to pray earnestly and continually for the Magistrates welfare. We must ayde him with our helpe & counsell, so oft as need shal serue & occasiō be giuen. We must not deny him our riches or bodies to assist him with all. The Saints did gather their substance in common, to helpe the Magistrate, so oft as publike safegard did so require. The Israelites of all ages, did alwayes fight for their Iudges, for their Kinges, & other Magistrates,

and

& so did all other people vpon good aduice taken: and likewise on the other side, did the Princes fight for the people. I would therefore that those offices of godly naturalnes were of force, and did flourish euen at this day in all kingdomes, cities, and cõmon weales. Let euery nation giue to his Magistrate that whiche by lawe, or by custome, or by necessitie it oweth him. For Paule the Apostle sayth: Giue to euery one that which ye owe, tribute to whom tribute belongeth, custome to whome custome, feare to whome feare, and honour to whome honour is due. Rom. 13.

Against seditious rebels.

Nowe for bycause the gardians or ouersæers of Orphans, doe supply the rœme of parents, and execute the offices of deceassed parentes to the childrẽ that remain, they do worthily deserue to haue the reward that is due to parents, whether it be loue, reuerence, thankes, or obedience. The same also doe I iudge, touching workmen and maisters of sciences, who for the fatherly affection, loue, goodwill, fayth and diligence shewed to their scholler or apprentice, ought mutually of their schollers to be regarded as a maister, to be reuerenced, feared, & hearkened vnto as a louing father. But in these vnhappaie daies of ours, it is abhominable to sée the negligence of maisters in teaching their schollers, and intolerable to beholde the péeuishe rudenesse of vntoward schollers. Let maisters therefore learne here to shewe themselues to be fathers, not being otherwise affected toward their schollers, then toward their owne childrẽ. Let them teache their apprentices their science or occupation, and traine them vp in manners, and all pointes of ciuilitie, with the very same care and diligence, that they vse in bringing vp their owne. On the other side, let youths learne to break their naturall ingrafted rudenesse, and to bridle their youthful lustes: let thẽ learne to be humble and subiect, to kéep silence, to reuerence, to feare, to loue, and obey their maisters. Let them always remember that their maisters are giuen them of God, and therefore that God is despised in their contemned maisters. Let them be diligent, earnest, and trustie in their worke. Let them giue their masters cause to perceiue their earnest desire, and readie good will, that they beare to him, their occupation and principles of their science. Let euery one thinke vpon, and diligently practise in déede, the thing that their master teacheth by word of mouth. Let thẽ not grudge to watch and take paynes. Let not the masters be grieued, so often as they be asked how to doe a thing, to shewe it readily in euery point as it shoulde be done. Vnthankfulnesse and lack of diligence in the scholer, doth many times make the maister vnwilling and negligent to teache him. Obserue this, and in the rest, feare God, and haue an eye to sound religion. When thou arte abroade, come not in companie of blasphemous and ryotous tossepots, behaue thy selfe honestly, prouoke no man to anger, despise no man, speak yl by no mã, desire peace & quietnesse, honour all men, and striue to doe good to euery one. When thou art at home, helpe forwarde thy maisters commoditie, do not indamage him nor his affaires, if any man eyther hurt, or doth go about to hinder him, giue him warning of it betimes: séeke to appease & hide as much as thou canst, all occasions of falling out and chidings: what soeuer thou hearest at home, doe not blabbe it abroade, and make no tales

The honour due to Gardians and maisters for occupations.

The office of duetie of maisters to schollers.

at

at home, of that that thou heareſt abroade. Be ſilent, quiet, chaſte, continent, temperant, truſtie in deedes, true in wordes, and willing to do any honeſt and houſholde buſineſſe. Beware of them by whome euill ſuſpicions and offences may chaunce to ariſe. Doe not ouer boldly dally with thy maiſters wife or daughters, nor yet with his maydens, doe not ſtande familiarly talking with them in ſight, or ſecretly. Imagine thou, (as it is in deede,) that thy maiſters wife is thy mother, his daughters thy ſiſters: whome to defile it is a filthy and villanous offence. Let euery yong man be neat, not naſtie, gentle, iuſt, content with a meane dyet, not licoriſhe lipped, nor deintie toothed. But why ſtay I hereabout ſo long? Let euery yong man be perſuaded and keepe in memorie, that his duetie is to keepe him ſelfe chaſte from filthy defilings, to obey and not to rule, to ſerue all men, to learne alwayes, to ſpeake very little, not to bragge of any thing ouer arrogantly, not to aunſwere tip for tap, but to ſuffer much, and winke thereat.

The honour due to Miniſters of the Churches.

For the honouring of Miniſters of the Churches, which are the Paſtors, teachers, and fathers of chriſtian people, many thinges are wont to be alledged by them, who couet rather to reigne as Lordes, than to ſerue as miniſters in the Churche of Chriſte. But we which are not of that aſpiring mynde, do acknowledge that they are giuen vs by the Lorde, and that the Lorde by them doth ſpeake to vs. I ſpeake here of thoſe miniſters which tell vs not an headleſſe tale of their owne dreames, but preache to vs the word of truth. For of them the Lord in the Goſpell ſayth: He that heareth you heareth me: and he that deſpiſeth you deſpiſeth me. Wherefore the miniſterie is of the Lord, and through it he worketh our ſaluation. And therefore muſt we obey the miniſters whiche do rightly execute their office and miniſterie, we muſt thinke well of them, we muſt loue them, and continually pray for them. And ſince they owe to vs their heauenly things, we muſt not denie them, the reaping of our bodily and temporall things. For the labourer is worthy of his reward. And ſince the Romane preſident among the Iewes did not denie it, but ayded the Apoſtle Paule againſt the pretended murther and open wrong of the Iewiſh nation, a Chriſtian Magiſtrate verily ought not to denie his aſſiſtance and defence, to the godly miniſters of Chriſte and the Churches. Hereunto belong the teſtimonies of Saint Paule, that may be alledged. In the laſt chapter of his firſt Epiſtle to the Theſſalonians, he ſaith: We beſeeche you brethren to knowe them which labour among you, and haue the ouerſight of you in the Lord, and admoniſh you, that yee may haue thē in reputation through loue for their worke, and be at peace with them. Again, to the Hebrues he ſayth: Obey them that haue the rule ouer you, and giue place vnto them: for they watch for your ſoules, as they that ſhall giue account for them, that they may do it in ioy and not in trembling: for that is profitable for you. For how many and great calamities haue falne vpon kingdomes and peoples, for the contempt of Gods worde and his miniſters? many examples can teache vs, but that eſpecially which in the laſte chapter of the ſecond booke of Chronicles, is ſet downe in theſe wordes. The Lorde God of their fathers, ſent to them by his meſſingers, riſing vp betimes,

1. Cor. 9. Mark. 6.

Act. 23. 25.

mat. 10.

times, and ſending, for hee had compaſsion on his people, and on his dwelling place. But they mocked the meſsingers of God, and deſpiſed his wordes, and ieſted at his Prophetes, vntill the wrath of God aroſe againſt his people, and till there was no remedie.

Like vnto this are the wordes of the Lorde in the Goſpell, where he ſayth: I ſende vnto you Prophetes and wiſe men, ſome of whome ye ſhal ſcourge and kyll, that all the righteous bloud may light vpon you, whiche hath bene ſhead vpon the earth from the bloud of the righteous Abel, vnto the bloud of Zacharias the ſonne of Barachias, whom ye ſlue betweene the temple and the altar: and ſo forth: for the place is knowne to you all (dearely beloued) and is to be ſeene in the. 23. Chapter after S. Mathew. We muſt beware therefore in any caſe, that we doe not deſpiſe God, who ſpeaketh to vs in his word, by his ſeruants the Prophets.

The honour due to our kinſfolkes

We owe by the force of this commandement, all loue, reuerence, help, comfort, and humanitie, to our kinſfolkes and alliance. In this commandemẽt are they condemned, that ſhew them ſelues to be, ἄστοργοι, that is to ſay, men without all naturall affection and friendly loue to their owne bloud and kinſfolkes. There is a certaine naturall affection, goodwill, loue and pitifull mercy (which the Scripture calleth the bowels of mercy) in the father and mother towarde their children, in brother towarde brother, and in couſins toward their kinſfolkes and friends of their aliance. We haue notable examples hereof ſet downe in the Scriptures, of Abrahams loue toward his ſonne Iſaac, and of Ioſephes affection toward his father Iacob, and his brethren, but eſpecially towarde Beniamin his brother by one mother. Mothers and daughters in lawe haue a notable example to followe in Noemi and Ruth. Mothers and daughters in lawe (for the moſt part) do beare a deadly hate the one to the other, which is the cauſe of muche miſchiefe in the houſes where they be. Let them learn therfore by this preatie example, how to behaue them ſelues on both parts. Let the mother in lawe thinke the daughter in law to be her own daughter: and let the daughter in lawe honour and reuerẽce her mother in law, euen as if ſhe were her owne mother. Many thinges muſt be winked at on both ſides, many things muſt be taken in good part, and many thinges put vp with a quiet mynde. Many thinges muſt be forgiuen, and they muſt both haue their eares ſtopped againſt tatling talebearers, and wrongfull ſuſpicions. Concorde in euery houſe is the greateſt treaſure that may be, and diſcord at home, is the moſt perillous and endleſſe miſchiefe that can be inuented. Paule his wordes touching good turnes, and honour to be giuen to our kinſefolkes, are very wel knowne, and extant to be ſeene in the fift Chapter of his firſt Epiſtle to Timothie.

For the honour due to old men.

Laſt of all alſo, there is to be found in the worde of God, a peculiar lawe for the honouring of elde men, which biddeth vs to riſe before the hoary and gray haired head. Olde men therefore are to be honoured, whome we muſt worthily magnifie, and in whom we muſt acknowledge the ſingular grace of God in giuing them long life, and that by long and continuall experience of all thinges, they haue attayned to muche witte or wiſedome, whereby they are able to helpe be

lw

with their counsell. They therefore ought to be prayed, that all may vnderstand that gray haires are a crown of glory. Moreouer, if aged impotent persons are driuen into nede, then must our aboundance supply their necessitie. To be short, we must not denie to olde men any dutie of humanitie, wherewith we may pleasure them. In the same sort also there are here commended vnto vs, widowes, orphans, wardes, poore men, straungers, sicke and miserable people. And for that cause did the deuout and good men of olde, bestowe their goods liberally to the refreshing of olde men, widowes, fatherlesse children, and poore sillie creatures. Those goods at this day are called Churche goods, or Ecclesiasticall contributions: whiche vndoutedly are very wel bestowed, if they be layde out on them for whome they were giuen. In the Emperours constitutions, we may see that there were common houses and substaunce builded and appointed for all sorts of nedie people. For there is mention made of houses for fatherlesse childrē, of Hospitals for olde men, of spittles for beggars, of places for sicke men, and nourceries for children. Among vs at these dayes, there are Hospitals and Monasteries, very many whereof haue seuerall places appointed for orphans, olde men, poore people, impotent creatures, sicke persons, and infants. They therefore doe commit an vnappeasable offence, whosoeuer bestowe to other vses, the substance and places ordeined for olde and poore people, and lash out (they care not howe prodigally in ryot and lustinesse) the almes bestowed vpon poore silly soules. And nowe hitherto haue I declared howe our parents ought to be honoured, and they which are conteined vnder the name of parents.

hurche
oods.

There is now remaining the third and laste part of our present treatise, wherin we haue to see what God promiseth to them that honour their parents religiously, whereby we haue to gather, what perill hangs ouer the heades of them, that wickedly neglect, and irreligiously despise their parents. The Lord in the lawe therefore sayth: That thy dayes may be long in the lande, which the Lorde thy God shall giue thee. The meaning of which saying is, Honour thy father & thy mother, that thou maist for many dayes inioy the possession of the lande, whiche thou shalt haue in testimonie of my fauour to thee ward. These wordes doe properly belong to the Iewes: But very well and truly doth a godly minister of Christe writing vpon this place, say: Bycause the whole earth is blessed to the faithfull, we do nothing amisse, when we reckon this present life among the blessings of God. Wherefore this promise appertaineth as well to vs as to the Iewes, bycause the prolonging of this present life, is a testimonie of Gods especiall fauour. He promiseth assuredly, to them that do religiously honour their parents, in what lande soeuer they dwel, al kind of blessings, felicitie, and store of temporal things, with a sweete prolonging of this present lyfe. For Paule interpreting this in the fifte Chapter of his Epistle to the Ephesians, sayth: That it may goe wel with thee, and that thou mayst liue long vpon the earth: Meaning any lande whatsoeuer, and promising a Temporall blessing of the Lorde. We therefore gather hereupon, that the contrarie is threatened and set as a penaltie vpon the heades of those that disobedietly despise their

parents.

parents. By examples and other places of the scripture, this shall be made more manifest. Cham is cursed of his father Noe, for behauing him self vnreuerently towarde him, euen in his drunkennesse. Joseph is exalted to the chiefest dignitie in Egypt, because from his childhode he honoured God, and reuerenced his father Jaacob. Solomon in the. 17. Chapter of his Prouerbes, sayth: Whosoeuer rewardeth euil for good, euill shal not depart frō his house. Againe, He that despitefully taunteth his father, and despiseth the olde age of his mother, shall bee confounded and left in reproch. The sonne that leaueth to keepe the discipline of his father, shall thinke of talke of wickednesse. Who so curseth his father or mother, his light shall be put out, and the balles of his eyes shall see nought but darknesse. For they are monsters and no men, that are vnnaturall toward their parents, and especially they which do not only neglect and despise thē, but also beate and vncurteously handle them. Such fellowes doth the Lord commaund to be slayne, as people vnworthy to sée the light, because they forget and will not acknowledge that by the meanes of their parentes, they came into the world. He that curseth father or mother, sayth the Lorde, let him dye the death. And againe, Hee that striketh his father or mother, let him dye the death. There is none of you whiche knoweth not the law, called *Lex Pompeia*, against such as kill their parents. It is not amisse here to heare what the Gentile writers say, touching this matter. Homer sayth.

He did not nourish as he should
his aged parents deare,
Therfore the Gods did frō his youth
cut off the iolliest yeare.

And the auncient Poet Orpheus sayeth.

God sits aboue, and sees the sonnes
that do them selues apply
To do their fathers hests, and those
that shameles ly deny
Them to obey, and as he doth
blesse th'one with sundry gifts,
So for to vexe th'other, he doth
deuise a thousand drifts:
For though despised parents die,
yet do their ghostes remaine,
And are of force vpon the earth
to put their sonnes to paine.

Moreouer, the tragicall Poet Euripides hath.

To him, that while he liues doth loue
his parents to obey,
Whether he liue, or else do dye,
God is a friend alwaye.

And Menander the Comicall Poet sayth.

The wretch is worse then mad that
his parents falles at oddes,
For wise men greatly reuerence them
and honour them as Goddes.

Virgil also among other horrible vices, which are punished in hel, with eternall and vnspeakable paines, doth say.

Here they that did their brethrē hate
while life on earth did last,
Or beate their parents, &c.

And immediately after,

He did his countrie sell for golde,
and made a tyrant King,
For bribes he made & marde his coūtrie lawes and euery thing.

And Horace in his Odes sayth,

It is a sweete and seemely thing
in countries cause to dye.

An

And Silius Italicus hath.

Doubt not of this: forget it not,
but keepe it in thy mynd.
It is a deteſtable thing,
to ſhew thee ſelfe vnkind
Vnto thy natiue countrie ſoyle,
for no ſuch ſinne remaines
In hell to be tormented there,
with vtter endleſſe paines,
As that: ſo doth experience teache.

These teſtimonies haue I cited to this end & purpoſe, that by theſe (dearly beloued) ye may gather the hainouſneſſe of this offence, which the verie Gentiles them ſelues do ſo grieuouſly cry out againſt and vtterly condemn. Caine ſlue his brother Abel, but therby he gat his rewarde, to be marked with a perpetuall blot of ignominie and repꝛoche. Semei did intollerably rayle vpon Dauid his ordinarie Magiſtrate, and therefoꝛe was he puniſhed accoꝛding to his deſarts. Abſalom rebelled vnnaturally againſt his father Dauid, but being wꝛapped by the haire to a tꝛee, and hanging betwirt heauen and earth, he is hoꝛribly thꝛuſt thꝛoughe with a Iauelin. The Loꝛde called them that ſlue the Pꝛophetes by the name of Adders bꝛode, and ſonnes of the deuill. As foꝛ them that haue repꝛochfully dealte with olde men, oꝛ troubled widowes, they haue not gone vnpuniſhed. Foꝛ the Loꝛde in the lawe ſayth. Thou ſhalt not afflict the widowes nor fatherleſſe children: But if ye do go on to afflict them, they ſhal vndoubtedly crie to me, and I will heare them: and my wrath ſhall waxe hote, and I will ſlay you with the ſword, & your wiues ſhalbe widowes, and your childrē fatherleſſe. Thus much hitherto.

Exod. 22

Saint Paule alledging this lawe in his Epiſtle to the Epheſians, dothe very aptly apply it to our learning and comfoꝛt. Foꝛ he ſayth: Children obey your parents, for this is right, honour thy father and mother (which is the firſt commaundement in promiſe) that thou mayſte proſper and liue long on earth. Fathers, prouoke not your childrē to wrath, but bring them vp in inſtruction and information of the Lord. In theſe woꝛdes he telleth the parentes their duetie, as well as the childꝛen.

Ephes. 5

Thꝛee thinges he doth require at the hande of the parentes, that is, to bꝛing vp their childꝛen, to inſtruct them, and to coꝛrect them. Foꝛ it is the parents office to nouriſh, to feede, and bꝛing them vp, till they be grown to age, that being once diſpatched frō hanging on their parents any longer, they may get their liuings with their owne labour and trauell. It is the parentes office to teache and inſtruct their childꝛen. That teaching oꝛ inſtructing conſiſteth in thꝛee things, in religion, in manners, and ſkil of an occupation.

The duetie of parents to their children.

Now touching religion, it hath certaine pꝛinciples, rudiments I ſay and Catechiſmes to teach by: Secondarily, it hath the Scꝛiptures ſetting out the woꝛd of God, with a full expoſition of all thinges belonging to God: it hath alſo myſteries, holie ſignes and Sacraments to teache and to learne by. If the houſholder be conuerſant amonge a people whiche honoureth the true religion, and hath receiued the lawfull woꝛſhip of God, with true faythfull and godly Miniſters and teachers of Chꝛiſt his Church, let him giue charge and ſee that his childꝛen goe to the holy congregation, there to be inſtructed in religiō by the publike pꝛeacher. Yet neuertheleſſe, let the father at home examine his childꝛen,

Children to be inſtructed in religion

and

and know what they haue learned by hearing the sermon. Let both the father and mother also at home priuatly doe their indeuour to teache their children the. 10. commaundementes, the Apostles Creed, & the Lords prayer, and let them teach thē a briefe and ready rule out of the Scriptures, for the vnderstanding of the sacraments. Let them oftē and many times cause them to repeate the Catechisme, and beate into their heads such sentences as are most necessarie to put them in memorie of their faith and duetie of life. But if so it be, that the housholder haue his dwelling with a people that persecuteth the Christian faith and doctrine, which hateth the true and lawfull worship of Gods name, & cannot abide the congregation & ministers of Christ: as it happeneth in the Turkish captiuities and troublesome persecutions of our days: then shal he take hēde and kēp him self from idolatrie, neither shal he in his owne person goe, nor suffer his familie to come to those vngodly assemblies, but shall rather in his owne house at home instruct them in true religion, first in ỹ Catechisme, and then in dēper diuinitie. Moreouer, so oft as the case and necessitie shal require, he must frely and openly professe Christe and his Gospell. For it is apparantly euident by the Epistles of Paule and other hystories, that such Churches were in priuate houses of great cities in the time of the Apostles, and thickest of those hote and auncient persecutions. Neyther is it likely that the Iewes in their captiuitie at Babylon, although they lacked the outwarde vse of sacrifices, were altogether without all worship of God. Although Daniel did not sacrifice, yet did he at certaine houres in the day time, worship God in his owne house.

The house of Cornelius at Cesarea was the Church, wherin Peter preached in a very good and ecclesiasticall assemblie or congregation, and he, because Ioppe had no Church for him to pray in, went vp to the higher part of the house to make his prayers there. Neyther is it to be doubted but that the Eunuch of Quene Candaces nobilitie, of whome mention is made in the Actes of the Apostles, did ordeine a Church in Aethiopia. And let them be persuaded, whiche are without the publique and lawefull vse of the Sacramentes, that that shall not be imputed to their default, whiche is committed, not by them but by anothers offence. For euen in such a case can the Lorde worke well by his spirite, in the myndes of his people. But whereas by the grace of God, libertie is giuen for the congregation to assemble, and to heare the frē, sincere, and true preaching of the Gospell, and lastly, to celebrate the Sacraments, there must those priuate and domesticall Churches be broaken vp and come to an end: not for because the house of a godly housholder is not, nor remaineth still a Church, but for because the hearing of Gods worde, prayer, and the celebrating of the Sacramentes, ought to be publique and common to all the Saints. For those assemblies by stealth, which the Anabaptistes vse, and all other sectaries, are bothe worthily and vtterly condemned.

And now let vs heare the testimonies of Scripture, which commaund all housholders to instruct holily their familie in the true religion, and to declare to their children the meaning of the Sacramentes. Moses in the sixte of Deuter. sayth:

Hearc

The duetie of parents to their children.

Counsel & aduise giuen to housholdersin cap tiuitie.

Children to be instructed in religion.

Preceptes for the instructing of our children & familie.

Deut. 6. Heare Israell the Lorde our God is Lord only: Therfore shalt thou loue the Lord thy God, with all thy hart, with all thy soule, and with all thy might. And these wordes whiche I commaund thee this day, shall be in thy heart. And thou shalt shew them vnto thy children, and shalt talke of them when thou art at home in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest vp. And thou shalte bind them for a signe vpon thy hand, and they shall be as frontlets betwene Exod. 12. thine eyes. **And againe,** When thy sonne asketh thee in time to come, saying: what meane these testimonies, ordinaunces, and lawes, whiche the Lord our God hath commaunded vs? Then thou shalte say vnto thy sonne, we were Pharaoes bondmen in Egypt, and the Lorde brought vs out with a mightie hande, and shewed signes and mightie wonders before oure eyes, and brought vs out from thence and gaue vs all these preceptes and statutes to doe and to feare the Lord our God. **Herevnto belongeth a great part of the. 78. Psalme. And in the. 13. of Exodus, the Lord doth say againe:** Sanctifie to me all the firste borne, And when thy sonne shal aske thee in time to come, saying: what is this? Thou shalt say to him, The Lord slue all the first borne of Egypt, and therefore I sacrifice vnto the Lord all the males that open the matrice. **Also in the. 12. Chapter, God, or Moses in Gods name, expounding the mysterie or sacrament of the Passeouer, sayde:** When your childrē aske you saying, what manner of seruice is this that ye do? ye shal say, It is the sacrifice of the Lords Passeouer, which passed ouer the houses of the childrē of Israel. &c. **These testimonies are sufficiently euident and need no further exposition. I will nowe therefore adde to these the other things which parents haue to teach their children.**

The children must be taught manners.

Let the father instruct his children in manners. We all from our byrth are clownish & rude, & all childrē haue vnseemly and vnciuil manners: which euill is made double as much by euill custome and clownish company. **Let the parents therefore teach their children manners betimes, which may adorne them at home, and become thē abroad. Let him instruct him, how to behaue him self decently in his going, and gesture of his body, howe in the Church, how in the market, howe at the table, howe in mens companies, and in all other places of companie. There are excellent preatie bookes set out for that purpose, so that I nede not stande to discusse to you the particularities thereof.**

Children must learn an occupation.

Lastly, let the father place his children with expert and cunning workmen, to teach them some handie craft whereby to get their liuing another daye. But firste, hee muste make tryall of their wits, to see wherevnto euery one is best apt, and wherein he doth most delight. For, cunning will neuer be come by, where good will is wanting in him that must learne it. **If thou hast any fit for learning, thou shalt do a good and godly deede, to train them vp to the ministerie of the churche, or some other office that standeth by learning. But of all other, those parents are to be founde faulte withall, that bring vp their children in lazie idleneſſe. For although there be left vnto them huge heapes of treasure, yet in three or foure odde houres, al may be wasted and come to nought. Wherevnto then shall your deintie idle Gentleman truste, what shall he**

hæ do, when there is nothing left but his bare carkasse ẏ is a lumpe of clay not good for any thing? The inhabiters of Massilia would not admit any into the number of citizens, but such as had learned an occupation to liue by. For to a citie there is no greater a plague, than an vnprofitable citizen. But who I pray you may be thought to be a worse citizen than hæ, that being accustomed to ease, and delicatenes, and of a soudeine by some mishap, or else by prodigall riottousnes being depriued of them both, and driuen to extreme pouertie, is compelled, perforce to sæke out vnlawfull shiftes to get more wealth againe? Furthermore they of old had a Prouerbe worthy to be remẽbred of vs at this time, Euerie lande mainteyneth Arte. By this sẽtence they meant that learning and science, is the surest preparation for euery iourney. For they cannot be taken away by thæues, but whether soeuer thou goest, they beare thæ company, and are no burthen for thæ to beare. If therefore misshappe doe spoyle thy children of the wealth that thou leauest them, if thou hast taught them an occupation, it is enough for them to liue by. Kings are depriued of their princelike dignitie, and put beside their excæding riches, so that it is no meruayle though kinges inferiours be spoyled of their wealth, & banished their countries. Dionysius of Syracuse is reported for his tyrãnie to haue bene thrust beside his seate. But hauing lost his kingdome he departed to Corinth, where he set vp a schole, & taught children their Grammar and Musicke, wherby in that necessitie he got his lyuing. Hæ had bæne hard bested verilie, & in a miserable taking, if he had neuer learned any thing, but had settled his hope vppon dignitie and riches, haine hope had bene his destruction. For hæ had died in extreme beggarie. Thus much touching the bringing vp of childrẽ in learning, or knowledge of some occupation.

Of correction.

I haue in that which is behinde, to speake somewhat touching the correction of those that are cõteined vnder the name of children. This correction consisteth partly in words, and partly in stripes. In both, there must be had a middlemeane and measure, that nothing be done outragiously. Let not the admonition, ẏ is giuen in words, be bitterer than the fault deserues. Let it nippe for the time present, but being past, let it bespoken off no more. Continuall chiding brædes contempt. Thou shalt finde some children also, with whom gentle dealing wil somewhat preuayle. And vnlesse thou doe sometime prayse them, & speake well of that which they doe, although peraduenture, not so well done as thou wouldest require, thou shalt perceiue that vtter desperation wil take away hope and courage cleane from them. I thincke it not good with too heuie a burden to ouer awe such children as are willing to beare. Stripes must not be bestowed but for some great offence, and that too, not in the fathers anger but moderately, not to marre but to amend them. Let the parents alwayes remẽber ẏ golden saying of S. Paul: Fathers prouoke not your children to anger. For the best witts are hurt by too much rigorousnes. Salomon, wher he speaketh of moderate correction, sayth: The rod and correction giueth wisedom, but the childe that runneth at randon bringeth his mother to shame. Againe, chastise thy sonne and thou shalt be at quiet, and he shal bring pleasure vnto thy soule. These woords of his do vtterly con-

Cockering of children.

denne ỳ fathers cockering, & the mothers pāpering, which is the marring of very many children. For the parēts offend God as much in to much cockering their children, as they do in ouer much punishing of them. Heli in the scriptures is ill reported of for doating ouer his childrē, he himself dieth miserablie, & bringeth the shameless wicked knaues his sonnes, to a shamefull ending. What is to be thought of that moreouer ỳ in the 21. of Deut. the parents themselues are comaunded to bring their disobedient children before the iudge, & there, by complaint to sue them to death? By this exāple, which may otherwise seeme to be somewhat to sharpe, it pleased God to put other men in remēbrance to kepe their children in awe & obedience. For God is a god of saluation & not of destructiō, so ỳ when disobedient rebels & godles people perish through their own default, he turneth ỳ destructiō of theirs to the safegard of his obedient seruants. Let parents therefore alwaies remember this saying in the gospell: It is not the wil of your heauēly father that one of these litle ones shold perish. Whosoeuer offēdeth such an one, it were better for him that a milstone were hanged about his necke, and that he were drowned in the deapth of the sea.

The dutie of childrē.

Now touching ỳ dutie of children I haue spokē of it before in ỳ place wher I taught how & after what sort parēts ought to be honoured. Paul as it were in one word knitteth vp much matter and saith: Children obey your parents in the Lord. He telleth ỳ reason whie. For that (saith he) is righteous. And againe he addeth the cause saying, For God hath comaunded it. Let children therefore consider & thincke vppon the nightly watchings, & continual labour ỳ their parents take in bringing them vp, and let them learne to be thankful for it, & content with their present estate: when their parents instruct thē, let them learne attentiuely, and shew themselues like to godly Iacob, rather than to godlesse Esau. Let them learn to accustome thēselues to good & honest maners. Let them willingly learn the art or occupation whereunto they are set. Let them yeld & submit thēselues to their parents correction. Let them not stirre vp or prouoke their parents to anger. Let them chose to learn wit and obey their parents of their owne mind & accord, rather than to be driuē to it by beating and brawling. If parents at their departure leaue litle behind them for their children to inherit let not ỳ good children therfore speake ill by ỳ dead. If thy father hath taught thee any art or occupation, he leaueth for thee a sufficient inheritance. Thriftines also & moderate spēding, is a very great reuenue. If thy father hath wel and honestly taught thee good maners, and trayned thee vp in the true wisedome & perfect religion, then hath he bequeathed thee a patrimonie sufficient for to mainteyne thee. For what else are exceeding great riches left to a fole or irreligious fellow, but a sword in a madde mans hand? Thou art left wealthie enough by thy fathers legacie, if that ỳ art godly, painful, heedful & honest. For goods gotten by ỳ sweat of our own browes, do for ỳ most part cōtinue longer, & prosper better wt vs, then those which other leaue vnto vs. We haue again (derely beloued) spent an houre and an half in handling this matter touching the honour due vnto parents, I haue stayed you longer thā of right I shold haue done, but ye shal impute it to the loue and good will I beare to the matter. I am not ignorāt how necessarie this argument is, almost

most to all men: and therefore stick I the longer vpon it. For I indeuour me self not onely to teach you things profitable and necessarie, but also to beate them into your memories so much as I may, to the end that ye neuer forget them. God graunt you all a fruitefull increase of his holy word, which is the seede that is sowen in your harts. Let vs pray. &c.

¶ Of the second precept of the second table, which is in order the sixt of the x. Commaundements. *Thou shalt not kill.* And of the Magistrate.

¶ The sixte Sermon.

Iustice & innocencie are very well ioyned to the higher power and magistrats authoritie, and in this 6. precept both publique & priuate peace & tranquillitie are hedged in & inclosed against ope tumults and secret discords. And since ỳ life of mā is the most excellent thing in ỳ world, wherupon al other things, of how great price soeuer they bee, doe waite and attend, and finally since ỳ body of man is more worthe than all other gifts whatsoeuer, the very naturall order doth seeme to require, ỳ the 6. cōmaundemēt shold be placed nert, which god himself hath plainly expressed in these few words: thou shalt not kill. For in this precept, iustice & innocencie are cōmaunded & commended vnto vs, wherein also it is prouided, ỳ no man hurt an others like or body: & so in this precept charg is giuē to euery one to maintein peace & quietnesse.

The sixt precept.

Now heere are to be obserued the steppes ỳ lead to murder, wherin wee must consider ỳ kinds & causes of hurting & annoying. For ỳ Lord doth not simplie forbid murder, but all things else wheron murder doth cōsist: all egging on therfore and prouoking to anger is vtterly forbidden, sclaunderous taunts & brawling speaches are flatly prohibited, strife, wrath, & enuie are plainly commaunded to be suppressed. And in this sense we haue Christ our Lord himself interpreting this lawe, wher in ỳ gospel after Matth. he saith: Ye haue herd it said of old, thou shalt not kill, whosoeuer killeth shalbe in danger of iudgmēt. But I say vntoyou that whosoeuer is angrie with his brother vnaduisedly, shalbe in danger of iudgmēt. And whosoeuer shal say vnto his brother Racha, shalbe in daūger of a counsel: But whosoeuer shal say, Thou foole, shalbe in daunger of hell fire. Thou seest here therfore, ỳ anger, slander, brawling, & al other tokens of a mind moued to vtter ill words, are flatly forbiddē. What then must ỳ do? Thou must forsoth come into charitie againe w̄ him whom thou hast offended, thou must lay aside al wrath & enuie, vnlesse thou hadst rather haue al the honour that thou dost to God be imputed for sin vnto thee, & that peraduenture thou woldest chose rather vtterly to be condemned. For our Lord goeth on in the Gospel & saith: If therfore thou bring thy gift vnto the Altar, and there remēbrest that thy brother haue any thing against the, leaue there thy gift before the altar (hee speketh to thē, who as then had their tēple standing, their altar remayning, and burnt offerings in vse, we at this day haue an other maner of worshipping God) and go thy way, first be reconciled to thy brother, & then come and offer thy gift. And againe, Agree with thine aduersarie quickly whiles

What is forbidden in this cōmaundement.

thou art in the way with him, least at any time the aduersarie deliuer thee to the iudge, & the iudge deliuer thee to the minister, & thou be cast into prison. Verilie I say vnto thee thou shalt not depart frō thence, vntil thou hast payd the vtmost farthing. But forbecause so few of vs obey this sound and wholsome doctrine of ỳ Lords, thereby it cōmeth to passe ỳ so many great & troublesome tumults happen amōg mē. For smal is the substance of them that obey the word of god, but great is the rest & quietnes of their cōsciences. And what pleasure I pray you, do infinite riches bring to man, since with them a man can not likely be without troublesome cares of mind, great turmoiles, & lack of a quiet life. This law therfore which tēdeth to no other end, but to teach man the way to lead a sweete and plesaunt life, doth wholy take frō the mind of man such immoderate affections as anger and enuie are, two the most pestilent euils that reignes among men.

As concerning anger I meane not at this present to speake ouer busily, eue as also I haue determined to be briefe touching enuie. Of anger many men haue vttered many profitable sentences. And yet there is an holy kind of anger which the scripture disalloweth not, so that vnlesse a man be angrie in that sort, he shal neuer be a good & godly man. For a good man hath a zeale of God, and in ỳ godly zeale he is angrie at the iniquitie and naughtinesse of mankind: whereof there are many examples to be sene in the Scriptures: and this anger doth stomache the sinn cōmitted, rather than the person who doth commit the sinne. For ỳ good seruaunt of God hateth nothing in the wicked mās person but his very sinne: so that if the wicked ceasse once to sin, he wil leaue to hate or be angrie therwithal any longer. This anger is vtterly cōdemned then, whē it springeth of euil and corrupt affections, when no iust cause is giuē, but that he which is offended doth in his anger either fulfil his affection, or else hurt or determine to hurt him with whō he is angrie. A great euil it is, & a fruit which when it is sowen doth yeld & bring forth one mischiefe vppon an others necke. And therefore doth ỳ Apostle of Christ cōsel al men not to giue any place to anger: and if so be it happen that it enter into our mindes & stick there a while, yet that wee suffer it not to catch fast hold or take deepe rote therin, Be angrie (saith he) & sinne not. Let not the sonne set vpon your anger, & giue no place to the diuel. For this is the Apostles meaning, If so it happen that ye be angrie, yet sinne not, ỳ is, yet bridle your anger. Neither doth the Apostle bid vs to be angrie, but willeth vs not to let our anger to continue long, nor to breake out to ỳ working of iniurie. And παροργίσμος (which word Paul vseth) signifieth anger in deede, but yet more rightly ỳ stirring or prouoking to anger, so that thereby wee haue to vnderstand, ỳ to him which is by iniurie prouoked to anger, although he be somewhat greeued & touched at the quicke, that griefe ought to be but of short continuance: neither must we in any case suffer our aduersary the diuell, to fasten his foote in our hearts, who doth through anger by little and litle, creepe into our mindes, & by cōtinuall wrath doth worke out enuie. by which he doth captiuate & peruert the whole man, with all his senses words and workes.

Of Anger

For, Enuie is anger growen into custome by long continuaunce, which doth for the most part bere, burne, and

Of Enuie

enuie, more then the partie which is enuied: Although the enuious doth neuer ceasse to deuise mischiefe against the man whom he doth enuie. It is an endlesse euill which doth not admit any remedie to take it away. And therfore did the Gentiles baite & canuase it to and fro with wonderfull preatie quipps and pithie sentences: Some of which I will not be ashamed here to rehearce, to the intent that counterfeit Christians addicted to enuie, may be ashamed of it, if peraduenture they wil learne to blush, when they finde themselues touched by Heathens & Paynims.

Virgil sayth,

In hart wher enuies seed takes roote,
there growes a poysoned graine,
Which dries & drincks frō euery lim
the bloud of euerie vaine,
And sucks & sokes the marow bones
vntill they feeble waxe,
(Such is th'enuenomed poisons force)
and yet no boane it crakes.

And therefore saith Horace.

The Sicil tyrants neuer found,
a more tormenting hell,
Than Enuie was, &c.

Silius Italicus crieth out.

Illfauoured Enuie, vgly hagge,
and dogged end
Of mortall men, that neuer couldst
abide to lend (deedes,
One word to praise praisewoorthy
but sweltst to see (growe
Small things increase, & lowe things
to high degree.

Ouid speaking of Enuie describeth it thus.

Within did diuelish Enuie sit,
and eate the flesh of snakes,
To feede the humour of hir vice,
with such kind loathly cates:
With face of tallowcaked hewe,
& bodie leane like death, (wayes,
With squinte eyes turnd nine sundry
with rustie stincking teeth.
Hir bitter brest was ouerspred,
with gaide as greene as grasse,
Hir tongue that ceast not to say ill,
with venom poysoned was:
She neuer laught, vnlesse it weare
when griefe made others weepe,
And fretting care within hir heart,
did keepe hir eyes from sleepe.
She sees and pynes away to see
the good successe and state,
Of men that prosper on the earth:
and so hir deadly hate
Is to hir selfe a deadly plague.
Wheras she goes she marrs the corne
that growes vppon the ground,
She maks on trees that blossoms bare,
there can no fruite be found,
And with hir breath she doth infect,
whole houses realmes & townes.

Since therefore that enuie is so great an euill, and that the Lord commaundeth to keepe our selues from it, therin doth appeare ỳ Lords goodnes to vs ward, and thereby wee may gather how good & profitable his law is, which tendeth and is giuen to none other end, but to set vs at libertie from so great a mischiefe. And here by ỳ way, wee do perceiue that our faulte and not the waywardnesse of God is the cause, whie many in this world are neuer at peace and quietnesse, but are exceedingly vexed with continuall torments. For as they cease not to enuie the estate of other, so with their anger they disquiet more then themselues, and doe at last duely aby and worthily suffer the deserued punishment of their wicked deedes.

All hurting is forbidden.

And this law doth not onely forbid and restraine the motions and euil affections of the mind by wrath, anger and enuie, but doth also giue cõmaundemẽt against al maner hurt ỹ riseth by them. Harme and hurt is done by sundry meanes, by beating, by violent thrusting, by ouerthrowing, by pulling, and troubling, although in doing so, thou doest not woũd thy neighbour. But thy sinne is the greater, if thou giuest him a wound after what sort soeuer, either with weapon, or by any meanes else. And againe thou sinnest yet more grieuously, if thou dost quite cut off, or otherwise breake any limme of his body, if thou puttest out his eyes, or dashest a toth out of his head. So then the better that the limme is that thou cuttest off, or puttest out of ioynt, the greater is thy sinne, and more grieuous thine offence. From whence without doubt the law called Lex talionis toke the beginning, which commaundeth to cutte off the hand of him, which did cutte off an others hand: and to plucke out the eye of him, which did put out an other mans eye.

The Lawe of like for like.

The maners of killing.

Now also the manner of killing must not be ouerpassed. The Lord sayth: Thou shalt not kill. Wee kill diuers wayes: either wee our selues do the deede, or else wee vse the helpe of other to strike the stroak, it is done either priuilie or openly. And in this sort againe there are very many facions. For wee commit murder sometime by holding our peace, sometime by dissembling, by giuing ill counsell, by consenting, by ayding, or egging forward to euill. An other peraduenture would not do the thing that hee doeth, but because hee seeth that thou hartenest him on, but because he knoweth hee shal please thee thereby, and because hee perceiueth that thy helpe vpholdeth him. Although therefore that thou with thine own hand strike not the stroake, yet the murder that an other committeth by thy setting on, shalbe imputed to thee aswell as if thou thy selfe hadst killed the man. And no meruayle, since Iohn the Apostle and Euangelist, calleth hatred manslaughter.

The causes of murder.

Moreouer, heere are to be touched the causes of murder, or doing of mischiefe. For herevppon standeth and from hence commeth the mischiefous deede and foule offence. Murder is committed, and the neighbour endamaged either vnwittingly, or else vpon pretended malice. It is done vnwittingly, whereas, when a man purposeth an other thing, by ill happe, or as I should rather say, by the prouidence of God, murder doth ensue. As for example, when my mynd is to discharge a gunne against a Buck meaning to kill the beast, by happ I strike a man, who vnawares to mee was in the same wood cutting timber: or else when as vppon simplicitie I giue my friend a draught of poyson, where mine intent was to haue giuen him a medicine to recouer his health. For such chaunces as these hath the Lord in the Law, and among all nations, prepared Sanctuaries for men to flee to, as places of refuge. Murders proceede of pretended malice, when I being blinded with priuate greedines doe goe about to take from an other man that which is his, and for resistence doe kill him if hee yeld it not to mee. Of that sort are many warres and foughten battailes now a dayes, and of that sort are robberies & murders committed by the high wayes syde. That also is pretended murder, when I, for iniurie that an other

Sanctuaries.

ther man doth mée, doe reuenge mée selfe by killing him. Or else when I being mad with anger, or ouercome with wyne, doe murther the man, whom otherwise if I were not in that ilfauoured taking, I wold make much off and loue verie hartilie.

Howe great an offence murder is.

But now how foule and detestable an offence murder is, that proceedeth of malice, I thinck it expedient for me to declare to you, and you to marcke in this that followeth. For the consideration therof being throughly scanned, must nedes vndoubtedly worke so in the hartes of men, that fewer murders shalbe committed, and that euerie one shal endeuour himselfe the more by suppressing anger, to preserue mankind, who is the holie similitude of God himselfe. The very deede of murder it selfe fighteth directly and disobediently against ỳ eternall God, who is the life and saluation of the world. For murder destroyeth the very image of God. Because man is created to the similitude and likenesse of God. If a man should of purpose deface the image of the King or Prince set vp at their commaundement, hée should be accused of treason committed: in how great daunger is he then that doth destroy a man, which is the reasonable, liuely and very picture of God himselfe. Wée read that Theodosius the Emperour did determine to destroy a great number of the Citizens of Antioch, for none other cause, but for ouerthrowing ỳ Image that was set vp, for the honour of Placilla Augusta: But thereunto is added, ỳ one Macedonius an Heremite came to the Emperours messingers & said: O my friends, goe say to the Emperour, Thou art not an Emperour only but also a man. Do not thou cruellie destroy the image of God. Thou angrest thy maker when thou killest his image. Consider with thee selfe that thou art soarie for an image of brasse. Now it is euidēt to al mē what difference there is, betwixt a thing that is dead, and that which hath life, and a reasonable soule. Moreouer it is an easie matter in steede of one brasen image to set vp more: but it is vnpossible to restore one haire to them that once are slaine. Finally murder is clean contrary to the nature of man. For man cherisheth himselfe, and flesh destroyeth not it selfe, but preserueth and nourisheth it selfe so much as it may. But al wée men as many as liue, are of one lumpe, and of the same substantiall flesh: to kill a man therefore is against mans nature. Furthermore al men are the children of one father, of one stocke, & of the same progenie: murder therefore is directly against ciuil humanitie, and is a plague that reigns amōg men. And doth not the Lord our redéemer also, require charitie of all men, which must so abound, that wée may not sticke to die for our neighbour? To kill our neighbour therefore is flatly repugnaunt to Christian religion. And take this by the way too, that the bloud of man shedde by murder, crieth out of the earth to heauen for reuengment. For to Cain, when he had slaine his brother, it was said: The voyce of thy brothers bloud crieth out of the earth, and is come vp to mee. For bloudshedde verilie polluteth and maketh the ground accursed whereon it is shedde, and is not cleansed againe nor easilie appeased, vntill it doe also drinche the giltie bloud of them, which spilte before the giltlesse bloud of innocentes.

Sanctuaries.

Gen. 4.

Lastly murders procure & marke ỳ com-

commytters thereof with endlesse spots of reprochfull infamie, and that which is worst of all, it bringeth vnto them euerlasting damnation. Wherefore Salomon in his Prouerbes, sayth: My sonne if sinners entice thee, consent not vnto them. If they say, Com with vs, we will lay waite for bloud: & wil lurk priuily for the innocent without a cause. Wee will swallow them vp like the graue quicke and whole, as those that goe downe into the pitte. Wee shall find all maner of costly riches, and fil our houses with the pray. Cast in thy lot among vs: wee wil all haue one purse: My sonne walke not thou with them, but rather pull back thy foot from their wayes. For their feete runne to euill, and are hastie to shead bloud. Now Dauid sayth that The bloudthirstie man, and the hypocrite, are abhominable to the Lord.

The magistrate maykill.

From this law is exempted the Magistrate ordeyned by God, whom God commaundeth to vse authoritie and to kill, threatening to punish him most sharpely, if hee neglect to kill the men whom God commaundeth to be killed. This sixt commaundement of the Law therefore, doth flatly forbid vppon priuate authoritie to kill any man. But the magistrate killeth at Gods commaundement, when hee putteth to death those which are by law condemned for their offences, or when in defence of his people he doth iustly and necessarilie arme himself to the battell. And yet the magistrates may offend in these two pointes two sundry wayes. For either they do by law, that is, vnder the coloured pretence of law slay ỳ giltlesse, to satisfie their own lust, hatred or couetousnes: As wee read that Iesabell slew ỳ iuste man Naboth with ỳ Lords Prophets. Or else by peeuish pitie and foolish clemencie do let them escape skotte frée, whom the Lord commaunded them to kill: as Saul & Achab are reported to haue sinned in letting go the bloudie kings whom God commaunded to be slaine. And Salomon in the 17. of his Prouerbes doth testifie, that the Lord doth as greatly hate the magistrate that acquiteth a wicked person, as him that condemneth an innocent man. The magistrates also in making or else repelling warre do offend two wayes in this sort. For either they doe vniustly themselues make warre vppon other men, and intangle their people therein: Or else they suffer forreigne enimies to rob and spoile the people committed to their charge, & do not with such force, as they may, keepe off and defend that open wrong and manifest iniurie. Both these offences are of sundrie sorts, and therewithall so great that they can hardly be purged. Thou readest therefore that the holie kings of Israell did neuer make warre vppon any body, vnlesse ỳ Lord commaunded them. And they againe fought for their people, & suffered them not to be led away captiue as miserable bondslaues. For so did ỳ blessed Patriarch Abraham follow vpon & pursue those soure kinges, nay rather cutthroate robbers of the East, and recouered by force of armes Lot, Lots substaunce, and the people of Sodom that were carried away. And such warres as these, are taken in hand, either for ỳ recouerie, or else for the confirmation of peace: so that the magistrates that make warre in such a cause, are rightly and in deede the children of God, because they are peacemakers. For all peace makers are the children of God.

And now this place and argument doe

doe require that I speake somewhat touching the office or authoritie of ỳ magistrate: which (by Gods helpe) I will assay to doe, not that I meane or can alledge all that may be sayd therof, but that which shal seeme most properly to declare the meaning of it, and is most necessarie for this presente treatise.

Magistratus (which woord we vse for the rome wherein the magistrate is) doth take the name A magistris populi designandis, of assigning the maisters, guiders, and captaines of the people. That rome & place is called by the name of power or authoritie, by reason of the power that is giuen to it of God. It is called by the name of Domination for the dominion that the Lord doth graunt it vpon ỳ earth. They are called Princes that haue ỳ Dominion: for they haue a preeminence aboue the people. They are called Consules of Counseling: And kinges of Commaunding, ruling, and gouerning the people: So then ỳ Magistracie (that I may hencefoorward vse this woord for the magistrates power and place) is an office, and an action in the executing of the same. Aristotle defineth the magistrate to be a képer of the lawes. Plutarch, in that booke wherein hée sheweth that learning is required to be in a king, among other things sayth: Princes are the ministers of god for the ouersight and safegard of mortall men, to the end that they may partly distribute, and partly keep, the good things that he doth liberallie giue, and franckly bestow vppon them. The Magistracie, by the Scriptures, may be defined to be a diuine ordinaunce or action, wherby the good being defended by ỳ Princes ayde, and the euill suppressed by the same authoritie, godlines, iustice, honestie, peace, and tranquillitie both publique and priuate are safely preserued. Wherby we gather, that to gouerne a common weale, and to execute the office of a magistrate, is a worship and seruice to God himselfe: God verilie is delighted therein. For the office of a magistrate is a thing most excellente, and abounding with all good workes, as in my former sermon I haue declared.

Now there are three kinds of Magistracies or gouernements of cõmon weales, the Monarchie, ỳ Aristocracie, and the Democracie. We may cal the Monarchie a kingdome wherein one alone doth by iust and vpright lawes rule all things, and causes in the common weale. For if that iustice & equitie be once neglected, & that this One doe against all right and reason rule al the roast, then is he a Tyrant, and his power is Tyrannie, that is to say wrong and iniurie, which is a disease of that troubled kingdome, and a vice that is, as it were, set opposite to be the destructiõ of ỳ common weale. The Aristocracie is the superiour power of a few Péeres, wher a certaine number of holie and vpright men are chosen to be the guides and rulers of ỳ people. And this did first beginne by the fall of Tyrannie. For when men perceiued how daungerous it was to commit the rule of their whoale state into one mans hand, they altered the order, and gaue the charge thereof to an appointed number of chosen men, who did excell the common sort in power & authoritie. But if these chiefe or head men vse euill meanes to come to authoritie, and neglecting the common weale, do hunt after their owne aduauntage, then is their gouernmẽt not to be called an Aristocracie, but an Oligarchie, ỳ is, the violent lust of

Three kindes of Magistracies.

Monarchie.

Tyrannie.

Aristocracie.

Oligarchie.

a few, and not the good and vpright gouernement of chosen Peeres. So then these few violent rulers are the contrarie to the estate where vpright headmen haue the preeminence.

Democracie. The Democracie may be called a cõmon weale, wherein all the people together beare the whole sway, and absolute authoritie. And this Democracie began first by the fall of the Oligarchie. For when the people saw that their head men did abuse their power, & ware violent rulers, they displaced them, and kept the authoritie to themselues, meaning that euery man should freelie giue his voyce in matters touching the commonweale. This kind of gouernement breaketh out commonly into outragious tumultes, I meane, into seditions and conspiracies: for no man will suffer himselfe to be corrected, while euerie man will challenge to himselfe full & absolute authoritie to do what hee lusteth, because forsoth hee is one and a member of the people, in whose hands the whoale authoritie doth consist.

Now touching the excellencie of these fourms or kindes of gouernement, it maketh not greatly to my purpose to dispute which ought to be preferred before other. Many haue preferred the Monarchie before the rest: but therewithall they added: If he which holdeth the Monarchie be a good and vpright Prince. Which neuertheless is rare to be found. They also which were of that opinion, did themselues liue vnder Princes in Monarchies. But it is dangerous to speake against Iupiter. Among many kings of Iuda and Israell thou shalt finde a verie few good, or at least wise tollerable & indifferent Princes, wherby wee may perceiue ỹ the Lord did not in vaine by the mouth of Samuel, persuade his people to keepe their Aristocracie, and to be ruled by their priestes and elders, as God by Moses and Iethro the wisest in the world, had ordeyned long before. And yet none can denie but that great perills and infinite discommodities are in the Aristocracie, but farre more many in the Democracie. But such is the condition of mortall men in this corruptible flesh, that nothing among them is absolutely and on euery syde happie, & therfore that seemeth to them to be most excellent, which, although it be not altogether without inconueniences & some kinde of vices, doth neuertheless in comparison of other, bring fewer perils and lesser annoyaunce. But how soeuer the case doth stãd, the Apostles of Christ do commaund vs to obey the magistrate, whether he be king, or senate of chosen mẽ. For Paul in his Epistle to Titus sayeth: Warne them to be subiect to rule & power, and to obey magistrates. For to ỹ Romans he saith: Let euery soule be subiect to the higher powers: For no power is but of god: & those powers that are, are ordeined by god. Again to Tim. he saith I exhort you that prayers be made for kings, & for al that are in authoritie. If therfore any man liue in a Monarchie, let him obey the king: if in a cõmon weale of what title soeuer, let him be ruled by ỹ Consuls, Tribunes, headmen & elders of the people. For we ought rather to obey ỹ ordinaunce of God, than ouer curiously to dispute of the kinds of gouernements, which is the better or worse than other.

A proverb signifying that it is perillous for a subiecte to speake against his Prince: In English we say, it is il reasting with Saints.

And in all cases truely, the magistrate is very necessarie and cannot bee missing among men, yea, hee is so necessarie ỹ without the magistrates help, the state of men can hardly prosper nor easilie stand. Neither doest thou

thou read that the state and common weale of the Israelites was euer at any time in greater daunger and peril of vndoing, than it was in the middle time betwixt Sampson and Heli, when they were gouerned by no magistrates, but did euery man what he thought good himselfe. For all men euen from their birth are blindly led with selfe loue, and therefore they seeke their own aduauntage, nothing pleaseth them but what they do themselues, they vtterly mislyke the deedes and wordes of other men, yea such is oure fond affection and opinionatiue sense, that how euil soeuer our causes are, yet we will not stick to face them out with a card of ten, and to colour them with law and equitie. He that will stand in deniall hereof, did neuer consider mans disposition. The people of Israel at their deliuerie out of AEgypt saw wonderful signes, they were meruaylously fedd frō heauen in ỳ desart, & did euery day behold new myracles. But yet hearke (my brethren) & consider what Moses, ỳ meekest and gentillest man ỳ euer was doth say, touching this holy people, this people of God, whom God had chosen to be a peculiar people vnto himselfe. How shall I alone (sayth he to the people) beare your trouble, your burden, and the strifes that are among you? What may be thought of that moreouer, ỳ in the most pure felowship of the auncient and Apostolique Church, yea in these very vessells, which were regenerate, the wrangling disposition of flesh did shew it self? For the Grekes murmured against the Hebrues, because their widowes in the daily ministerie, were little regarded. The Corinthians also go to lawe before Heathen Iudges, and therefore doth Paul very sharply rebuke them, and chargeth them to appoint honest iudges among themselues to take vppe matters betwixt them that were at variance. Let no man therfore make this obiectiō and say, that the old people of Israell were a carnall people and not regenerate. For we see that euē in the regenerate, the reliques of flesh remayne, which euer and anon, whē occasion is offered, do shew forth themselues, & trouble the quiet state of euery thing. For I will not now say that the greater sort of men do rather follow the flesh, than the spirite. And for that cause, God, who loueth man, who kéepeth and preserueth ciuilitie, peace, & humane societie, hath prepared and applied a medicine against those grieuous diseases of men, he hath appointed the magistrate, I say, to step betwixt them that striue with the authoritie of law & equitie, to iudge and discusse matters betwixt them that are at variance, to bridle & suppresse wrong and affections, and lastly to saue the giltlesse & innocents. Whosoeuer subuerteth this ordināce of God, till such time as men do leaue their wayward disposition, he bringeth vtter confusion to euery state, and aydeth wrongful dealers and violent robbers to oppresse and rote out the best sort of people. By this verilie which hitherto we haue alledged it is manifestly apparaunt that the magistrate is ordeyned by God for the safegard of the good, & punishment of the euill, I meane for the good and quiet state of mortall men. Wherefore we read ỳ from the beginning, there haue béene magistrates in the world. Hereunto doe appertayne these testimonies of ỳ holy Scripture. Moses in ỳ Law calleth, The iudges, Gods, and this iudgement, saith he, is Gods. From whence also Iosaphat borowed that

The Magistrate ordeined by God for the good of men.

that saying which he spake to ỹ Iudges, where hee sayth: See what ye do: For ye iudge not to man, but to the Lord, which is with you in the causes which ye iudge: let the feare of God therefore be in your harts. S. Peter sayth: That we must obey the magistrats for the Lords sake, by whom he is ordeyned to the praise of the good, and terrifying of the euill. And Paul the teacher of ỹ Gentiles saith: There is no power but of God, and the powers that are, are ordeyned by God: and whosoeuer resisteth the power, resisteth the ordinaunce of God: and he that resisteth, shall receiue to him selfe damnation. For rulers are not feareful to them that do well, but to the euill. For hee is the minister of God, reuenger of wrath on him that doth euill. The magistrate therfore is of God, his office is good, holie, pleasing God, iust, profitable, and necessarie for men, and the rulers which do rightly execute their office, are the friends and worshippers of God, they are his elect instruments, by whom he worketh mans health and safegard. We haue examples hereof in Adam, all the Patriarches, our father Noe, Ioseph, Moses, Iosue, Gedeon, Samuel, Dauid, Iosaphat, Ezechias, Iosias, Daniel, & many other after the time of Christ, who rightly executed the office of magistrates.

A good Magistrate and a badde.

Now many there are which will haue ỹ magistrate to be of two sorts, to wit, either good or badde. The good magistrate is hee, who being lawfully ordeyned, doth lawfully execute his office & duetie. The euill magistrate is he, which whē he hath by euil meanes got the authoritie, doth tourne & dispose it as hee himselfe lusteth. And herevpon, the question is wont to be demaunded: Whether an euill, that is, a tyrannicall magistrate be of God or no? To this I aunsweare, ỹ God is the author of good and not of euill: For God by nature is good, and all his purposes are good, being directed to ỹ health and preseruation, not to the destruction, of vs men. Therefore the good and healthfull ordeyning of the magistrate without al doubt is of god himselfe, who is the author of all goodnesse.

Whether an euill magistrate be of God or no.

But heere it is requisite that wee make a difference betwirt the office which is the good ordinaunce of God, & the euill person that doth not rightly execute that good office. If therfore in the magistrate euill be founde, and not ỹ good for which he was ordeyned, that commeth of other causes, and the fault thereof is in the men and persons which neglecte God, and corrupt the ordinaunce of God, & not in God, nor in his ordinaunce: for either the euill Prince seduced by the diuell corrupteth the wayes of God, and by his owne fault and naughtinesse transgresseth Gods ordinaunce, so farre, ỹ hee doth worthily deserue the name of diuelish power, and not diuine authoritie. We haue an example hereof in ỹ magistrate of Ierusalem. For although he were able to referre the beginning of his power by degrees vnto Moses, and so vnto God himselfe who did ordeyne it, yet forbecause he taketh the Sauiour in the Gardeyne and byndeth him, to his seruaunts it is sayd, Ye are come out as it were to a theefe with swords and staues, Whē I was daylie with you in the temple, ye stretched not forth your hands against mee. But this is euen your houre and the power of darckneſſe. Loe heere he calleth the ordinarie magistrate the power of the diuell when hee abuseth his power. What could

be

be more euidently ſpoken: But here ye muſt marke, that the reproch was in the perſon, and not in the office. Likewiſe alſo the Romane Empire was ordeyned by God, as by the viſions of Daniel it is clearely euident. And yet whē Nero not without Gods ordinaunce bare the ſway in the Empire, whatſoeuer hee did as king and Emperour, contrary to the office of a good king, that did hee not of God, but of the diuell. For whereas he honge vp & beheaded the Apoſtles of Chriſt, moouing a bloudie perſecution againſt the Church, that ſprang not from elſe where, than from the diuel the father of murder. So then verily wee ought not at any time to defend the tyrannicall power, and ſay that it is of God. For tyrannie is not a diuine, but a diuelliſh kind of gouernment, and tyrauntes themſelues are properly the ſeruauntes of the diuell, and not of God. Or elſe otherwiſe ſome people do deſerue by their wicked dœdes to haue, not a king, but a tyraunt. So then the peoples ſinne is an other cauſe that euil magiſtrates are found in common weales. In the meane while the king is of the Lord, & ſometime hee makes an hypocrite reigne. Wherefore the euill magiſtrate is of God, euen as alſo ſeditions, warres, plagues, hayle, froſt, and other miſeries of mankind come from the Lord, as punihment of ſinne and wickednelle, which the Lord hath appointed to be executed, as hee himſelfe ſayth: I will giue them children to bee their kings, and infants ſhall rule them: becauſe their tōgue and hart hath bene againſt the Lord. Likewyſe the Lord ſtirred vp the cruell kinges of Aſſyria and Babylon againſt his Citie, and owne peculiar people, whoſe liuing was not agreeable to their profeſſion.

But now how and after what ſort ſubiects ought to be affected toward ſuch hard, cruel, and tyrannical Princes, wee learne partly by the example of Dauid, and partly by the doctrine of Ieremie and the Apoſtles. Dauid was not ignorant what kind of man Saul was, a wicked & mercileſſe fellowe, yet notwithſtanding he fledd to eſcape his hands: and when he had occaſion giuen him once or twice to kill him, he ſlue him not, but ſpared the tyraunt and reuerenced him, as though hee had beene his father. Ieremias prayed for Ioachim & Zedechias wicked kinges both, and obeyed them vntill they came to matters flatly contrary to Gods religion. For where I ſpake touching the honour due to parents, there did I by the ſcriptures proue that wee ought not to obey the wicked commaundements of godleſſe magiſtrates. Becauſe it is not permitted to magiſtrates to ordeine or appoint any thing contrary to Gods lawe, or the lawe of Nature.

How the oppreſſed muſt behaue themſelues vnder tyrannical princes.

Now the Actes of the Apoſtles teach vs in what ſort the Apoſtles did behaue themſelues in dealing with tyrannical magiſtrates. Let them therfore that are vexed with tyrantes, and oppreſſed with wicked magiſtrates, take this aduice to follow in that perpleritie. Firſt let them call to remembraunce, and conſider what and how great their ſinnes of idolatrie and vncleanneſſe are, which haue alreadie deſerued the reuenging anger of their iealous God: and then let them thinck that God wil not wdraw his ſcourge, vnleſſe hee ſee that they redreſſe their corrupt maners, and euill religion. So then firſt they muſt goe about and bring to paſſe a full reformation of matters in religion, & perfect amendment of maners amiſſe. Then muſt

they pray continually that God will vouchsafe to put and draw his oppressed people out of the myre of mischiefe wherein they sticke fast. For that counsell did the Lord himselfe in the 18. after Luke, giue to those that are oppressed, promising therewithall assured ayde and present delyuerie.

But what & how the oppressed must pray, there are examples extant in the 9. of Daniel, and in the 18. Chapiter of the Acts of the Apostles. Let them also whose minds are vexed, call to remembrance the sayings of Peter and Paule the chiefe of the Apostles. The Lord (saith Peter) knoweth how to deliuer his from temptation as he deliuered Lot. Paul saith, God is faithfull, & wil not suffer his to be tempted aboue their strength, yea hee will turne their temptatiõs vnto the best. Let them cal to mind the captiuitie of Israel, wherin Gods people were deteined at Babylon, by the space of 70. yeares: and therewithal let them thincke vppon the goodly comfort of the captiues which Esaie hath expressed from his 40. chapiter vnto his 49. Let vs persuade our selues that God is good, merciful, and omnipotent, so that hee can when he will, at ease deliuer vs. Hee hath many wayes and meanes to set vs at libertie. Let vs haue a regard onely that our impenitent, filthie, and wicked life, do not prouoke the Lord to augment and prolong the tyrauntes crueltie. The Lord is able vppon the sodeyne, to chaung the harts of Princes (for the hearts of kings are in the hands of the Lord, as the riuers of water, to tourne them which way hee will) and to make them, which haue beene hitherto most cruellie set against vs, to bee our friends and fauourable to vs: and them, which haue heretofore most

1. Cor. 10. 2. Pet. 2.

blouddilie persecuted the true religion, to imbrace the same most ardently, and with a burning zeale to promote it so farre as they may. We haue euident examples hereof in the bookes of the kings of Esdras, and Nehemias, and in the volume of Daniels Prophecie. Nabuchodonosor whose purpose was to toast with fire and vtterly to destroy the martyres of God for true religion, was immediately after compelled to praise God, because hee sawe the martyres preserued, and hee himself doth by Edictes giuen out, publickly proclaime and set forth the onely true God, and his true religion. Darius ỹ sonne of Assuerus, suffereth Daniel to be cast into ỹ Lyons denne: but straightway hee draweth him out againe, and shutteth vp Daniels enimies in the same denne, to be torne in peeces by the famished beastes. Cyrus the puissaunt king of Persia, aduaunceth true religion: Darius sonne of Hystaspes whose surname was Artaxerxes, did by all meanes possible ayde and set forward the godly intent of Gods people, in building vp againe their citie & temple. Let vs not doubt therfore of Gods ayde & helping hand. For God sometime doth vtterly destroy, and sometime he chastneth vntoward tyraunts, with some horrible and sodeine disease: as it is euident ỹ it happened to Antiochus, Herod the great, & to his nephue Herod Agrippa, to Maxentius also, and other enimies of God, and tyraunts ouer men. Sometime hee stirreth vp noble capitaines and valiaunt men to displace tyraunts, & set Gods people at libertie: as wee see many examples thereof in the bookes of Iudges & kings. But least any man doe fall to abuse those examples, let him consider their calling by God. Which calling if hee

haue

haue not or else do preuent, hee is so farre frō doing good in killing the tyraunt, that it is to be feared, least hee doe make the euill double so much as it was before. Thus much hetherto. Now I returne to that which by my digression, remayneth yet vnspoken of.

Here I haue to speake somewhat touching the election of magistrates: and first to whom the choice and ordering of the magistrate doth belong: Secondarilie, whom and what kind of men it is best to chose to be magistrates: and lastly the maner and order of consecrating those which once are chosen. Touching the election of magistrats, to whom that office shold belong, no one & certaine rule can be prescribed. For in som places ỳ whole communaltie doth chose their peeres. In other places the Peeres do chose the magistrates. And in other places Princes come to it by succession and birth. In discussing which of these orders shold be the best, it were but follie to make much adoe. For to euery kingdome & euerie citie is worthilie left their countrie facion, vnlesse it be altogether too too corrupt, & not to be borne withall. But where Princes come to it by birth, there earnest prayer must bee made to the Lord, that hee wil graunt them to be good.

Now for the good election of magistrates, the Lord himselfe declareth whom and what kind of men hee will haue to be chosē, in these verie words. Looke ouer all the people, consider them diligently, and choose from amonge them men of courage, such as feare God, speakers of truth, and haters of couetousnes, & make them rulers ouer thousandes, rulers of hundreds, rulers of fifties, and rulers of tennes, to iudge the people at all seasons. Foure thinges the Lord requireth in a good gouernour. First that he be a man of courage, of strēgth or force, that is, which hath abilitie to doe the thing whereunto he is appointed. That abilitie consisteth in mind rather than in body. For it is required that hee be not a fole, but wise & skilfull in that which hee hath to doe: because the office of a Capitaine is to know how to set his armie in order of battaile, rather than to fight himself, as also the duetie of a Surueyor of workes, is to know how buildinges must be erected, rather than to worke himselfe, or as a Chariot man ought rather to know how to guide his Carte in driuing, than to drawe it himselfe. And therewithal too, there is demaunded a boldnesse of stomach to dare to doe the thing, that hee alreadie knoweth: For constancie and sufferaunce, are very needefull in euerie Capitaine.

In the second place that is set downe, which in deede is the first, Let him feare God, let him be religious, and not superstitious. No idolatrer preserueth the common weale, but rather destroyeth it, and a wicked man defendeth not truth and true Religion, but persecuteth and driueth them oute of his iurisdiction. Let this magistrate of ours therefore bee of the right Religion, sound in fayth, beleeuing the word of GOD, and knowing that God is present amonge men, and doth repaye to whom hee liste according to their desartes. And for that cause Iustinian the Emperour in Nouellis Constitutionib. 109. doth freely confesse that al his helpe is of God, and that therefore it is conuenient that the making of all lawes should depend vppon him alone. Immediately after he saith: It is knowen

The Magistrate must be sound in religion.

verie

verie well to all men that they in whose handes the Empire was before it came to vs, and especially that Leo of worthie memorie, and the most sacred prince Iustine our father, did in their constitutions flatly forbid al heretiques to be admitted souldiers in any warfare, or dealers in matters concernig the cõmon weale, that the lesse occasiõ might be giuen by receiuing them into the fellowship of warre or handling of publique affayres, for any to thincke, that they corrupt the members of Gods holy Catholique and Apostolique Church. And this decree do we establish. Thus saith the Emperour. And the godly man verilie prayeth to God and receiueth wisedome at the Lords hand. And where the Princes are Gods friends and haue often conferrence with God, there is hope that those common weales shall prosper and flourish. But on the other side there must nèds be feared an vnhappie end of that common weale wher the enimies of God haue the preeminence. Thirdly there is required of him which must be chosen and called to be magistrate, that he be true in word and deede, so that hée be not found to be an hypocrite, a lyar, a deceiuer, a turnecoate, nor one which out of one mouth, doth blowe both hoat and cold: but faithfull, simple, a plaine dealer, and blameleſſe. Hée must not be more liberal in promising than in performing. Hée must not be one that setteth light by an othe, not a false swearer, nor a periured man. Fourthly because many that are in office desyre riches, & séeke to increase their wealth by bribes, the Lord remoueth such from the magistracie, & forbiddeth good magistrates to be couetous: yea he doth expressely charge them to hate and abhorre it. As hée doth also in an other place, not onely forbid them to take bribes, but also commaund them to shake off and rid their hands of all rewards. Couetousnes and grædie desire of bribes, are ẏ verie plagues that choake good magistrates. By couetous men and takers of bribes, law, iudgmẽt, libertie, iustice, and the countrie it selfe is set to sale and sould to the diuell for money. And now, though in this place the Lord hath named onely the most pestilent mischiefe of all other, yet there is no doubt but that hée doth inclusiuely debarre all other vices and euils of that sort, commaunding them to be straunge and farre off from the good magistrate and godly gouernour. Those vices are Pride, Enuie, Anger, Diceing, Surfetting, Dronkennesse, Whoredom, Adulterie, and whatsoeuer else is like to these.

This place is made more manifest by conferring it with other places in the lawe of God. Moses in Deuteronomie, sayth to the people: Bring men of wisedome, of vnderstanding, and of an honest life, according to your Tribes. Thése thinges here againe doth ẏ wise man Moses require in them that are to be appointed magistrates in his common weale. First (sayth hée) let them be wise. But the beginning of wisedome is the feare of the Lord. Let them therefore be ordeined magistrates, that are friendes to God and true religion, let them bée wise, and not foolish idiots. Secondarilie they must be men of vnderstãding, that is, men of experience, who by long and continual exercise in handling of matters, are able at the first brunt to deale in all cases according to the law. Lastly they must be men of honest report, whose lyfe and sound conuersation are by their deedes perfectly Deut. 1

fectly tried and sufficiently witnessed off vnto the people: and finally they must be such as may beare authoritie and not be despised as rascall and vile knaues.

Num. 27. In the booke of Numbers also Moses saith: Let the God of the spirits of all flesh, set a man ouer the congregation, which may go in and out before them, & lead them in and out that the Congregation of the Lord be not as sheepe without a shepheard. By these words of the holie Prophet we learne who are to be chosē, & how they are to be chosen into ỹ office of magistrates. Moses praied to the Lord for a fit and a conuenient man: and wee therefore must pray to God, who searcheth all mens hearts, that he wil vouchsafe to send such men to be our magistrates, as are mete for that rome & calling. The outward shew doth many times deceiue vs, and wee iudge him to be a good and godly man, who is in deede a notable hypocrite. God alone doth know the mind, wee must beseech him therefore that he suffer vs not in our choice to erre, or chose amisse. Let him be thought the best and meetest for ỹ purpose, who is instructed with the holie spirite of God. Furthermore hee that is appointed to that office, must stil be the first & the last, and alwayes at one end in all matters of weight & publique affayres. Some vnprofitable and idle droanes there are, ỹ driue other forward, & after the first onset do themselues take their ease. And some wicked felowes there are which wil appoint other what to do, but will themselues do nothing of that which by right belonges to their office. The guide of the people must be a man of choice elected to be magistrate, whose care is day and night, to haue an eye ỹ the flock of the Lord be not scattered, indaungered, nor vtterly destroyed. And thus haue I hetherto told you what kinde of men they ought to bee, to whom the charge is to be committed ouer the Lords people.

Deut.

Last of all touching the maner of consecrating magistrates, sondrie cities and countries haue sondrie customes. Let euery countrie freelie reteine their owne vsual order. I for my part thinke best of that maner of consecrating, wherein sumptuous pompe is little or none, but what reason and decencie seeme to allow. The best and most profitable way is in cōsecrating them that are once chosen, to vse a certaine moderate ceremonie, and that too, in the face of al the people, that euerie one may know, who they bee that are the fathers of the people, to whom they owe honour, whom they ought to obey, and for whose health and welfare they ought to pray. The people of God had a certaine prescribed ceremonie, which wee read that they vsed in consecrating their kings and magistrates: and it is certeine that it was profitable, and for good causes first inuented, and then commaunded by God himselfe. The rest that is yet behind to bee spoken touching the magistrate, I meane to deferre vntill to morrow. And now to end with thanckisgeuing, let vs praise the Lord. &c.

The manner of consecrating Magistrates.

¶ Of the office of the Magistrate, whether the care of religion appertaine to him or no: and whether hee may make lawes and ordinaunces in cases of Religion.

¶ *The seuenth Sermon.*

THE first and greatest thing that chiefly ought to be in a magistrate, is easilie perceiued by the declaration of his office and duetie. In my yesterdayes sermon I shewed you what the magistrate is, how many kindes of magistrates there are, of whom the magistrate had his beginning, for what causes hee was ordeined, ỳ maner and order how to chose peeres, and what kinde of men should be called to be magistrates. To this let vs now adde what the office and duetie of a magistrate properlie is.

The Magistrates offices.

The whole office of a magistrate seemeth to consist in these 3. points. To Order, to Iudge, and to Punish. Of euerie one wherof, I meane to speake seuerallie in order as they lye.

The ordinaunce of the magistrate is a decree made by him for mainteyning of religion, honestie, iustice, & publique peace: and it consisteth on ij. points, in ordering rightly matters of religion, and making good lawes for ỳ preseruation of honestie, iustice, & common peace. But before I come to the determining and ordering of religion, I will briefly and in few words, handle their question, which demaunde, whether the care of religion do apperteine to the magistrate, as part of his office or no? For I see many that are of opinion, that the care and ordering of religion doth belong to Bishops alone, and that kings, princes, & senatours ought not to medle therewith.

Whether the care of religion belong to the Magistrate.

But the catholique veritie teacheth that the care of religion doth especiallie belong to the magistrate, and that it is not in his power onely, but his office & duetie also to dispose and aduaunce religion. For among them of old, their kinges were priestes, I meane maisters and ouerseers of religion. Melchisedech that holie & wise Prince of ỳ Chananitish people, who bare the type or figure of Christe our Lord, is wonderfullie commended in the holie Scriptures: Now hee was both king and priest together. Moreouer in ỳ booke of Numbers, to Iosue newlie ordeined and lately consecrated, are the lawes belonging to religion giuen vp & deliuered. The kings of Iuda also, and the elect people of God, haue for the wel ordering of religion (as I will by examples anon declare vnto you) obteyned verie great praise: and againe as many as were slacke in loking to religion, are noted with the mark of perpetuall reproch. Who is ignorannt ỳ the magistrates especiall care ought to bee to keepe the common weale in safegard & prosperitie? which vndoubtedlie he cannot do, vnlesse he prouide to haue the word of God preached to his people, and cause them to be taught the true worship of God, by that meanes making himself as it were the minister of true religion. In Leuiticus and Deuteronomie the Lord doth largelie set downe the good prepared for men that are religious, and zealous in deede, & reckoneth vppe on the other side, the euil appointed for the contemners of true religion. But the good magistrate is commaunded to reteine and keepe prosperitie among his people, and to repel al kinde of aduersitie. Let vs heare also what the wise man Salomon saith in his Prouerbes: Godlines and trueth preserue the king, and in godlines his seate is holden vp. When the iust are multi-

Leuit. Deut.

multiplied, the people reioyce, and when the wicked ruleth, the people lamenteth. The king by iudgemēt stablisheth his dominiō, but a tyrant ouerthroweth it. When the wicked increase, iniquitie is multiplied, & the iust shall see their decay. Where the word of God is not preached the people decay, but happie is hee that keepeth the lawe. Whereby we gather that they, which would not haue the care of religion to apperteine to princes, doe seeke and bring in the confusion of al things, the dissolution of princes, and their people, & lastlie the neglecting & oppression of the poore. Furthermore the Lord commaundeth the magistrate to make triall of doctrines, and to kill those that do stubbornelie teach against the scriptures & draw ỳ people from the true God. The place is to be seene in ỳ 13. of Deut. God also forbad ỳ magistrate to plant groaues or erect images: as is to be seene in the 17. of Deut. And by those particularities he did insinuate things general, forbiding to ordeine, to nourish, & set forth superstitiō or idolatrie, wherfore he commaunded to aduaūce true religion: & so consequently it foloweth that the care of religion belongeth to ỳ magistrate. What may be thought of that moreouer, that the most excellent princes and friends of God, amōg Gods people, did challeng to themselues the care of religiō as belonging to themselues, in so much that they exercised & toke the charge therof, euē as if they had bene ministers of the holie things? Iosue in ỳ mount Hebal caused an altar to be builded, and fulfilled all the worship of God, as it was commaunded of God by the mouth of Moses. Dauid in bringing in and bestowing the arke of God in his place, & in ordering the worship of God, was so diligent, that it is wonder to tel. So likewise was Salomon Dauids sonne. Neither doe I thinke that any man knoweth not how much Abia, Iosaphat, Ezechias, and Iosias, laboured in the reformation of religion, which in their times was corrupted and vtterlie defaced. The verie heathen kings and princes are praised, because when they knew the trueth, they gaue out edicts for the confirmation of true religion against blasphemous mouthes. Nabuchodonosor the Chaldean, the most mightie Monarch of all ỳ world, than who I doubt whether any more greate and mightie did reigne in the world, publisheth a decrē that hee should be torne in peces, & his house made a iakes, whosoeuer spake reprochfullie against ỳ true God which made both heauen and earth. The place is extant in the third Chapiter of Daniels prophecie. Darius Medus the sonne of Assuerus king Cyrus his vncle, saith: I haue decreed that all men in the whole dominion of my kingdome doe feare the God of Daniel: as is to be seene in the 6. of Daniel. Cyrus king of Persia loseth the Iewes from bondage, and giueth them in charge to repaire the temple, and restore their holie rites againe. Darius Persa the sonne of Hystaspes saith: I haue decreed for euerie man which chaūgeth any thing of my determination touching the reparation of the temple, and the restoring of the worship of god, that a beame be takē out of his house, & set vp, and he hanged theron; and his house to be made a iakes. The verie same Darius again who was also called Artaxerxes saith: Whosoeuer will not doe the lawe of thy God (Esdras) and the law of the king, let iudgemēt straight way passe vpon him, either to death, or to vtter

rooting out, or to confiscation of his goods, or imprisonment. All this we find in the boke of Esdras.

An answer to an obiection.

The men, which are persuaded that the care and ordering of religion doth belong to bishopps alone, do make an obiection, and say, that these examples which I haue alledged, do nothing apperteine to vs which are Christians: because they are examples of the Jewish people. To whom mine aunswere is. The men of this opinion ought to proue that the Lord Jesus & his Apostles, did translate the care of religion from the magistrate vnto bishops alone: which they shal neuer be able to doe: But wee on the other side will briefly shew that these auncient princes of Gods people, Iosue, Dauid, and the rest were Christians verilie & in deede, and that therefore the examples, which are deriued from them & applied to Christian princes, both are and ought to bee of force and effect among vs at this day. I wil in the end adde also the prophecie of the Prophet Esai, wherby it may appere that euen now also kings haue in the Church at this day the same office, that those ancient kings had in that Congregation which they call the Jewish Church.

There is no doubt but ỹ they ought to be accõpted true Christians, which being annoynted with the spirite of Christ, do belieue in Christ, and are in the Sacramentes made partakers of Christ. For Christ (if ye interprete the verie word) is as much to say, as annointed. Christians therefore according to the Etymologie of their name are annoynted. That annointing according to the Apostles interpretation is the spirite of God, or the gift of the holie ghoste. But S. Peter testifieth that the spirit of Christ was in the kinges & Prophets. And Paul affirmeth flatly that wee haue the verie same spirite of faith, that they of old had. And doth moreouer communicate our Sacraments with them, where he saith that they were baptised vnder the cloud, and that they all dranke of the spirituall rocke that followed them, which rock was Christe. Since then the case is so, ỹ examples truly which are deriued frõ the words and workes of those auncient kinges for the confirmation of faith and charitie, both are and ought to be of force with vs. And yet I know that euerie thing doth not consequently follow vpon the gathering of examples. But here wee haue for the making good of our argument, an euident prophecie of Esai, who foretelleth that kinges & princes after the times of Christ, and the reuealing of the Gospell, should haue a diligent care of the Church, & should by that meanes become the feders and nourices of the faithfull.

1. Iohn. 2

Now it is euident what it is to fede & to nourish: for it is al one as if he shold haue said, that they should be the fathers & mothers of the Church. But hee could not haue said that rightly, if the care of religion did not belong to Princes, but to Bishops alone. The words of Esaie are these: Behold I wil stretch out my hand vnto the Gentiles, and set vp my token to the people, & they shal bring thee thy sonnes in their lappes, and thy daughters on their shoulders. And kinges shalbe thy nourcing fathers, & Queenes thy nurcing mothers, they shal fal before thee with their faces flatte vppon the earth, and licke vp the duste of thy feete &c. Esai. 49.

Shal not wee say, that all this is fullie performed in some Christian princes? Among whom the first was the holie Emperour Cõstantine, who by calling a generall counsell, did

Constantine the Great.

did determine to establish true & sincere doctrine in the Church of Christe, with a settled purpose vtterly to rote out all false and hereticall phantasies and opinions. And when the bishopps did not go rightly to worke by ỳ true rule and touchstone of the Gospel and of charitie, hee blamed them, vpbrayding them with tyrannicall crueltie, and declaring therwithal what peace the Lord had graũted by his meanes to the Churches. Adding moreouer that it were a detestable thing, if the bishopps forgetting to thancke God for his gift of peace, should goe on amonge themselues to baite one an other with mutuall reproches & taunting libells, thereby giuing occasion of delight and laughter to wicked idolatrers: when as of dutie they ought rather to handle and treat of matters of religion. For (sayth hee) the bookes of the Euangelistes, Apostles, and Oracles of the auncient Prophetes, are they which must instruct vs to the vnderstanding of Gods holie lawe. Let vs expell therefore this quarelling strife, and thincke vppon the questions proposed to resolue them by the wordes of Scripture inspired from aboue.

Gratian Valentinian & Theodose

After him againe, the holie Emperours Gratian, Valentinian & Theodosius, make a decree, and giue out the edicte in these verie woords: Wee wil and cõmaund all people that are subiecte to our gratious Empire, to be of that religion, which the verie religion taught & conueighed from Peter till now doth declare, that the holie Apostle Peter did teach to the Romanes. And so forward. By this (derely beloued) ye perceiue how kings and Princes, amonge the people of the new Testament, haue bẽn the foster fathers and nourices of the Church. being persuaded that the care of religion, did first of all and especially belong to themselues.

Osias the Leper.

The second obiection ỳ they make is the leprosie of Osias king of Juda, which hee gatt by challenging to himselfe the office of the Priest, while hee presumed to burne incense on the incense altar. They obiect the Lords commaundement, who badd Iosue stand before Eleazar the Priestе, and gaue the king in charge to receiue the booke of the law at the Leuites hãds. But our disputation tendeth not to ỳ confounding of the offices and duties of the magistrate, and ministers of the Church, as that wee would haue the king to preach, to baptize, and to minister the Lords supper: or the priest on the other side to sit in the iudgment seate, and giue iudgement against a murderer, or by pronouncing sentẽce to take vppe matters in strife. The Church of Christ hath, and reteyneth seuerall and distinguished offices, and God is the God of order, and not of cõfusion. Hereunto tendeth our discourse by demonstration to proue to all men that the magistrate of duetie ought to haue care of religion, either in ruine to restore it, or in soundnesse to preserue it, and still to see that it proceede according to the rule of the woord of the Lord. For to that end was the law of God giuen into the kinges hands by the priestes, that hee should not be ignorant of Gods will touching matters Ecclesiasticall and politicall, by which lawe hee had to gouerne the whole estate of all his realme. Iosue the Capitaine of Gods people is set before Eleazar in deede, but yet hee hath authoritie to commaunde the priestes, and being a politique gouernour is ioyned as it were in one bodie with the ecclesiasticall

The seuerall offices of the Magistrates & of the ministers must not be cõfounded.

Iosue. 27.

ministers. The politique magistrate is commaunded to giue eare to the ecclesiastical ruler, and the ecclesiastical minister must obey the politique gouernour in all thinges which the law commaũdeth. So then the magistrate is not made subiect by God to ỹ priestes as to Lords, but as to the ministers of the Lord, the subiection & duetie which they owe, is to the lord himselfe and to his law, to which the priestes themselues also ought to be obedient, as well as the Princes. If the lipps of the priest erre from the truth and speake not the word of God, there is no cause why any of the common sort, much lesse the Prince, should either hearken vnto, or in one title reuerence ỹ priest. The lippes of the priest (sayth Malachie) keepe knowledge, & they seeke the Lawe at his mouth: becausse he is the messinger of the lord of hoastes. To refuse to hear such priestes, is to repell God himselfe. Such priestes as these the godly princes of Israell did alwayes ayde and assist, false priestes they did disgrade, those which neglected their offices they rebuked sharpelie, and made decrees for the executing and right administring of euerie office.

Princes haue done and dealt in religion

Of Salomon wee read, that hee put Abiathar beside the priesthode of the Lord (that hee might fulfil the word of the Lord which he spake of Heli in Silo) and made Zadok priest in Abiathars stede. In the second booke of Chronicles, it is said: And Salomon set the sorts of priestes to their offices as Dauid his father had ordered them, and the Leuites in their watches, for to praise & minister before the priestes day by day, as their course did require. In the same booke againe Ioiada the priest doth in deede annointe Ioas king, but neuertheless the king

2. Parali. 8.

dothcal ỹ priest, & giue him a cõmaundement to gather money to repaire the temple. Moreouer that religious and excellent Prince Ezechias, called the priestes and Leuites, and said vnto them: Bee ye sanctified and sanctifie ye the house of the Lord our God, and suffer no vncleanesse to remaine in the sanctuarie. My sonnes be not slacke now, becausse the Lord hath chosen you to minister vnto him selfe. Hee did also appoint singars in the house of the Lord, and those that should play on musicall instruments in the Lords temple. Furthermore king Ezechias ordeyned sondrie companies of priestes and Leuites, according to their sondrie offices, euerie one according to his owne ministerie. What may be sayd of that too, that euen hee did diuide to the priestes their portions and stipends throughout the priesthode? The same king gaue charge to all the people, to keepe holie ỹ feast of Passeouer, writing to them all such letters as priestes are wont to write, to put them in mind of religion and hartie repentaunce. And after all this, there is added: And the king wrought that which was good, right, and iust before the Lord his God. When Princes therefore doe order religion according to the word of God, they do the thing that pleaseth the Lord. This and the like is spoken againe by the godly Prince Iosias. Who therefore will hereafter say, ỹ the care of religion belongeth vnto bishops alone?

The Christian Emperours following the example of ỹ auncient kings as of their fathers, did with greate care prouide for the state of true religion in the Church of Christe. Arcadius & Honorius did determine, that so often as matters of religion were called

Princes haue ap-pointed iudges in religion

called in question, the bishopps should be sommoned to assemble a counsell. And before them againe, the Emperours Gratian, Valentinian, and Theodosius, established a lawe wherin they declared to the world, what faith and religion they would haue all men to receiue and reteine, to witte the faith and doctrine of S. Peter. In which edicte also they proclaimed all them to be heretiques, which thought or taught ỹ contrarie: allowing them alone to be called catholiques, which did persеuere in S. Peters faith. By this we gather ỹ the proper office of ỹ priests, is to determine of religion by proues out of the word of God, & that the princes dutie is to aide ỹ priestes, in aduauncement and defence of true religiō. But if it happen at any time, that the priests be slack in doing their duetie, then is it the princes office by compulsion, to inforce the priestes to liue orderlie according to their profession, and to determine in religion according to the word of God. The Emperour Iustinian, in Nouellis Cōstitut. 3. writing to Epiphanius Archbishop of Constantinople, saith: Wee haue (most reuerend Patriarch) assigned to your holinesse the disposition of all things that are honest, seemelie, and agreeable to the rule of the holie scriptures, touching the apointing & ordering of sacred bishops & reuerēd clearkes. And in the 7. Constitution hee saith: Wee giue charge and commaūdemēt that no bishop haue licēce to sell, or make away any immoueables, whether it be in houses or landes belonging to the Churches. Againe in the 57. Constitution, hee forbiddeth to celebrate the holie mysteries in priuate houses. Hee addeth the penaltie and saith: For the houses wherein it is done shalbe confiscate and sold for money, which shalbe brought into the Emperours Exchequer. In the 67 Constitution, hee chargeth all bishops not to be absent from their Churches: but if they be absent, he willeth ỹ they should receiue no commoditie or stipend of the prouinciall stuards, but ỹ their reuenue should be imployed on ỹ Churches necessities. In the 123. constitution the lieuetenauntes of euerie prouince are commaunded to assemble a counsell for the vse and defence of ecclesiasticall lawes, if the bishops bee slacke to loke thereunto. And immediatlie after hee saith: Wee do vtterly forbid all bishoppes, prelates and clearkes, of what degree soeuer, to play at tables, to keepe companie with diceplayers, to bee lookers on vpon gamesters, or to runne to gaze vppon Maygames or pageants.

I do not alledge all this as Canonical Scriptures, but as proues to declare that Princes in the primatiue church had power, officiall authoritie, and a vsuall custome, graunted by God (as Esai did prophecie) and deriued from the examples of auncient kinges, to commaund bishops, and to determine of Religion in the Church of Christ.

As for them which obiect ỹ churches priuilege, let them knowe that it is not permitted to any prince, nor any mortal man, to graunt priuileges contrarie to the expresse cōmaundemēts and verie truth of gods word. S. Paul affirmed that he had power giuen him to edifie but not to destroy. I am the briefer, because I wil not stād to proue that they are vnworthie of indifferent priuileges which are not such as priestes and Christ his ministers should be, but are souldiers rather and wicked knaues, full of all kind of mischiefe. Amonge other thinges in the Canon Lawe Distinct. 40. wee finde

Ecclesiasticall priuileges.

this written. See to your selues, bretherne, how ye sitte vppon the seate: for the seat maketh not the priest, but the priest the seate: the place sanctifieth not the man, but the man the place. Euerie priest is not a holie man, but euery holie man is a priest. He ỳ sitteth wel vpon the seate, receiueth ỳ honour of the seate: but he that sitteth ill vppon the seate, doth iniurie vnto the seate. Therfore an euil priest getteth blame by his priesthode, and not any dignitie. And thus much thus farre touching this matter.

Since now that I haue declared vnto you (derely beloued) that the care of religion doth belong to the magistrate to, and not to the bishopps alone, & that the magistrate may make lawes also in cases of religion, it is requisite that I inquire what kinde of lawes those are that the magistrates may make in matters of religion.

What lawes the magistrate ought to appoint concerning religion.

There is no cause whie the king or magistrate should suppose that power is giuen to him to make newe lawes touching God, the worship of God, or his holie mysteries: or to appoint a new kind of true iustice and godnesse. For as euery magistrate is ordeyned of God, and is Gods minister, so must he be ruled by God, and be obedient to Gods holie word and commaundement, hauing euermore an eye vnto that, and depending stil vppon that alone. The scripture which is ỳ word of God, doth abundauntly enough set downe al that which is proper to true religion: yea the Lord doth flatly forbidde to adde to, or take any thing from his holy word: The magistrate therefore maketh no newe lawes touching God, and the honour to be giuen to God, but doth religiously receiue and keepe, doth put in vre and publish those auncient lawes in that kingdome which God hath allotted him vnto. For hereunto apperteineth the giuing of the booke of Gods law vnto the kinges of Israell, that they might learn therby the way to do the things which they of duetie ought to see done. To Iosue the Lord doth say: See that Iosu. 1 thou doest obserue & doe according to all the law that Moses my seruaunt commaunded thee. Thou shalt not tourne from it, either to the righte hand or to the left. Neither shall the booke of this lawe depart out of thy mouth, but occupie thy minde therein day and night, that thou maist obserue and doe according to all that is written therein. For then thou shalt make thy way prosperous, and then thou shalt do wisely. Deuout and holie Princes therefore did doe their faithfull & diligent indeuour to cause the word of God to be preached to the people, to reteine and preserue among the people the lawes, ceremonies and statutes of god, yea they did their best to spread it to al men as farre as they could, and as place and time required, to applie it holilie to the states & persons: on the other side they were not slack to banish & driue away false doctrine, prophane worshipings of God, & blasphemies of his name, but settled themselues vtterlie to ouerthrow and rote it out for euer. In this sort (I say) godly magistrates, did make and ordeine deuoute lawes for the maintenaunce of religion. In this sort they bore a godlie and deuout care for matters of religion.

Schooles

The cities which the Leuites had to possesse, were of old their scholes of Israel. Now Iosue did appoint those cities for studies sake, and the cause of godlines. King Ezechias was no lesse carefull for the sure paiment and reuenue of the ministers stipēds, than he

hæ was for the reſtoring and renuing of euerie office. For honour and aduancemẽt maketh learning to flouriſh: when nede and neceſſitie is driuen to ſeke out ſondrie ſhiftes: beggarie ſetteth religion to ſale, much more the inuented lyes of mens owne mouthes. Ioſaphat ſendeth Senatours and other officers with the prieſtes and teachers through al his kingdome. For his deſire was by all meanes poſſible to haue Gods word preached with authoritie and a certaine maieſtie, and being preached to haue it defended and put in vre to the bringing forth of good workes. King Ioſias doth together with idolatrie and prophane worſhippinges of God, deſtroy the falſe prieſtes that were to be found: ſetting vppe in their ſteds the true teachers of Gods word, and reſtoring againe ſincere religion: euen as alſo king Ioas (hauing rebuked the Leuites) did repaire the decayed buildings of the holie temple. I am not able to runne through all the Scriptures, and rehearce al the examples in them expreſſed: let ỹ Godly Prince or magiſtrate learne by theſe fewe, what and how hæ ought to determine touching lawes for religion. 2 Kin. 11

On the other ſide Ahia the Silonite ſaith to Ieroboam. Thus ſaith the Lord: Thou ſhalt reigne according to all that thy ſoule deſireth, and ſhalt be king ouer Iſrael. And if thou hearken vnto all that I commaunde thee, and wilt walke in my wayes, and doe that is right in my ſight, that thou keepe my ſtatutes and my commaundements, as Dauid my ſeruaunt did, then will I be with thee, & build thee a ſure houſe. But the wretch deſpiſed thoſe large promiſes, and reiecting Gods word, his temple at Ieruſalem, and his lawfull worſhip, refuſing alſo the Leuites, hæ made him prieſtes of the dregges and raſcall ſort of people, hæ built himſelf new temples, which hæ decked, nay rather diſgraced with images and idolls, ordeyning and offering ſacrifices not taught in Gods word, by that meanes inuenting a certain new kind of worſhipping god, and a new maner of religion. And although his deſire was to ſeeme to be willing to worſhippe God, yet is he by God condemned for a wicked man.

Hearken I pray, the ſentence of the Lord, which hæ denounceth againſt him: Thou haſt done euil (ſaith Ahia as the Lord had taught him) aboue all that were before thee. For thou haſt gone and made the other Gods, and moultẽ images, to prouoke mee, and haſt caſt mee behinde thy backe. Therefore I will bring euill vppon the houſe of Ieroboam, and wil roote out from Ieroboam euen him that piſſeth againſt the wall, and him that is in priſon and forſaken in Iſrael, and will take away the remnaunte of the houſe of Ieroboam, as one carieth away dunge till all be gone. And al theſe thinges were fulfilled according to the ſaying of the Lord as the Scripture witneſſeth in theſe words: Whẽ Baaſa was king, he ſmote all the houſe of Ieroboam, and left nothing that breathed, of that that was Ieroboams. But ỹ very ſame king being nothing the better or wiſer by an others miſhap, a miſerable example of his predeceſſour, ſticketh not to continue, to teach the people, to publiſh and defend the ſtraung and forreine religion, contrarie to the word of God, which Ieroboam had begunne. But what followed thereuppon? Forſothe the Lord by the preaching of Hanani the Prophete doth ſay vnto him: Forasmuch as I exalted the out of the duſt,

and made thee prince ouer my people Israell, and thou hast walked in the way of Ieroboam, and hast made my people Israell to sinne, to anger mee with their sinnes, behold I will roote out the posteritie of Baasa, and the posteritie of his house, and will make thy house like the house of Ieroboam. Which was performed (as the scripture saith) by Simri capitaine of ỹ hoaste of Israel. For he destroyed king Hela the sonne of Baasa when he was drunken, and all his posteritie. Amri succeeded in the kingdome who was the father of Achab that mischeefous cutthroate, whom the Syrians slue in fighting a battaile. After him reigned his sonnes Ochosias and Ioram. But when they left the religion taught in the word of God, to follow the new tradition of king Ieroboam, and had thereunto added the worshipping of the shamefull idole Baal, they were vtterly (at last) destroyed by the meanes of Iehu a very iust, although a rigorous prince. The offspring of Amri reigned about the space of 40. yeares, not without the sheading of much innocent bloud, but it was at last destroyed, when ỹ measure of iniquitie was fulfilled, & was vtterly plucked vp at the rootes by ỹ iust iudgment of Almightie God.

Let al Princes and magistrates therfore learne by these wonderfull and terrible examples, to take heede to themselues how they deuise any new religiõ, or alter the lawful & auncient maner of worshipping, which God himselfe hath ordeined alreadie. Our faithfull Lord is our good God, who hath fullie, simplie, and absolutely set downe in his word his true religion & lawfull kind of worshippe, which hee hath taught all men to keepe alone & for euermore: Let all men therefore cleaue fast vnto it, and let them die in defence thereof that meane to liue eternallie. They are punished from aboue whosoeuer doe adde to, or take away any thing from the religion and kind of worshippe first ordeined and appointed of God. Marcke this ye great men and Princes of authoritie. For the keeping or not keeping of true religion, is the roote from whence aboundant fruite of felicitie, or else vtter vnhappinesse doth spring and bud out. Hee therefore that hath eares to heare let him heare. Let no man suffer himselfe to bee seduced and caried away, with any coloured intent, how goodly to the eye soeuer it be, which is in deede a meere vanitie and detestable iniquitie. To God obedience is much more acceptable than sacrifices are. Neither doe the decrees of the highest neede any whit at al our fond additions.

Here followeth now ỹ second part of the magistrates ordinaunce, which consisteth in making good lawes for the preseruation of honestie, iustice, and publique peace. Which is likewise accomplished in good and vpright lawes. But some there are who think it meere tyrannie, to lay lawes on free mens backs, as it were a yoake vppon necks not vsed to labour: supposing that euerie one ought rather to be left to his owne wil and discretion. The Apostle in deede did say: The lawe is not giuen for the iust, but for the vniust. But the cause, whie the lawe is not giuen to the iust, is, because he is iust: For the iust worketh iustice, and doth of his owne accord the thing which ỹ lawe exacteth of euerie mortall man. Wherefore, the lawe is not troublesome to the iuste man, because it is agreeable to the mind and thoughts of vpright liuers, who doe imbrace

Lawes necessarie for kingdoms, good & iust for a commonweale.

imbrace it with all their hearts. But the vniust desireth nothing more than to liue as hée lusteth, hée is not conformable in any point to the lawe, and therefore must hée by the lawe be kept vnder, and brideled from marring himselfe and hurting other. So then, since to good men the lawes are no troublesome burden, but an acceptable pleasure, which are also necessarie for the vniuste, as ordeined for the brideling of lawlesse and vnrulie people, it followeth consequently that they are good and profitable for all men, and not to bee reiected of any man. What may bee said of that moreouer, that God himselfe, who did foresée the disposition of vs men, what wée would bée, and hath still fauoured the true libertie, which hée desired alwayes to haue preserued amonge his people, as one that euer meant them good, and neuer did ordeine the thing that should tourne to their hinderaunce or discommoditie, that God himselfe (I say) was their lawegiuer, and hath not suffered any age at any time to liue as people without all lawe? Yea too, those common weales haue béene happie alwayes, that haue admitted lawes, and submitted themselues to be gouerned by lawes: When as contrarilie those kingdomes haue of all other béene most miserable, and torne in peces by ciuil dissentions & forreigne enimies, which hauing banished vpright lawes, did striue to mainteine their owne kind of frédome, their vncomptrolled dealing, and licentious libertie, that is, their beastly luste and vnciuil rudenesse. God lawes therefore are for the health and preseruation of the people, and necessarie for the peace and safegard of common weales and kingdomes. Wherefore it is a wonder to sée the follie of some Christians, since the verie Heathens haue giuen so honest report of lawes and lawegiuers. They take their lawegiuers for Gods, confessing therby that good lawes are ỳ gift of God. But the gift of God cannot be superfluous and vnprofitable. Plutarch called lawes the life of cities. Demosthenes did expressely confesse that lawes are the giftes of God. Cicero named lawes the bondes of the citie (because without lawes it is losed & dispersed) the foundation of libertie, and the wellspring of iustice and perfect honestie. For lawes vndoubtedly are the strongest sinewes of the cõmon weale, & life of the magistrates: so that neither the magistrates can without the lawes conueniently liue and rule the weale publique, nor the lawes without the magistrates shew forth their strength and liuely force.

The magistrate therefore is the liuing lawe, and the lawe is the dumbe magistrate. By executing and applying the lawe, the lawe is made to liue and speake. Which those Princes do not consider that are wont to say, *Wir sind das racht:* wée are the right, wée are the lawe. For they suppose ỳ they at their pleasure may cõmaund what they liste, and that all men by and by must take it for lawe. But that kind of ruling without al doubt is extreme tyrannie. The saying of the Poet is verie well knowen, which representeth the verie words of a tyraunt.

The Magistrate is a lawe indued with life.

I say it, and it shalbe so,
my lust shalbe the lawe.

The Prince in déede is ỳ liuing lawe, if his mind obey the written lawes, and square not from the lawe of nature. Power and authoritie therefore is subiecte vnto lawes. For

vnlesse the Prince in his heart agree with the law, in his brest doe write ẏ law, and in his wordes and dedes expresse the law, he is not worthie to be called a good mã, much lesse a Prince. Againe, a good Prince and magistrate hath power ouer the Lawe, & is maister of the lawes, not that they may tourne, put out, vndoe, make and vnmake them as they liste at their pleasure, but because hee may put them in practise among ẏ people, applie them to the necessitie of the state, and attemper their interpretation to ẏ meaning of the maker.

To put to, and take from Lawes.

They therefore are deceyued as farre as heauen is wide, which thinck for a few priuileges of Emperours & kinges, graunted to the magistrate to adde, diminish, or chaunge some point of the lawe, that therefore they may vtterly abolish good lawes, and liue against all lawe and semelinesse. For as no Emperours or kinges are permitted to graunt any priuileges contrarie to iustice, goodnesse, and honestie: so if they do graunt any such priuilege, it ought not to be receiued or taken of good subiects for a good tourn or benefite, but to be counted rather, (as it is in dede) their vtter destruction and cleane ouerthrowe. Among all men at all times and of all ages, the meaning & substaunce of ẏ lawes touching honestie, iustice, & publique peace is kept vnuiolable, if chaũge be made it is in circumstances, and the law is interpreted as the case requireth, according to iustice and a good end. The law sayth: Let no man kill an other: let him that killeth an other be killed himself. That law remayneth for euer vnchaungeable, neither is it lawfull for any man at any time, to put it out or wipe it away. And yet the rigour of the law may be diminished, and the law it selfe fauourablie interpreted: as for example. If a man kill one, whom hee loueth entirely well, and kill him by chaunce, & not of set purpose, or pretended malice, so that when hee hath done hee is soarie for it at the verie hart, & would (if it were possible) buye his life again with what soeuer hee hath to giue for it: in such a case the killer ought not to be killed, and therin the magistrate may dispence with the rigour of the lawe. An other beareth a deadly and continuall grudge to one, whom hee killeth, and goeth about to colour the matter vnder the pretence of happe & missortune. For hee sought occasion, that hee might for himself haue a shew of chaunce medley. In such a case as this, the magistrate cannot chaung any iote of the law, but must nedes kil him whom the meaning of the law commaundeth to kill. I could alledge more examples like vnto these, but my care is of purpose so much as I may, not to bee too tedious vnto you with too a long a discourse. By this that I haue spoken it is apparauntly euident, that lawes are good and not to be broken, & how farre forth they doe admit the Princes ἐπιείκειαν, that is, the Princes moderation, interpretation, limitation or dispensation, least peraduẽture that old and accustomed Prouerbe bee rightly applied vnto them: Lawe with extremitie, is extreme iniurie.

Wher magistrates lawes ought to be.

Hetherto I haue declared that lawes are good, profitable, necessarie, and not to bee broken: it remaineth now to tell what and what kind of lawes the magistrate ought most chiefly to vse for the ordering and mainteyning of honestie, iustice & publique peace according to his office. Some there are whose opinion is, that the magi-

magistrate ought not to vse any written lawes, but that hee should rather giue sentence as hee thought best according to naturall equitie, as the circumstances of place, time, persons, and cases doe seeme to require. Other some there are that do their indeuour to thrust into all kingdomes and common weales, the Judiciall lawes of Moses. And some there are which hauing once reiected the lawe of Moses, wil haue no iudgement giuen in law, but what is deriued out of the lawes of heathen Princes. But since they that haue the preeminence and magistrates authoritie, are men either good or bad: and since that euen in the best men, conetousnes, anger, hatred, fauour, griefe, feare, and other affections are rife to be found, to whom I pray you haue they committed the common weale, which reiecting all written statuts and certein lawes, would haue euerie man that is a magistrate to giue iudgment as hee himself thinketh best? Haue they not committed their common weale to the rule of a beast? But what shal I say then of euill men that are in authoritie, since in the best men thinges are so amisse? As good were a kingdome subiecte to the furies of hel, as bound to the iudgments of naughtie men. But wee will (say they) haue them giue iudgement according to the equitie of natures lawe, and not after the luste of their corrupt affection. Mine aunswere is to that, that they will giue iudgement as affection leadeth them without controllment, and say that they indged by naturall equitie. They cannot, they wil say, iudge otherwise, nor otherwise vnderstand the pith of the matter. They thincke that beste which they haue determined: and nothing is done contrarie to conscience: and thou for thy labour shalt be called Coram nobis for daring find fault with their sentence in iudgment. And so shal the iust man perish, barbarous affections shall haue the vpper hand, and naughtie men rule all the rosste. Yea and admitte wee graunt all men are good that are called to be magistrates, yet diuersitie of opinions that will rise in giuing of iudgement, will stirre vp among them endlesse braules and continuall troubles. If all thinges therefore be well considered, the best way by a great deale is to put written lawes in vre. Let vs learne this by the example of our eternall, wise, excellent, and mightie God, who gaue to the Iewes his peculiar people such lawes as at his cõmaundement were set downe in writing. The magistrate hath otherwise busines enough to iudge, that is, to applie, and conferre the causes with the lawes, to see how farre and wherein they agree or disagree, and to iudge who hath offended against the law, and who haue not transgressed the lawe.

Now it is to be marked that in Moses Judiciall lawe, there are many things proper and peculiar to the Iewish Nation, and so ordeyned according to the state of the place, time, and persons, that if wee should goe about to thrust on and applie them to all other nations, we should seeme to shew our selues more than halfe madde. And to what end should wee bring backe and set vppe againe among the people of God, the offscourings of the heathen, that were cast out a great while agoe? The Apostles of our lord Jesus Christ did binde or burden no man with the lawes of Moses, they neuer condemned good lawes of the heathens, nor commended to any man naughtie lawes of the Gentiles, but left

The lawe of Moses is not to be inforced vpon kingdoms & countries.

left the lawes, with the vse and free choice of them, for the Saintes to vse as they thought good. But therewithall they ceassed not most diligently to beate into all menns heades, the feare of God, faith, charitie, iustice and temperaunce, because they knew that they in whose heartes those vertues were settled, can either easilie make good lawes themselues, or picke and chose out the beste of those which other men make. For it maketh no mattter whether the magistrate pick out of Moses Iewish lawes, or out of the alloweable lawes of the heathen, sufficient lawes for him and his countriemen, or else doe kéepe still the old and accustomed lawes, which haue before béene vsed in his countrie, so that hée haue an eye to cutte off such wicked, vniust, and lawdesse lawes, as are found to be thrust in among ỳ better sort. For I suppose that vpright magistrats ought to take off curiositie, and new inuented nouelties. Seeldom, (saith the Prouerbe) is the Crowes eye pickte out without troublesome stirres: and curious mens new lawes are for ỳ most part worse than the old, that are broken by them and vtterlie abolished.

A prouerb vsed when one will make them blinde that were before him, & disanull that, which wise men haue allowed.

Furthermore al lawes are giuen for ordering of religion or outward worship of God, or else for ỳ outward conuersation of life, and ciuil behauiour. Touching the lawes of religion I haue spoken of them before. For ciuil and politique lawes I adde thus much and say, that those séeme to bée the best lawes, which according to the circumstaunce of euerie place, person, state and time, doe come nèerest vnto the preceptes of ỳ tenne commaundements, and the rule of charitie, not hauing in them any spot of iniquitie, licentious libertie, or shameleste dishonestie. Let them moreouer be briefe and shorte, not stretched out beyonde measure, and wrapped in with many expositions: let them haue a full respecte to the matter whereto they are directed, and not be friuolous and of no effect. Now marke, that politique lawes doe for the most part consist in three especiall and principall pointes, honestie, iustice, and peace. Let lawes therefore tend to this end, that discipline and honestie may bee planted and mainteyned in the cõmon weale, and that no vnséemelie, licentious, and filthie act bee therein committed. Let lawe forbidde all vncleannesse, wantonnesse, lightnesse, sensualitie, and riottousnesse, in apparell, in building, in bibbing, and banqueting. Let wedlocke bee commaunded by lawe to bee kept holie. Let stewes and brothell houses bée banished the Realme. Let adulteries, whoredomes, rapes, and incestes bée put to exile. Let moderate feastinges be allowed and admitted. Let thriftines be vsed, which is the greatest reuenue that a man can inioye. Briefly, whatsoeuer is contrarie to honestie and séemelines, let it by lawe bée driuen out and reiected. Let iustice by lawes be strongly fortified. Let it by lawes be prouided, that neither citizen nor forrenner be hurt or hindered in fame, in goods, in bodie, or life. Let vpright lawes be made for the obteyning of legacies and inheritaunces, for the performing of contractes & bargaines, for couenaunts & agrèements, for suretieshipps, for buying and selling, for weightes and measures, for leases and things let to hyre, for lending and borrowing, for pawnes in morgage, for vse, commoditie, and vsurie of money. Let order be taken for maintenaunce of peace betweene the

Ciuill lawes, what manner of lawes they bee,

Lawes booch.

Lawe iuste equa

What

the father and his children, betwirte man and wife, betwirt the maister and the seruaunte, and to bee shorte, that euerie man may haue his owne. For my meaning is, not here to recken vppe particularlie euerie seuerall point and title of the lawe.

Lastlie, meanes must bee made by giuing of lawes, that peace may bee established, wherby euerie man may enioye his owne. All violent robberies and iniuries must bee expelled, priuie grudges, and close conspiracies must not bee thought off. And warre must be quieted by wisedome, or else vndertaken and finished with manlie fortitude.

But that wee may haue such a magistrate and such a life, the Apostle commanded vs, earnestlie to pray, where hee saith: I exhort you that first of all prayers, supplications, intercessions, and giuing of thankes bee made for all men, for kinges and for all that are in authoritie, that wee may liue a quiet and peaceable life in all godlines and honestie. I am now againe compelled to end my Sermon before the matter be finished. That which remayneth, I will adde to morrow. Make ye your earnest prayers, with your mindes lift vppe into heauen. &c.

(.˙.)

¶ Of Iudgement and the office of the Iudge: That Christians are not forbidden to iudge. Of reuengement and punishment. Whether it be lawfull for a magistrate to kill the guiltie. Wherefore, when, how, and what the magistrate must punish. Whether hee may punish offenders in Religion or no.

¶ *The eight Sermon.*

SPAKE yesterday, (derely beloued) of the magistrats ordinaunce, there are yet behinde, other two partes of his office and duetie, that is, Iudgement, and Punishment: of both which, by the helpe of God, I meane to speake, as brieflie as may bee: giue yee attentiue eare, and pray yee to the Lord, to giue mee grace to speake the trueth.

Iudgement is taken in diuers significations, but in this present treatise it importeth the sentence of Iudges brought in betwirte men at variaunce, which sentence is deriued out of the lawes according to right and equitie, as the case put forth of the parties required, and is pronounced to the intente to take vppe the strife betwirt them at variaunce, and to giue to euerie manne his owne.

For at Sessions or Assises, parties appeare and sue one an other, for some inheritaunce or possession, which either partie affirmeth to bee his by lawe, layinge for themselues whatsoeuer they canne, to proue and shew what right and title they haue to the thing.

All

all which the Iudges doe diligently heare and perfectly noate, then they conferre the one with the other & lay them with the lawe, lastly they pronounce sentence, whereby they giue the possession to the one partie, and take it from the other. The like reason is also in other cases and matters.

And this is iudgmente, yea this, (I say) is the execution of iustice. But this kind of quieting and setting parties at one, is verie mylde in comparison of reuengement and punishment, which is not executed with woords and sentences, but with swoords and bitter stripes. And good cause whie it should bee so, since there be diuers causes, whereof some cannot bee ended but with the swoord, and some more gentilie with iudgement in woords. But herein consisteth the healthy and safegard of the kingdom or cõmon weale.

Iudgemẽt & punishment pertaine to the Magistrate, as depending vpon his office.

Iudgement and punishment therfore are in the magistrate ỹ most excellent offices, although peraduenture they seeme to be somewhat hard and cruel. But vnlesse this which seemeth to be crueltie bee put in vre, all ages, states and seres shal feele the smart of crueller thinges, and that which is most cruel in deede. For it is not crueltie but rather iust seueritie, which (as the Lord commaundeth) is put in vre for the safegard of ỹ guiltiesse, and preseruation of peace, within the realme and common weale. Put case there were a common weale wel furnished with most absolute lawes, for politique manners and matters of religion: suppose also that in the same common weale there were no magistrate to execute and as it were to father those lawes, by his authoritie to bring and reduce all the deedes and sayinges of men to the triall of those lawes: and that therefore euerie man breaketh forth to what kinde of life hee list himselfe, and doth what he will, tell mee I pray you what good do those written lawes to the men of ỹ countrie? Beleeue mee forsoth not one halfpenie woorth of good. The best part therfore of the magistrates duetie, consisteth in vpright iudgement & punishing reuengement. And those two points require a man of courage and Princely stomache: whom the Lord in his law describeth liuelie, and telleth what kind of man hee would haue him to bee, and what the office is whereto hee is called: which description I will rehearse & erpound, because therein the Iudges person is chieflie touched.

Moses at the Lords commaundement saith to the Iudges: Heare the cause of your bretherne, and iudge righteouslie betwixt euerie man and his brother, and the straunger that is with him. Ye shall haue no respect of any person in iudgement, but ye shal heare the small as well as the great: ye shall not feare the face of any man for the iudgement is the Lords: The holie Prophete in these woords toucheth two thinges chieflie. Hee declareth what the Iudges office is: and what vices or diseases doe infecte the Iudge that hee cannot fulfill his office as hee ought to doe.

Now touching the office of a good Iudge, the first point thereof is that hee repel no man, but heare euery one, the small, the great, the Citizen, the stranger, the knowen, and vnknowen. And hee must heare the parties willingly, diligentlie, and attentiuelie. Herein there is admitted no sluggishnes of the iudge, nor a mind busied about other matters. Iudgement before the matter be decided, is vtterly excluded, because it carieth away the mind

minde of the Iudge before the matter is knowen. The thing it selfe crieth out, that ỳ matter must first be heard and wel vnderstode, before the magistrate procæde to iudgement. And the common prouerbe saith: Let the other partie be heard too. Verie wisely said that Iudge, which told one that made a complaint: That with the one eare hee heard him, & kept the other eare for him vppon whom the complaint was made. Herein wee conteine the perfecte knowledge of the Iudge, and say that hee must not make too much haste in cases vnknowen, since hee must iudge them by the thing it selfe, and not by the parties secrete tales, and priuie accusations.

Secondarilie, let him iudge, (saith hee) yea let him iudge vprightly. To iudge is to determine and pronounce truelie and iustly, according to the lawes, what is good, what is euill, what is right, and what is wronge. We Switzers saye: *Urteilen oder erteilen oder richten*, As if one should say, to distinguishe a thinge throughlie considered, and to plaine and make streighte a crooked thinge. Parties blinded with affections make streight thinges crooked, which the Iudge by applyinge the rule of equitie and lawe doth streighten againe: So that to iudge, is to streighten and to make plaine. Moreouer to iudge is by defending and punishing, to keepe in libertie. The magistrate doeth iudge therefore, when hee defendeth the innocent, and bridleth the hurtfull personne: But hee must iudge iustly, that is according to iustice, and agreablie to the lawes, which giue to euerie man that that is his. The Iudge doth iudge vniustlie, when of a corrupte minde hee pronounceth sentence contrarie to all lawe and equitie. Now therefore wee haue to consider the vices which vsuallie are wont to reigne in iudges.

The vices that are in Iudges bee many, and the diseases of their minds are sondrie: but two especiall diseases there are and chiefe of all the rest. The one of these two vices, which so infecteth the mindes of Iudges, that they cãnot execute their office as they should, is the accepting of faces, or respecte of personnes, that is, when the Iudge in geuing iudgement hath not his eye set vppon the thinges themselues, or vppon the causes or circumstances of the causes, as they are in deede, but hath a regard, either of dignitie, excellencie, humilitie, pouertie, kinred, men of honours letters, or some such like stuffe. The Lord concludeth this euill and saith: Yee shall iudge iustelie, yee shall haue no respecte of any person in Iudgement. Yee shall heare the small aswell as the great. The faultes of Iudges. Respect of Persons

The other disease of these twaine is feare, a verie vehement affection of the minde, which disturbeth the verie best and most excellent counsells, and choaketh vppe Vertue before it come to light. Vnder feare wee doe conteine hope also, I meane, of commoditie, and so by that meanes by feare wee vnderstande the corruption of bribes. The Iudge that standes in feare to lose his life or goods, or is afrayde to displease a noble man, or is loath to lose the common peoples good will: hee also that taketh bribes, or is in hope to be rewarded at one of the parties handes, doth peruerte equitie, and aduaunce iniquitie. The Lord saith therefore, Yee shall not feare any mortall man: yee shall not looke for any reward at any mans hand. Hee addeth the reason whie: Because the Vehement affection.

matter is not yours, neither were yee called to doe your owne busineſſe, but the iudgemente is the Lords. The will and lawe of God therefore must bee reſpected: For God is able to defende iuſte Iudges from the vniuſte hatred of any, whatſoeuer they bee, and againſt all wronge and open violence.

Moreouer where it is ſaid that the iudgement is the Lords, thereby are the Iudges warned, that they ought to imitate the example of the moſte highe God. But what, and of what ſort that example of God is, the ſame Moſes in the firſt of Deuteronomie expreſſeth and ſaith: GOD doth accept neither perſonne nor gifte, hee doth Iuſtice for the fatherleſſe and widdowe: and loueth the ſtraunger to giue him meate and cloathinge, and therefore ſhal yee loue the ſtraũger. And ſo muſt godlie Iudges doe in the iudgemente which is Gods. Ioſaphat, without all doubt a verie godly Prince, ſpeakinge to them whom hee had made Iudges, did ſay: Take heede what yee doe: For yee execute not the Iudgementes of manne, but of God, which is with you in Iudgemente. Let therefore the feare of the Lord bee vppon you, and take heede, and bee dilligent. For there is no vnrighteouſnes with the Lord our God, that hee ſhould haue any reſpecte of perſons, or take any rewarde.

The good iudg ought to haue God before him for a paterne to folowe,

2. Paral. 9.

To theſe I will yet adde a fewe places of the holie Scripture more, which ſhall partlie make manifeſte thoſe that wente before, and partlie expounde and more plainlie expreſſe the office of the Iudge. In Deuteronomie wee reade: The Iudges ſhall iudge the people, with equitie and iuſtice. Thou ſhalte not peruerte Iudgemente, nor haue reſpecte of perſonnes, nor take a rewarde. For a rewarde doeth blinde the eyes of the wiſe, and peruerteth the woordes of the righteous. Thou ſhalte doe Iudgemente with iuſtice, that thou mayſte liue and poſſeſſe the Land.

Againe in Exodus wee finde: Thou ſhalte not follow a multitude to doe euill, neither ſhalte thou ſpeake in a matter of Iuſtice accordinge to the greater number for to peruert Iudgemente. Neither ſhalte thou eſteeme a poore man in his cauſe: keepe thee farre from falſe matters, and the innocent and righteous ſee thou ſlaye not, for I will not iuſtifie the wicked. Thou ſhalte take no rewardes, for rewardes blinde the ſeeinge, and peruerte the woordes of the righteous. In Leuiticus alſo, wee haue this: Yee ſhall doe no vnrighteouſnes in Iudgemente, thou ſhalte not fauoure the perſonne of the poore, nor honour the mightie, but in righteouſnes ſhalt thou iudge thy neighbour. Againe: Yee ſhall doe no vnrighteouſnes in Iudgemente, in meſyarde, in weighte, or in meaſure. True balaunces, true weightes, a true Epha, and a true Hin ſhall yee haue. I am the Lord your God, &c. I ſuppoſe verilie, and am thus perſuaded, that in theſe fewe woordes of the Lord our God, are comprehended al that which profounde Philoſophers, and Lawyers of great learning, doe ſcarcelie abſolue in infinite bookes, and volumes of many leaues.

Exod. 23

Exod.

Leuit.

Beſide all this the moſt holie Prophete Ieremie crieth to the kinge and ſaith: Keepe equitie and righteouſneſſe, deliuer the oppreſſed from the power of the violent, doe not greeue nor oppreſſe the ſtraunger, the fatherleſſe, or the widowe, and ſhed no innocẽt bloud. Thus much touching

Iere.

the

the office of Iudges.

But in the eyes of ſome men, this oure diſcourſe may ſéeme vaine and fruiteleſſe: vnleſſe wée do alſo refute their obiections, whereby they indeuour to proue, that pleadinges and lawe matters are at an ende, becauſe the Lord in the Goſpell ſaith: To him that will ſue thee at the lawe and take away thy coate, let him haue thy cloake alſo. And againe, While thou arte yet with thine aduerſarie vpon the way, agree with him quicklie, leaſt hee deliuer thee to the tormentour. They adde moreouer the ſtrifes in the lawe, which S. Paule the Apoſtle in the ſixte Chapiter of his Epiſtle to the Corinthians, doth flatlie condemne.

To al which obiections mine aunſweare is this. As the doctrine of the Euangeliſtes and Apoſtles doth not abrogate the priuate ordering of particular houſes, ſo doeth it not condemne or diſanull the publique gouernemente of common weales. The Lord in the Goſpell after S. Luke, chideth with, and repelleth the young man who deſired him to ſpeake to his brother, for an equall diuiſion of the inheritaunce betwirte them: Hée blamed him, not forbecauſe hæ thinketh ill of him that claymeth an equall diuiſion, or that parte of the inheritaunce that is his by righte, but becauſe hée thought that it was not his duetie, but the Iudges office to deale in ſuch caſes. The words of our Sauiour in that place, are theſe: Whoe hath appointed mee a Iudge betwene you, and a diuider of land and inheritaunce?

And againe, as wée reade in the Goſpell, If any man will ſue thee at the lawe, and take awaye thy coate, giue him thy cloake alſo: So on the other ſyde againſte this doinge of iniurie there is nothinge more buſilie handled and required in all the Euangelicall doctrine, than charitie and welldoinge: But a good deede is done in nothing more than in iudgmente and iuſtice.

Since therefore that Iudgemente was inuented for the practiſinge and preſeruinge of Iuſtice and vprighte dealinge: it is manifeſte that to iudge in matters of controuerſie, is not forbidden in the Goſpell. The notable Prophets of the Lord, Eſai and Zacharie, crie oute and ſaye: Ceaſſe to doe euill, learne to doe good, ſeeke after Iudgemente, helpe the oppreſſed, and pleade the cauſe of the fatherleſſe and widdowe. Execute true Iudgemente, ſhewe mercie and louinge kindeneſſe euerie manne to his brother. Doe the widdowe, the fatherleſſe, the ſtraunger, and poore no wronge. Eſai. 1. Zach. 7.

They ſinne therefore that goe on to hinder Iudgemente, and to thruſte Iudges beſide their Seates: For as they pull awaye from the true God no ſmall parte of his worſhippe, ſo doe they open a wide gate to wronge, robberie, and oppreſſion of the poore. The Lorde (I graunte) commaunded that, which oure aduerſaries haue alledged, meaninge there by to ſettle quietneſſe amonge his people: but becauſe the malice of menne is inuincible, and the longe ſufferinge of ſillie Soules, makes wicked knaues more miſchiefous, therefore the Lord hath not forbidden nor condemned the moderate vſe of Iudgements in lawe. Moreouer wée reade in the Actes of the Apoſtles, that Paule did oftener than once, vſe the benefite of Iudgemente, not for monie or goodes, but for his life, which hée endeuoured to

saue and defende from them that laye in waite to kill him. Neither consented hée to the vniuste iudgemente of Festus the Président, but appealed to Cæsar: and yet wée know that Paule did not offend therein against the doctrine of the Gospell of Christe. The same Paule in his Epistle to the Corinthians, did not absolutely cõdemne the Corinthians for geing to lawe aboute thinges belonginge to their liuing, but because they sued and troubled one an other, before Heathen Judges. It is good and séemely without doubte, to suffer wronge with a patient minde: but because it pleaseth the Lord to ordeine iudgement to bée a meane of helpe and succour to them that are oppressed with iniurie, hée sinneth not at all that séekes to kéepe himselfe from wronge, not by priuate reuengement, but by the vpright sentence of Judges in lawe. And therfore did the Apostle commaunde the Corinthians, to chuse out to themselues amonge the faithfull, such Judges as might take vp temporall matters in cõtrouersie betwirt them that fell at variaunce.

Of reuengement taken by the Magistrate.

Thus haue I declared vnto you, the seconde parte of the magistrates office which consisteth in Judgement, I will now therefore descende to the exposition of the third and laste parte, which comprehendeth reuengemente and punishment. For the magistrate by his office beareth the sworde: and therefore is hée commaunded by God to take reuengement for the wronge done to the good, and to punish the euill. For the Sword is Gods vengeaunce or instrumente, wherewith hée strikes the stroake to reuenge himselfe vppon his enimies for the iniurie done vnto him: and is in the scripture generallie taken for vengeaunce and punishment.

The sworde.

The Lord in Ieremie crieth out and saith: I call a sworde vppon all the dwellers vppon earth. Againe in Ezechiel: The sword is sharpe and readie trimmed to kill the sacrifice. And againe: I will giue my sword into the handes of the king of Babell. The kings of AEgypte were of their people called Pharaos, as who should saye: Reuengers. But the sword in the magistrates hand, is to bée put vnto two vses: For either hée punisheth offenders therewith for doinge other men iniurie, and for other ill déeds: Or else hée doth in warre therwith repell the violence of forreine enimies abroade, or represse the rebellions of seditious and contentious Citizens at hoame.

But here againe an other obiection is cast in oure way by them, which say, that according to the doctrine of the Gospell, no man ought either to kill or to be killed, because the Lord hath said: Resiste not the euill. And againe to Peter: Put vppe thy sword into thy sheath. Euerie one that taketh the sworde doth perishe by the sworde. Mine aunsweare to this is, that throughout all the Scripture, priuate reuengement is vtterlie forbidden, but that that is done openlie by authoritie of the publique magistrate is neuer founde fault withall. But that was priuate and extraordinarie vengeaunce that the Apostle Peter was about to haue taken, considering that hæ was called to bée a Preacher of the word of God, not to bée a Judge, a Capitaine, or a man of warre. And against priuate and extraordinarie reuengment is that sentence rightlie pronounced, Euerie one that taketh the sword, shall perish by the sword.

whether he lawfull to kill punish offenders

But that publique vengeaunce, and the ordinarie vse of the sword, is not prohibited by God in the Church of Christe, I proue by this testimonie of the holie Apostle. Paule, in the 12. to the Romanes hath taught, what and how much the perfectnesse of the Gospell requireth of vs, and among the rest thus hee saith: Deerelie beloued reuenge not your selues, but rather giue place vnto wrath. For it is written, vengeaunce is mine, and I wil repay. But because this might be argued against, and this obiection casse in his way: Than, by this meanes the long suffering of Christians shall minister matter enough to murder and manslaughter: hee doth therefore immediately after in the next Chapiter adde: The magistrate is the minister of God to thy wealth, to terrifie the euill doers. For hee beareth not the sword in vaine. For hee is Gods minister, reuenger of wrath to him that doth euill. Wee gather therefore by this doctrine of the Apostle, that euerie one of vs must let God alone with taking of vengeaunce, & that no man is allowed to reuenge himself by his owne priuate authoritie. But publique reuengemẽt wrought by the ordinarie magistrate, is no where forbidden. For that God which said to vs, Vengeaunce is mine I will repay, doth graunt to the magistrate authoritie to exercise and put that vengeaunce in vre, which hee doth claime as due to himselfe. So that the magistrates duetie is, to punish with the sword, the wrongfull dealings of wicked men, in the name and at the commaundement of God himselfe. Therefore when the magistrate punisheth, then doth God himselfe, to whom all vengeaunce belongeth, punish by the magistrate, who for that cause is called by the name of God. Moreouer it is written: Thou shalt not suffer a witch to liue. Againe: A wise king will scatter the wicked, and turne the wheele vppon them. And againe: He that iustifieth the wicked, and he that condemneth the iust, they are both abhominable in the sight of the Lord. Foolishe pitie.

Neither doe wee lacke examples, to proue that some haue incurred ẏ heauie wrath and displeasure of the Lord for their foolish pittie in sparing them, whom the Lord cõmaunded to strike with the sword. I speake of Saul and Achab. Againe on the other side, there are innumerable examples of most excellent Princes which testifie & beare witnesse of the praise that they deserued for punishing of lewde & wicked offenders. For the Prince sinneth not, nor is blame worthie any whit at all, which killeth or otherwise punisheth the guiltie and vngratious man: and for that cause we finde in the law so often repeated: His bloud be vpon him selfe. But if the bloud of the guiltie be not shedde, then that is imputed as a fault, and layde to the magistrates charge, because hee neglecting his office, hath pardoned them that were not worthie to bee forgiuen, and by letting them goe, hath left the innocent vnreuenged. For hee is made partaker of the iniurie done, & shedding of the innocents bloud, which he leaueth vnreuenged, by letting the murderer goe vntouched, on whose necke the Lord gaue charge to let the sword fall. The iust seueritie of the vpright magistrate in punishinge naughtie men, is not (as it is falselie iudged) extreme crueltie. But ouerthwart and pœnish pitie, that spareth offenders, which are not worthie to liue amonge men, is vtter and mere crueltie in deede. For when the magistrate

Seueritie is not crueltie.

gistrate letteth them goe vnpunished and at ease, which with their naughtie dœds haue deserued death, he doth thereby first of all giue occasion and courage to like offenders, to go on and increase in their mischiefous wickednes. For they sée their owne faultes borne with al in other men. Secondarilie the men that are not as yet altogether drowned in the myre of wickednesse, but are euerie houre tempted and prouoked to naughtinesse, wil at the last leaue to haue scruple of cõscience, and giue their consent to yéld to mischiefe. For they sée that mischiefous marchaunts are gentellie dealt withall. Lastly offenders set frée without any punishment doe for the most parte become little better: yea they become twice worse than they were before, and the increase of his sinne shal at length compell thée to kil him for many murders, whom thou wouldest not kill for ẏ murder of one, wherby thou mightest haue saued many guiltlesse men, whõ that cutthroate since his first pardon, hath villaynously slaine. They therefore send wolues and beares amonge the common people, that let such rakehells escape vnpunished.

For what causes God commaunded to kill offenders.

Since now that I haue declared ẏ right vse of the sword, & proued that the magistrate hath power to reuenge mens iniuries, and to kill hayuous offenders, let vs goe on to consider what the causes bée, for which God cõmaundeth to punish transgressors, let vs sée also when they ought to be punished, and lastlie what kinds of punishment or penalties the magistrate must vse.

The especiall causes for which the Lord doth openly commaunde to punish offenders, are for the most part these that follow. The Lord resisteth force with force, & worketh the safegard and saluation of men, he reuengeth them that suffer wronge, and restoreth againe whatsoeuer may be restored. Hée declareth his iustice also, which rewardeth euerie one accordìng to his dœdes. And therefore hée wipeth out reprochfull dœdes, with a reprochfull death. Hée putteth offenders in minde of their crime, and therwithall for the most part doth giue them sense of repentaunce vnto saluation. For if the wicked do acknowledge his fault, & repent himself of his ill dœde, and beléeue in Christ with al his heart, his sinne is forgiuen him & hée is saued: as wée haue an euident example in the thiefe that was crucified, whose punishment was an occasion of his saluation. But from the other this saluation was farre off, because he did not beléeue in Christ, and would not be warned by the paine, ẏ he felt for his offence, to repent for his sinnes, and to call to God for mercie. Furthermore by publique iudgment and open execution all other men may take example to learne to beware of like offences, vnlesse they will suffer like horrour of torments. Luke.

But let not the magistrate execute any man, vntil he know first perfectly whether hée, that is to be punished, hath deserued that punishment, that ẏ iudges determine, and whether God hath commaunded to punish that offence, that is, whether by Gods lawe that is condemned, which is to be punished. The trueth therof shalbe manifestly knowne either by the proper and frée confession of the man accused, or by the probable testimonies brought in and gathered against ẏ defendant, or by conferring ẏ lawes with the offences of him that is to be punished. So then ẏ magistrate may not punish vertue, true religiõ, nor good, honest, & godly

When magistrates ought to punish offenders.

godly men. For he is ordeyned of God to terrifie, not the good, but offenders.

Now touching the maner and facion of punishment I think it not best ouer curiousitie to dispute. Let euerie nation or citie reteine stil their penalties and order of punishing, vnlesse peraduenture their countrie custome smack somewhat of rigour & extreme cruelitie. For no wise man denieth but that the kinde of punishment must be tempered according to the rule of iustice & equitie. The kindes of punishment are exile or banishment, bondage, losse of goods, imprisonment & fetters, scourges, markes with burning irons, losse of limms, & lastly death it self, by killing with the sword, by burning, hanging, drowning, & other such meanes as euerie nation vseth of custome. Neither is the scripture without a pitiful deadowe of miserable torments. For in the booke of Esdras we read: And who soeuer wil not do the lawe of thy god (Esdras) and the lawe of the king, let iudgment streightwayes passe vppon him, whether it be to death, or banishment, or losse of goods, or imprisonmēt. This do I ad not vnaduisedly because of them that are of opinion, that such torments ought not so much as once to be named amonge christian people.

But measure and discretion must be vsed of the iudges in punishing offenders, so that heynous faults may be plagued with greuous punishmēt, lesser crimes may be nipped with smaller penalties, and the smallest & light offences punished more lightly. That sentence in Gods law ought to be remembred: According to the fault so shall the punishment bee. Where also the iudge must haue a consideration of his clemencie & pitie. Oftentimes the kinde and age excuseth the partie accused. The circūstances being rightly weighed do sometime excuse the dedes, that otherwise are of themselues not all of the best. The iudge also must inquire after, & diligently consider the former life of the man accused, for which, if it fal out to haue bene good and honest, than doth he deserue some fauour and mercie, vnlesse the offence, for which he is troubled, be so heynous that it can admit no sparkle of pitie. But godlines or the feare of god, with powring out of prayers vnto the Lord, and a diligent and lawful examinatiō of the dede or word, that is, of the fault committed, is the best rule for the iudge to followe in chosing his time when to vse pitie, and when to deale with extreme rigour. For otherwise decent clemēcie is most praisewoorthie before God and men.

What is to be punished in offenders.

I haue shewed you (deerlie beloued) that the magistrate both may, and of duetie ought to punish offenders, then for what causes the Lord wil haue them to be punished, and lastlie how, when, & how much they are to be punished. It remayneth now for mee to declare wherfore and for what offences, they are to be punished. Which I meane to lay downe in one word and briefly to. All words and deeds which are cōtrarie to the lawes of God and the magistrate, that is, all things that are done mischeefoulie against the lawes, are to be punished: but lawes are made either for religion or politique gouernment: and politique gouernment consisteth in honestie, iustice, and peace. Therfore the magistrate must punish and keepe vnder al them which do disturbe, afflict, trouble, destroy or ouerthrow honestie, iustice, publique peace or priuate tranquillite betwixt man & man. Let him punish dishonestie, ribaudrie, filthie lust, whoredome, fornication, adulterie, incest, sodomie, riottousnes, dronkennesse, gluttonie,

couetousnesse, cosening, cutting vsurie, treason, murder, slaughter of parents, sedition, and what soeuer is like to these. The lawe of the Lord published by the ministerie of Moses, doth in the 18. and 20. of Leuiticus reckon vppe a beadrowe, long enough of such offences as are to be punished. And least perhappes any man may thinke, that at this day, ỹ which Moses hath rehearsed, is vtterly abolished, let him giue eare to S. Paul who saith: To the iust the lawe is not giuen, but to the vniust, and to sinners, to vnholie and vncleane, to murderers of fathers, and murtherers of mothers, to manslears, to whoremongers, to them that defile themselues with mankinde, to manstealers, to lyars, to periured men, and if there be any other thing contrarie to sounde doctrine. But Apostataes, idolatrers, blasphemers, heretiques, false teachers, and mockers at religion, doe offend against the lawes of religion, (and therefore ought they to be punished by the magistrates authoritie.)

Whether the Magistrate may punish for the breach of religiō.

But the question hath bene and is yet at this day in controuersie, whether it be lawfull for a magistrate to punish any man in his iurisdiction for the contempt of religion, or blaspheming of the same? The Maniches and Donatistes were of opinion, that no man ought to be compelled, much lesse to be killed for any religion, but that euerie man ought to bee left to his owne minde and iudgement. And yet the Scripture doth expresselie cōmaund the magistrate not to spare false Prophetes: yea, rebells against God, are commaunded by holie lawes and iudges to be killed without mercie. The places are extant to be seene in the holie Scriptures, the one in the 13. of Deut. the other in the 17. of the same booke. In Exodus this same is set downe for a rule: Whosoeuer sacrificeth to any God, but to the Lord alone, let him bee rooted out. In Leuiticus the blasphemer is slaine, & ouerwhelmed with stones. In the booke of Numbers the man is slaine ỹ did vnhallow the Sabboth day. And how many I pray you, did Gods reuenging sword destroy of that ralnish people that did erecte and worship the calfe in the wilderneſſe? Helias at mount Carmel killed whole hundreds of false Prophets in a solemne set and appointed Sacrifice. Eliseus at the Lords commaundemente, annointed Iehu king, to the end that hee might rote out the house of Achab, and kill at once all Baals priestes. Ioiada the priest slue Athalia. And good king Iosias destroyed together the wicked & stubborne priestes of all high places. S. Augustine Tractatu in Ioan. 11. disputing against the Donatistes, doth proue by the example of Nabuchodonosor, that Christian Princes do iustlie punishe the Donatistes, for despising Christ and his Euangelicall doctrine. Among other thinges he saith: If king Nabuchodonosor did glorifie God for deliuering three childrē out of the fyre, yea and glorified him so much, that he made a decree throughout his kingdom for his honour and worship: whie should not the kinges of our dayes be moued so to do, which see not three children saued from the flame alone, but themselues also deliuered from the fire of hell, when they behold Christ, by whom they are deliuered, burnt vpp in Christian men, and when to a Christian they heare it said: Say thou that thou art no Christian? This they wil doe, and yet this they wil not suffer. For marcke what they doe, and see what they suffer.

17.

24.

They

They kill soules: they are afflicted in bodie. They kill other eternallie, and doe complaine that they themselues doe suffer a temporall death. Thus much hath Augustine. In ỹ new testament we haue most euident examples of Peter & Paul Christ his greatest Apostles. The one wherof slue Ananias and Saphyra, for their lying hypocrisie and feined religion. The other strucke Elymas the Sorcerer blinde & bereft him of his eyes. Neither is there one hayres difference to chose, whether a mã be killed with a sword or with a word. For to kill is to kill by what meanes, or with what instrument soeuer it be done. God wrought that by his Apostles: and doth the like by the magistrate also. For vengeaunce is Gods, who giueth it to the magistrate and chiefe men to bee put in vre and execution, vpon wicked offenders. There are to be seene many lawes made by holie Christian princes for the state of religion, which giue an especiall charge to kill idolatrers, apostates, heretiques, and godlesse people. I will recite vnto you (deerely beloued) one lawe among many, made by ỹ holie Emperour Cõstãtine the great. For in an epistle, intituled ad Taurum P. P. hee saith: It pleaseth vs that in al places & throghout euerie citie, the temples be out of hand shut vpp, and libertie denied to wicked men to haue accesse thether to commit idolatrie. Wee will also and commaund all men to bee restrained from making of sacrifice. And if so be it happen that they offend herein, our pleasure is that they be slain with the sword, and the slaine mans goods to be confiscate. And wee haue decreed, that the rulers of the prouinces shall suffer like punishment, if they neglect to punish the offenders. The verie same almost do Theodosius and Valentinianus by proclaimed edicts, commaund In Codice Theodosiano tit. 2. And Valentinianus and Martianus in Codice Iustiniano tit. 11. lib. 1. Lastlie without al controuersie, adulterers, murderers, rebells, deceiuers, and blasphemers, are rightlie punished and not against religion. Wherfore it followeth consequentlie, that false Prophets and heretiques, are by good right slaine. For they are deceiuers, blasphemers and manquellers.

But in ỹ execution of this punishment, there must a great consideratiõ be had and obserued. First of the persons: then of the errours: and lastly of the penalties. For in persons there is great diuersitie: because there are some standard bearers, and headie graund capitaines, which are stoute, hypocrites, and full of tongue, & therfore ỹ aptest for to seduce, who falling headlong without amẽdment to their owne destruction, do with themselues draw other into daunger. They must by al meanes be brideled and kept vnder as plagues to the Church, least like a cancker they spread all ouer. Againe there are some sillie seduced soules made foles by other men, which erre not of malice, nor stubborne stomach, but doe repente and amend in time. These the magistrate must not streightway condemne, but pray to the Lord and beare with their error, and teach them in the spirit of gentlenesse, vntill they be brought to a better minde.

What moderation must be had in punishing.

Moreouer in erronious doctrines, som are more intollerable than other some are. Some there be so wicked & blasphemous, that they are vnworthie to bee heard, much lesse to bee done. Some there are, which do directly and openly tend to the ouerthrow of the rom-

common weal, vnlesse they be in time appeased and resisted. But those crimes that are brought in and accused, ought first to be by the Scripture and manifest truth cõuinced to be such, as they are said to be. When the truth is knowen, and manifest proues of scripture alledged, then is it lawfull most sharpely to punish those blasphemers of God, and ouerthrowers of the Church and common weale. But a light and easier penaltie must be set on the heads of them, whose offence consisteth in light and smaller errors. For some doe erre so, that by their error God is not blasphemed, ỳ Church not subuerted, nor the common weale in any daunger at all. Where, by the way, euerie one must thincke of that saying of the Apostle: Beare ye one an others burthen. And againe: The weake in faith receiue yee, not to the doubtfulnes of questions.

Furthermore in punishment and penalties, there is a great difference. They that erre stubbornely, and doe their indeuour to drawe in and kæpe other men in their errours, blasphemers, troublers, and subuerters of Churches, maye by lawe bee put to death. But it followeth not therevpon that euery one which erreth must therefore by and by suffer losse of his life. The things that by threates and faultfinding may bee remedied and amended, must not be punished with sharper correction. A meane in euerie thing is alwayes the best. There is a penaltie by paiment of money. There are prisons for them to be shut vppe into, which are corrupted with the poison of false doctrine and lacke of beliefe, least peraduenture they infecte others with their contagious disease. There are also other meanes to punish the bodie whereby to kæpe them vnder that erre from the trueth, to kæpe them from marring those that are sounde, and to preserue them selues that they perish not vtterlie, but that through repentaunce they may fall to amendment. But the feare of God, iustice, and the Iudges wisedom shal by the circumstaunces make him perceiue how hee ought to punish the naughtie doctrine, and stubborne rebellion of malicious seducers, and howe to beare with the fœlishe lighte beliefe of silie seduced men grounded vppon simplicitie and not enuenomed rancour.

Admonition before punishment.

Earnest and diligent admonition is giuen to late, when the fault is allreadie committed, and is so detestable that it ought streight waye to be plagued with the sword: Let the magistrate therefore alwayes haue an eye to admonish them in time that are to be warned to take hede of a fault. For earnest admonitions are earnestlie commended to men in authoritie to vse to their subiects, when they begin to worke any broile. Moreouer godly and wise magistrates, haue many times pardoned vnwitting offenders, whom they saw readie to repent vppon geuing of warning. The Lord in the Gospel biddeth vs admonish a sinner, then if hee repent, to pardon his fault, but if hee reiect a faire warning once giuen him, then to punish him so much the sharper. And Iosue before he made open warre to be proclaymed vppon the children of Ruben, did first by embassage commaunde them to digge downe the altar which they seemed to haue made cõtrarie to the law of the Lord. The Emperour Iustinian also graũted pardon to them which repented, and turned to a sounder opinion, Constitut. 109.

Moreouer Iosias did not vtterly kill all

al them that were wrapped in errour and idolatrie, but those especiallie that were incurable, and would not recante: the magistrate therfore must wiselie moderate the matter, and be verie circumspecte in punishinge offenders.

I cannot here wincke at and slylie passe ouer the obiections, that some men make against that which hetherto I haue said touching punishment, to witte: That the Apostle Paule hath not commaunded to kill or punishe an heretique after the first and second admonition, but to auoyd him. Againe, That faith is the gift of God which cannot be giuen or ingrafted in any man by rigour of the sword. Also, That no man is to be compelled. Her that constreineth, may make an hypocrite, but a deuoute and zealous man her cannot make. And lastly, That the Apostles required no ayd of kings either to maintein, or set out the religion of Christe, or else to punishe blasphemous railers, and enimies of Gods word. To all this I aunswere thus. Paule, when he writte his Epistle to Titus, did write to an Apostle, in that Epistle therefore he instructeth an Apostle, how to behaue himselfe according to his duetie towarde an heretique paste all recouerie. If he had written to Sergius Paulus or any liefetenaunt, he would vndoubtedly haue taught him his office. For the same Paule standing before Sergius Paulus, then Prince of Cyprus, did by his deeds declare vnto him the duetie of a magistrate. For first he did not onely most sharpelie rebuke the false Prophet Elymas, then forsake his companie, eschue & shunne him, as the Apostle John did Cerinthus, but strake him also with bodilie blindnes.

I graunt and confesse that faith is Gods gifte in the hearte of manne, which GOD alone doth search and knowe: but men are iudged by their woordes and deedes: Admitte therefore that the erronious opinion of the minde may not bee punished, yet notwithstanding wicked and infective profession and doctrine, must in no wise bee suffered. Verilie no man doth in this world punishe prophane and wicked thoughtes of the minde: but if those thoughtes breake forth into blasphemous woords, then are those blaspheming tongues to bee punished of good Princes: and yet by this I saye not that godlynesse lyeth in the magistrate to giue and bestow. Iustice is the verie gifte of GOD, which none but God doth give to men. But whoe is so foolish as to gather thereuppon, that vniuste men, robbers, murderers, and witches are not to bee punished, because the magistrate by punishment cannot bestowe righteousnesse, vppon vnrighteous people? Wee must therefore make a difference betwirte faith, as it is the gifte of God in the heart of man, and as it is the outwarde profession vttered and declared before the face of men. For while false faith doth lurke and lye hidde within the heart, and infecteth none but the vnbeleuer, so longe the vnbeleeuing infidel cannot bee punished: but if this false and forged faith, that so laye hidde, doe once breake forth to blasphemie, to the open tearing of God, and the infecting of his neighbours, then must that blasphemer and seducer bee by and by pluckt vnder, and kept from creeping to further annoyaunce. Not to suppresse such a fellowe as this, is to put a sword in a madde mans hand, to kill vnwise and weakelie men.

Faith is the gift of God.

Faith

faith is the gift of God, but where he bestoweth faith, hee vseth meanes to giue it by: those meanes hee will not haue vs to neglecte. An householder knoweth that faith is the gift of God, and yet notwithstanding hee instructeth his children in the word of truth, hee chargeth them to goe to Church, to pray for faith, and to learne it at the preachers mouth. A good father would thinke much, yea he would not thinke well of it, if his sonne should say: Father I pray you teach mee not, sende mee not so much to Church, and beate mee not if I be not there: For faith is the gift of God, which whipping cannot bring mee to. Then what man can quietlie abide to heare that faith is the gift of God, and that therefore no man ought for faith, that is, for the corruption of faith and open blasphemie, to suffer any punishment?

Whether it be lawful to compel one to faith.

And yet Petilian in the 83. chapiter of S. Augustines 2. booke Contra Petiliani literas crieth out, & saith: God forbid and farre bee it from our conscience, to compel any man to our religion. Shall wee therefore goe on to speake the words of heretiques? or to say, that the Lord God in the Scriptures hath planted hypocrisie, where with threates & punishment hee hath driuen men to goodnesse? Dauid saith: It is good for me Lord that thou hast chastised mee. And Jeremie saith: Thou hast chastised mee, (O Lord) and I am chastised like an vntamed heffar. But if no man ought to bee compelled to goodnesse, to what intent doth Salomon (ỹ wisest of al men) so many times commaunde to chastise children? Hee that spareth the rodde hateth the child. Saith hee: Thou in deede doest strike him, but with the rodde thou deliuerest his soule from death. Dailie experience, and the disposition of men doe plainly teach, that in men there are most vehement affections, which, vnlesse they bee remedied and brideled betimes, do both destroy them in whom they bee, and other men too, who at ỹ first might easilie with light punishment haue beene preserued. Men in their madnesse despise compulsion and chastising punishment, but when they come to themselues againe, and see from how great euills they are deliuered by those that cõpelled them, then they reioyce, that to their health they were chastised, & praise the compulsion which before they despised. Let vs heare what Augustine doth thinke and teach hereof, whose experience in this matter was verie much. In his 48. Epist. ad Vincentium contra Donatistas de vi coercendis hæreticis, hee writeth thus. My opinion sometime was, that no man ought by force to be compelled to the vnitie of Christ, that we ought to deale by words, fight in disputations, and ouercome with reason, least peraduenture wee should haue those to counterfaite themselues to bee catholiques, whom wee knew to bee open heretiques. But this opinion of mine, was not confuted with the words of my gainsayers, but with the examples of those which shewed the contrarie. For first, mine owne citie (Hippone) was obiected against mee: which, whẽ as sometime it held wholie with Donatus, was by the feare of the imperiall lawes, conuerted to the Catholique vnitie: and at this day we see it so greatly to detest the naughtinesse of your hereticall stomaches, that it is thought verilie that your heresie was neuer within it. And many more places by name were reckoned vppe vnto mee, that by the effect of the thing it selfe, I might confesse,

that

that in such a case as this, that may be rightly vnderstoode where it is written: Giue a wise man occasion and he wilbe the wiser. And againe, not euerie one that spareth, is a friend: nor euerie one that striketh is an enimie. Better are the stripes of a friend, than the voluntarie kisses of an enimie. It is better to loue with seueritie, than to deceiue with lenitie. Hee that byndeth a phrensie man, and waketh him that is sick of the lethargie, doth trouble them both, & yet hee loueth them both. Who can loue vs more than God himselfe doth? and yet as he teacheth vs mildely, so hee ceaseth not to terrifie vs to our health. Thinckest thou that no man ought to bee compelled to righteousnesse, when thou readest that the goodmā of the house said to his seruauntes: Whomsoeuer yee finde, compell them to come in? When thou readest that hee, that was first called Saul and afterward Paule, was constrayned by the violent force of Christe, which compelled him to know and keepe fast the trueth of the Gospell? **And the same Augustine againe**, In Epist. ad Bonifacium comitem 59. **saith**: Where is that now that they were wont to crie and say, that it is at euerie ones free choice to belieue or not to belieue? Whom did Christ constreine? whom did hee compell? Loe here they haue the Apostle Paul for an example, let them confesse in him that Christ first compelled him, than taught him: first struck him and afterward comforted him. And it is wonderfull, how he, which by the punishment of his bodie was compelled to the Gospel, did after his entring in, labour more in the Gospell, than all they that were called by word alone: and whom the greater feare compelled to charitie, his charitie once perfect, did caste out al feare. Whie then should not the Church therfore compell her lost children to returne, since the lost children haue compelled other to their destruction?

Againe in the same epistle, the same Augustine saith: Wheras some which would not haue vpright lawes ordeined against their vngodlines, do say: that the Apostles did neuer require any such thinges of the kinges of the earth, they doe not consider that that was an other time (not like to this) & that all thinges are done in their due time and season. For what Emperour did at that time belieue in Christe to serue him by making lawes in defēce of religion against vngodlines? Whē as yet that Prophecie was in fulfilling: Whie did the heathen rage, and the people imagine a vain thing? The kinges of the earth stoode vppe, and the rulers toke counsell against God and against his Christ. For as yet that was not begunne which followeth in the Psalme, where it is said: And now vnderstand ye kinges, and be ye learned ye that iudge the earth, serue him in feare and reioyce in trembling. But how doe kinges serue God in feare, but by forbidding & punishing with deuout seueritie, those thinges, which are done against Gods commaundements? For in that hee is a man, hee serueth him one way: but in that he is a king, he serueth him an other way. Because in that hee is a man, hee serueth him by liuing faithfullie: but in that hee is a kinge, hee serueth him by establishing conuenient lawes to cōmaund that which is iust, and to forbid the contrarie. As Ezechias serued him by destroying the groaues and temples of idols, and those highe places that were erected against the Lords commaundement. As Iosias

The Apostles required no aide of the magistrat, for the maintenance of religion against the aduersaries of the same.

serued

serued him by doing the like. As the king of Niniuie serued him by compelling the whoale citie to please and appease the anger of the Lord. As Darius serued him by geuinge the idole into Daniells power to bee broken in peeces, and by casting his enimies in amonge the Lyons. As Nabuchodonosor serued him by a terrible proclamation, which forbadde all men within his Dominion, to blaspheme the true and verie God. In this therefore should kinges serue God, in that that they are kinges, by doinge those things which none can doe but kinges. Wherefore when as in the Apostles times, the kings did not as yet serue the Lord, but imagined a vaine thinge against the Lord and against his Christe, that the Prophets sayings might bee fulfilled, there could not as then (I say) any lawes bee made to forbid vngodlines, but counsell be rather taken to put vngodlines in practise. For so the course of times did turne, that both the Iewes should kil the Preachers of Christe, thinckinge that thereby they did God good seruice: & that the Gentiles also should freat and rage against the Christians, and make the Martyrs constancie ouercome the flames of fyre. But afterward when that beganne to be fulfilled which is written: And all the kinges of the earth shall worshippe him, all nations shall serue him, what mā that were wel in his wittes would say to kinges: Tush take yee no care how or by whom the Church of your Lord is defended or defaced within your kingdom: let it not trouble you to marke who will be honest, & who dishonest within your Dominion. For since God hath giuen man free will, whie should adulterie bee punished, and sacrilege left vntouched? Is it a lighter matter for the Soule to breake promise with God, than a woman with a man? Or forbecause those thinges which are not committed by contempte but by ignoraunce of religion are to bee more mildely punished, are they therefore to be vtterly neglected? It is better, who doubteth? for men to bee brought to the worshipping of God by teaching, rather than for to be compelled to it by feare or griefe of punishmente. But because these are the better, they which are not such, are not therefore to bee neglected. For it hath profited many men (as wee see by experience) first to haue beene compelled with feare and griefe, that afterwarde they might either bee taughte, or followe that in deede which they had learned in woordes.

Hetherto I haue rehearsed ỹ words of S. Augustines aunswere to the obiections of them, which are of opinion that by no lawe disobedient rebells, seduced people, and deceiuers, ought to be punished in cases of religion.

I see my hope doth faile mee, wherin I thought, that I could haue beene able in this Sermon to haue made an ende of all that I had to say touchinge the magistrate: But I perceiue that heere I must staye, vnlesse I shoulde goe on (deerely beloued) and bee tedious vnto you all. I meane to morrowe therefore to adde the rest that is yet behinde. Make ye your humble prayers vnto the Lord vpon your knees and then depart in peace.

(.·.)

¶ Of warre

¶ Of warre, whether it be lawfull for a magistrate to make warre. What the Scripture teacheth touching warre. Whether a Christian man may beare the office of a magistrate. And of the duetie of subiectes.

¶ *The ninth Sermon.*

TO the right of the swoꝛd, which God hath giuen to the Magistrate, doth warre belong: Foꝛ in my last Sermon I taught you, that the vse of the swoꝛd in the magistrates hand, is two fold oꝛ of two soꝛtes. Foꝛ either hee punisheth offenders there with: Oꝛ else repelleth the enimie that spoyleth oꝛ would spoile his people, oꝛ cutteth off ẏ rebellious purposes of his owne seditious citizens.

But many make a doubt, whether it be lawful foꝛ a magistrate to make warre oꝛ no. And it is meruaile to see them as blinde as bitells in a matter of it selfe as plaine as may bee. Foꝛ if the magistrate doth by Gods lawe punish offenders, theeues, and harmefull persons, and that it maketh no matter whether they be few oꝛ many in number (as I declared in my yesterdayes sermon:) euen by the same lawe may hee persecute, repell, and kill rebellious people, seditious citizens and barbarous souldiers, who vnder the pretence of warre do attempt that openly, which theeues and robbers are wont to doe priuilie. The Prophete (I confesse) did amonge other thinges propheric of vs Chriſtians, and say: They shall turne their swordes into spades, and their iauelyns into sythes. Foꝛ Christians haue peace with all men, and do altogether abſteine from armour. Foꝛ euerie one doth that to an other which he would wish to haue done to himselfe. But foꝛbecause all are not so minded, but that many vnrulie persons, wicked theeues, and oppꝛessours of the powꝛe do liue and dwel among honest and good meaning men, as wilde beastes amonge harmeleſſe creatures, thereforꝛe God from heauen hath giuen the swoꝛd into ẏ magistrates hande, to bee a defence foꝛ harmeleſſe people against vnrulie cut throates. But wee reade not in any place, that wee are foꝛbidden to suppꝛesse and kill wolues, wilde boares, beares, and such other beastes that do annoy and pꝛay vppon men oꝛ cattell: What lett then should there bee whie wee should not by lawfull warre begunne in a good quarell, repell the vniuste iniuries of violent robbers, since theeues, robbers, barbarous souldiers and seditious citizens, doe differ little oꝛ nothing from wilde beastes? The Scripture verilie doth not vouchsafe to cal them by any other names, than by the names of beastes. Hereunto cõsenteth the common sense of nature: and herewithall agreeth the doctrine of faith and religion. If it be possible, (saith the Apostle) as much as lyeth in you, liue quietly with all men, not reuẽging your selues. Hee here, as much as lyeth in you (saith hee,) and, if it be possible. Otherwise hee addeth immediatelie after, The magistrate beareth not the sword in vaine. Hee meaneth, foꝛ them that trouble all thinges & do annoy the men which doe desire

Whether it be lawfull for a magistrat to make warre.

deare to liue at peace. And this is confirmed by the examples of the most holie and excellente men that haue beene in the world, which haue taken warre in hand for the defence of their countrie and harmeleſſe countriemen: as I haue alreadie declared out of S. Paules Epiſtle to the Hebrues, when as in the expoſition of the fift precept, I ſhewed what honour euerie man doth owe to his countrie. I will adde to theſe ſome reaſons of S. Auguſtine vttered contra Fauſtum Manichæum lib.22.cap.75. Neither let him(ſaith hee) meruaile or be aſtonied at the warres made by Moſes, forbecauſe euen in them too, hee followed Gods commaundement, not like a tyraunt, but like an obedient ſeruaũt. Neither did God rage with crueltie when hee commaunded thoſe warres, but iuſtlie payde home them that deſerued it, and terrified thoſe that were worthie of it. For what is blameworthie in warre? Is it to be blamed, that they do die which once muſt die, that they which liue maye rule in peace? To finde faulte with that, is rather a cowardly touch, than the part of a religious Chriſtian. Deſire to hurt, crueltie in reuenging, an vnappeaſed ſtomach, bruteneſſe in rebelling, greedines to rule, and whatſoeuer elſe is like to theſe, are the thinges that in warre are worthie to be blamed, & by right of lawe to be ſharpely puniſhed. Againſt the violence of iniurious enimies, at the commaundement either of God himſelfe, or any other lawfull power, euen good men are wont to take warre in hand, ſince their ſtate in the world is ſuch, that politique order doth iuſtlie binde the magiſtrate in ſuch a caſe to commaunde it, and the ſubiectes to obey it. Otherwiſe Iohn when the ſouldiers came to him to bee baptized ſaying: And what ſhall wee doe? would haue aunſweared them and ſaid, Caſte off your armour, forſake your ſouldiours life, ſtrike, wounde, or kill no bodie. But becauſe he knew, that while they did ſo as ſouldiers in the warre, they were not manquellers but miniſters of the lawe, not reuengers of their owne iniuries, but defenders of the common weale, hee ſaid vnto them: Strike no man, doe no man iniurie: be content with your wages. But becauſe the Maniches haue of vſe blaſphemed or ſpoken againſt Iohn, let them heare the Lord Ieſus Chriſte himſelfe, commaunding to giue to Cæſar that ſtipend, which Iohn did ſay the ſouldier ſhould be content withall. Giue(ſaith hee) to Cæſar, that which is Cæſars, and to God the thinges that doe belong to God. For to this ende is tribute paide, that the ſouldier in the warre may haue his pay out of hand, for his paine. Verie well therefore, when the Centurion ſaid: And I am a man ſet vnder power, hauing ſouldiers vnder mee: and I ſay to one goe and hee goeth, and to an other come and hee commeth, and to my ſeruaunt doe this and he doth it, did the Lord commend his faith, and not cõmaund him to forſake his ſouldierſhippe. Hetherto alſo apperteyneth ỹ which followeth in the ſame 75. chapiter and 76. nert after. But I do of purpoſe willinglie beare ſomewhat with you, not meaning by ouer long rehearſing of to many ſentences to bee tedious vnto you. Thus hetherto I haue ſhewed you that it is lawful for the magiſtrate for to make warre. Where by the way alſo wee gather, that the ſubiectes doe lawfullie without any offence to God, take armour to battele, when they take it in hand at the magiſtrates

magistrates bidding. But if the magistrates purpose bée, to kill the guiltlesse, I declared in my former sermõs, that then his people ought not to obey his wicked commaundements.

Warre a thing full of peril & danger.

Let the magistrate therefore haue an eye to himselfe, that hée abuse not his lawfull authoritie. And although the magistrate bée licensed to make warre for iuste and necessarie causes, yet notwithstanding warre is a thing most full of perill, and draweth with it selfe an endlesse troupe of mischiefous euills. By warre the iust iudgement of God doth plague the men, whom his fatherly warning could neuer moue: but amonge them many times two.the guiltlesse fæle the whip. In warre for the most part, souldiers misuse themselues, and thereby incurre Gods heauie displeasure: there is no euil in all the world that warre vpholdeth not. By warre both scarcitie of euerie thinge, and dearth doe arise: For highe wayes are stopped, corne vppon the grounde is troden downe and marrde, whoale villages burnte, prouision goeth to wracke, handicrafts are vnoccupied, merchandice doe ceasse, and all doe perish both rich and poore. The valiaunt stronge men are slaine in the battelle, the cowardly sorte ronne away for their lyues to hide their heads, reseruinge themselues to be tormẽted with more exquisite and terrible kindes of cruell punishmentes: For wicked knaues are promoted to dignitie, and beare the sway, which abuse mankinde like sauage beastes. Hands are wroũge on euery side: widowes and children crie out and lament: the wealth that hath bæne carefullie gathered to helpe in want to come, is spoyled and stolne away: cities are raced, virgins and vnmariageable maydẽs are shamefully deflowred, all honestie is vtterlie violated, old men are handled vnreuerẽtly, lawes are not exercised, religion and learning are nothing set by, godlesse knaues and cutthroats haue the dominion: and therefore in the scriptures warre is called the scourge of God. For with warre he plagueth incurable idolatrers, and these which stubbornely contemne his word: for that was the cause why ỹ citie of Ierusalem with the whole nation of the Iewes was vtterly destroyed: Because they knew not the day of their visitation (as the Lord in the Gospel saith) but wente on to kill the Lords Apostles, bringing on vppon their owne neckes the shedding of all the bloud, from the righteous Abell vnto Zacharias. For murder, idolatrie, incest, and detestable riot, wée read that the Chananites were raced out and cutte off. The Moabites as Esai witnesseth, were quite ouerthrowen, for crueltie, inhumanitie, and cõtempt of the poore. The men of Niniue did by warre vniustly vexe other nations, making hauocke of all, to fil their grædie desire: and therefore saith the Prophete Nahum, other men measured to them with the same measure, that they had measured to other before. Micheas in his firt chapiter affirmeth flatly, that God sendeth warre vpon vniuste men for their couetousnes & false deceipt. In Ieremie, arrogancie and pride: in Esaie, riot and dronkẽnesse are said to be the causes of warre: but the euill and miserie that warre bringeth with it, sticketh so faste to common weales and kingdoms wher it once hath hold, that it cannot be remoued, taken away or shaken off at our wil and pleasure by any worldly wisedome, by any league makinges, with any wealth, by any fortifications, by any power or

Warre is the scourg of God.

manhode, as it is to be seene in the Prophet Abdias. Our sincere tourning to God alone, is the onely waye to remedie it: as Jeremie testifieth in his fifte Chapiter. Nowe this turning to the Lord consisteth in free acknowledginge, and francke confession of our sinnes, in true fayth for remission of sinnes through the grace of God and merite of Christ Jesus. Secõdarilie it consisteth in hatred and renoucing of al vnrighteousnesse, in loue of iustice, innocẽcie, charitie, & al other vertues: and laste of all in earneste prayers and continuall supplications.

Warre for profite.

Againe thou mayste see perhappes that some by warre haue no smal commoditie, profite, and vnestimable riches with verie little losse or no dammage at all. Such was the warre which the Israelites had with the Chanaanites, vnder their Capitaine Josue. But I would not that gaping after gayne should drawe any man from right and equitie. And many times ỳ magistrates suppose that their quarell is good, and that of right they oughte to make warre on others, and punish offenders, when as notwithstandinge the righteous God by that occasion draweth them on into perill, that their sinnes may bee punished by the men in whom they did purpose to haue punished some greeuous crime. Wee haue euidente examples hereof in the Scriptures. The eleuen tribes of Israel in a good quarel made warre on the Beniamites, purposing to reuenge the detestable crime that a few wicked knaues had horriblie committed, wherein the whoale tribe bare them oute and vpheldе them, beinge parteners thereby of their heynous offence. But twice the Israelites were put to the woorse and the wicked Beniamites had the vpper hand in the battaile. In the time of Heli the Israelites minded to driue the tyrannous rule of the idolatrous Philistines out of their countrie, but they are slaine, the Arcke of God is taken, and caried into the cities of their idolatrous enimies. Likewise that excellente Prince Josias is ouerthrowne and slaine by the Chaldeis, because the Lord had purposed to punish & bring euil vppon the whoale people of Israell, which hee would not haue so holie a Prince his seruaunt, to see with his eyes to his sorrow and griefe. Wherby wee haue to gather that the trueth of religion is not to be esteemed by the victorie or ouerthrowe of any people, so that that religion should bee true and right, whose fauourers haue the vpper hand, and that againe be false and vntrue, whose professours and mainteyners are put to the woorse: For wee must distinguish betwixt religion, and the men or personnes that kepe that religion, which do for other causes suffer the Lords visitation.

They that haue the iuster quarell, are ouercome of the vniust.

But all this admonisheth vs, that the magistrate hath neede of the great feare of God before his eyes both in making and repelling warres, leaste while hee goeth aboute to auoyde the smoulthering coalepitte hee happ to fall into the scalding lyme kill, or leaste while hee supposeth to ease his shoulders of one euill, hee doth by the way whereby hee soughte ease, heape vppe either more, or farre greater euills. Princes therefore must precisely loke into, and throughly examine ỳ causes of warres before they beginne or take them in hand. The causes are many and of many sortes, but the chiefe are these that followe. For either the magistrate is compelled to sende ayde, and rayse the siege of his enimie, which doth enuironne

The

the

the garrisons that hee hath appointed for the defence of some of his cities: because it were an offence, and parte of parricide to forsake and giue ouer against oathe and honestie, his cities and garrisons that are in extremitie. Or else the magistrate of ductie is compelled to make warre vppon men which are incurable, whom the verie iudgemente of the Lord condemneth and biddeth to kill without pittie or mercie. Such were the warres as Moses had with the Madianites, and Iosue with the Amalechites. Of that sorte are the warres wherein such men are oppressed as of inuincible malice will both perish themselues, and drawe other to destruction as well as themselues, with those also which reiecting all iustice and equitie, doe stubbornly go on to persist in their naughtinesse. Such were the Beniamites which were destroyed by sword and fire of the other eleuen tribes. Such are at this day those arrogant and seditious rebells, as trouble common weales and kingdomes, as of old, Absalom was in Israell, and Seba the sonne of Bochri: of whom mention is made in the second booke of Samuell.

Hereunto apperteyne the warres that are taken in hand for the defence of true religiõ against idolatrers and enimies of the true and Catholique faith. They erre that are of opinion that no warres may bee made in defence of religion. The Lord in deede blamed Peter for strikinge with the sword, because he was an Apostle, but therby notwithstanding hee badde not the magistrate to be negligent in looking to religion, neither forbad he him to defend and mainteyne ỹ purenesse of faith. For if it bee lawfull for the magistrate to defend with the sword, the thinges of accompt, of which sorte are libertie, wealth, chastitie, and vs subiects bodies, who should he not defend and reuenge the thinges of greater accompt, and those which are of greatest weight? But there is nothing of more and greater weight than sincere & true religion is. There is moreouer a manifest and flat commaundement of God touching this matter, to be seene in Deuteronomium. For the Lord commaundeth that euerie citie (within the iurisdiction of euerie magistrate) which departeth frõ God and the worshippe of God, should be set on with warriours, and vtterlie raced, if it reuolted not frõ idolatrie betimes. The place is extant in the 13. of Deut. But if the magistrate be cõmaunded to punish Apostataes by warre, then is it lawful for him by warr to defend the Church in daunger to be drawne by anye barbarous Prince from true religion vnto false idolatrie. Iosue would by warre haue suppressed the Rubenits with their confederates for building an altar against Gods commaundemente. Iudas Machabeus fought for the people of God against ỹ people & souldiers of king Antiochus, who purposed to tread downe the Iewish religion, which at that time was the true worshipp of God, and perforce to make all men receiue and professe, his heathenish superstition. Likewise also Paul cõmended greatly those Iewish capitaynes or Iudges, which by faith withstood and turnd away forreine enimies inuasions. And Paule himselfe did warre in Cyprus against Elymas the false prophet and stroake him with blindnes: he addeth the reason why hee stroak him blinde, which he fetcheth frõ the keeping of religion, and saith: Ceasest thou not to peruert the right wayes of the Lord? &c. Act. 13. For the same Paul againe 40. mẽ do

Deut. 13.

lye in waite, supposinge if hæ were once made away, that a good parte of the preachinge of the Gospell would then come to an ende, and that thereby the Iewishe religion (which notwithstãding was vtterly false) should haue bæne set vp and mainteyned for truth. But Paul was not negligẽt to remedie this case, neither turned hæ ẏ other cheeke to haue that stricken too, but earnestlie and humblie requireth deliuerie and defence, which hæ requested, not of a Christian magistrate (when as yet there was none) but of a Romane Centurion: neither did hæ once gainsay him, when hæ sawe that hæ choase out 400. fotemen, and 70. horsemen, whom hæ placed in order of battell ray, to conduct him safely from Hierusalem to Antipatridis: and by that meanes was Paule the vessell of election, preserued by an armed band of Italian souldiers. Of the Armenians whom Mariminus ẏ Emperour did tyrannously oppresse, Eusebius in the 9. booke and 8. cap. of his ecclesiasticall historie saith: The people of Armenia hauing bẽene long time both profitable and frends to the people of Rome, being at length compelled by Maximinus Cæsar, to chaung the vse of Christian religion (whereunto the whoale nation was most holilie bent) into the worship of idolls, and to honour diuels in steede of God, of frieds became enimies, and of fellowes aduersaries, and preparing by force of armes to defende them selues against his wicked edictes, doe of their owne accord make warre vppon him, and put him often to much trouble and busynes. Thus saith hæ. It is lawful therefore for the magistrate to defend his people and subiectes against idolaters, and by warre to mainteine and vphold true religion. Like to this there is an other cause why the magistrate may take warre in hand. For either some barbarous enimie inuadeth ẏ people cõmitted to thy charge, tearing and spoyling them most cruellie, like a wolfe in a flocke of sheepe, when as notwithstãding thou diddest not first prouoake him thereunto by iniurie, but also after his causeless beginning thou hast offered equal conditions of peace to be made. In such a case as this the magistrate is cõmaunded to stand forth like a Lyon, and to defende his subiectes against the open wronge of merciless cutthroates. So did Moses, when hæ fought against Arad, Sehon and Og, kinges of the Amorites. So did Iosaphat when hæ foughte against the Ammonites, and inhabitauntes of mount Seir. So did Dauid, when he withstoode the warre made on him by the Syrians. Or else the magistrate doth ayde his confederates (for the magistrate may make league with the nations about him, so that thereby nothinge be done against the word of God) when by tyrauntes they be wrongfully oppressed. For so did Iosue deliuer the Gabaonites frõ the siege of their enimies, and Saule the men of Iabes Galaad, fighting for them against Nahas a Prince full of tyrannie. In such cases as these magistrats and Princes do lawfully make warre, and their souldiers and subiects doe rightlie obey them, yea they doe with greate glorie die a happie death, that die in so iuste a quarell, as for the defence of religiõ, of the lawes of God, of his countrie, wife, and children. They therefore that enter into warrfare to susteine the troublesome toile of batteile, must not set their minds vppon gaine or pleasure, wherin they loke, when perill is paste to lye still and wallowe: but iustice,

Since he asked aid of heathens, he would a great deal soner haue required it at the handes of Christian Magistrates, if any then there had bene any.

pub-

publique peace, defence of trueth and innocencie must be the mark for them all to shote at: to the intent, when the wicked are vãquished, the victorie obteined, and the enimies put to flight, slaine out of hand, or brought to better order, that then religion may flourish, iudgement & iustice may be exercised, the Church vpheld, the ceremonies, rites, ordinances, and discipline thereof mainteyned, studie and learning cherished, ẏ poꝛe prouided for, widowes and children defended and cared for, ẏ all sortes may liue in quiet peace, that old men in reuerence, maydens in chastitie, and matrones in honestie may serue God, prayse God, and worship God without feare or daunger. This was the marke, whereto our fathers Abraham, Moses, Iosue, Dauid and other valiaunt men of famous memorie, did directe the eyes of their bodies and mindes, vppon this onelie their heartes were settled, so often as they warred and wente to batteile against vngodly tyrauntes in defence of the Church and cõmon weale. To whom and to all other valiaunte and godlie souldiers eternal praise is duelie giuẽ of all the Church and faithful saintes. But to fearefull and cowardly souldiers, to wicked, couetous, and blaspheming warrious, to riottous knaues, and vnconstant traytours, by whose cowardise, gluttonie, lust, and vnnaturall treason, excellent kingdomes doe come to nought, and flourishing common weales are quite ouerthrowen, is reproch and infamie worthilie due: for God himself hath cursed such knaues for euermore.

Therfore it is not lawful to make any warre, vnlesse it be against open enimies, and wicked men that are incurable. The warres are vniust that men doe make vppon their owne fellowes, against innocente persons, or people in whom there is hope of amendmente. Those warres also are vniust, that are not begunne by lawfull meanes for matters of weighte. All thinges must first be assayed, before it com to be tryed out by batteile. Other mens territories must not bee desired: the libertie of other people or thine owne subiectes must not be repressed: thou must not followe any affection which may withdrawe or seduce thy minde, of which sort are desire of rule, couetousnesse, grædinesse of giftes, enuie, & other affections like vnto these. Warre is to common weales a remedie in dæde, but perillous and daungerous, euen as launcinge, or cuttinge is to the members. The hand is poysoned, and the arme in danger to be enuenomed too, whereby the whoale man perhapps may be cast awaye: but yet thou cuttest not off thy hande, vntill, when thou hast tried all other medicines, thou doest plainly perceiue that no other means can remedie the soare but cutting off alone. Likewise when al helpes faile, then at the last let warre bæginne, so yet neuertheless, that the Prince doe remember to bæginne with warre, before all helpe and hope of recouerie be vtterly paste.

The word of God hath made lawes of warre.

For the word of God is so farre off from finding fault with warre begun vppon a iust quarell, that it doth both make lawes of warre, and sheweth a number of exãples of vpright warrs, of wise and worthie warriours. The lawes of warre are recited in the 20. Chapiter of Deuteronomie, both profitable and necessarie, and therewithal so euident that they næde no words of mine to expound them. Moreouer in euerie place of the scripture, these lawes of warre are still bidden to bee

kept. First of al the chiefe and vppermost place must be giuen to religion in euerie campe and garrison. For the Lord himselfe hath appointed priestes and ministers of true religion to attend and serue in warres. Secondarilie let vprighte lawes bee of force in campes abroade, as wel as in cities at hoame: let souldiers liue honestly, iustly, and rightly as order and discipline are wonte to require, when as they are in the citie at home. For that sayinge commeth not of God but of the diuell which is commonly spred abroade: Let lawes in warre, bee huisht and still.

Thirdly, let him that is chosen to be guide and general of ỹ warre, be godly, i. e. holy, valiaunt, wise and fortunate, as among them of old, were Iosue, Dauid, Iudas Machabeus, Constantine, Theodosius, and many moe. To al this there must be added a chosen band of tried men: For choice of souldiers must bee made, vnlesse perhappes the armie do consist in a troupe of dastards and vnskilful men, of periurd and blaspheming knaues, of cutthroates and rakehells, of dronkards, and gluttons, and a beastly droane of filthy swine. Victorie consisteth not in the multitude of men, but in the grace of God and a chosen band. The prouerbe is common which saith: Where a multitude is, there is confusion. Great and innumerable armies are a lette to them selues verye greatly: as wee doe learne by daily experience and as examples of euerie age doe testifie to vs. Moreouer loyterers in campes are alwayes reproued. Let the Christian souldiour therefore bee idle at no time, let him euer be busie and still doinge some thinge, let him bee couragious, faithfull to his countrie, readie to take paines, obediente to his Capitaynes, fitte to take time when occasion is offered, and euermore occupied in warlike discipline: no effeminate milksoppe, but of manlye stomache: not cruell and mercilesse, but seuere and pitifull, as time requireth. What hee may preserue, that let him not destroy. But aboue all things let him not forget or thinke scorne, both in perill and out of perill euermore to make his prayers and supplications to God his sauiour. In Gods name let him begin all thinges, without God let him attempte nothing: In aduersitie and when he hath the ouerthrowe, let not his courage quaile, nor his heart and hope forsake him: in prosperitie let him not be puffed vppe with pride and arrogancie, but let him giue the thankes to God, and vse the conquieste like a mercifull victour: let him whoalie depend vpon Gods helpinge hande, and desire nothing rather than the defence of the cõmon weale, lawes, religion, iustice, and guiltlesse people. Many I knowe wil marueile to see mee require at the handes of a souldier the thinges that seeme to be enoughe, as the common sayinge is, to be loked for of a righte good and godly mã: as though in deede that none could be souldiers but irreligious and naughtie men. Souldiers I confesse are for the most parte such kinde of fellowes: but what fruite I pray you reape wee at this day of so euill seede? The Turkes ouerrunne and spoile vs, wee are to all the heathen a iesting stocke to laugh at, kingdomes decaye and are made subiecte to diuellish Mahometisme, and euerie day we are wrapped in more miseries than other. But what kinde of souldiers they of old were, which wente to the warre from out of the Church or congregation of the Christians, wee may

The description of a christian souldiour.

may easilie gather, euen by that one historie worthie the remembraunce, which Tertullian to Scapula setteth downe thus: Marcus Aurelius also in his warres with the Germanes, by the prayers which Christian souldiers made vnto God, obteyned showers of raine in that great drought. At what time haue not droughts beene turned awaye by oure prayers and fastinges? Then the people crying out for ioy to the God of Gods, and *the Emperour himselfe* vnder the name of Iupiter, confessed the wonderful working of our God. Thus much Tertullian. But Eusebius in his Ecclesiasticall historie, hath more largelie and fullie set downe the same historie, and saith: Histories report that Marcus Aurelius brother to Antoninus Cæsar, making warre vppon the Germanes and Sarmatians, when his armie was in daunger to be loste with drought, being at his wittes ende because he knew not what way to seeke for remedie in that distresse, did at the last, light vpon a certaine legiõ wherin Christian souldiers were, whose prayers God heard, when they (as the maner of our men is) had vppon their knees cried out vnto him, so that on a soudeine when no man looked for it, with the powringe downe of sufficient showers the thirste of the armie that then was in daunger, for which the Christians had made supplications, was presently quẽched: but their enimies that hoouered there to haue bene their destruction, were stricken and scattered with thunder and fyre in lighteniug from heauen: Which deede is reported by heathen Historiographers: but that it was obteined at the prayers of our men they do not reporte: for with them the other myracles which are done by our menne, haue no place of credite. But amonge our men Tertullian maketh mention hereof, and amonge the Greekes Apollinaris, who also affirmeth that for the miracle of that notable deede, that legions name was chaunged by the Emperour and called the legion of thunder. Tertullian addeth that the letters of Marcus the Emperour are yet to be had, wherin the full and manifest trueth of this matter is plainly declared. Hetherto Eusebius: Wherby wee gather that Christian souldiers of old, were not onely giuen to prayer, but to iustice also, and holines of liuing. For who knoweth not that Iames the Apostle said? The earnest prayer of a righteous man auayleth much. Elias was a man vnder infirmities euen as wee are, and hee prayed in his prayer & the heauens gaue rayne, & the earth brought forth her fruite. It is moste euidente therefore that souldiers of old, were verie godly and religious men. Oure souldiers at these dayes, because they are farre from religion, yea because they are enimies to true religion, doe in steede of victorie suffer ouerthrowes abroad, and losse, and destruction of their cities at hoame. And worthilie doe common weales suffer such plagues, for trustinge somuch in such wicked souldiers: For to trust in them, is all one, as if they should put confidence in the verie diuells, whom these souldiers doe (for the most parte) exceede in all kinde of filthines, vncleanesse, crueltie and villanie.

Legio Fulminea.

But now the word of God doth set before our eyes an innumerable sorte of examples almost, of holie and vpright warres, and of excellent kinges and capitaynes. Abraham oure father settinge forwarde with a verie small armie, pursueth the power most

Exãples of warre and Capitaines out of the Scripture.

puissant kings or robbers of ỹ world, hee ouerthroweth and putteth them to flight, and hauing recouered his people, and restoared to them their substance againe, he giueth the thanks to God as to the author of that vnlikely victorie. Moses and Iosue destroyed about 39. kings, they punished seuerelie the vnspeakeable wickednesse of al those nations, and planted the people committed to their charge, in the land which god had promised to giue them. The Iudges of the people of Israell had notable warres against the Heathens and infidels, wherby they brake the tyrannie of those wicked men, vnlawfullie vsurped amonge Gods people, restoaring them againe to their libertie and religion. The Prophete Samuel is here to be numbred amõg the notable Capitaynes of Gods people. Ionathas Saules sonne, was a worthie Capitaine, and a singular example of a godlie man. Than Dauid none was more excellent or worthie to be praised. In warre hee vãquished the Philistines, the Idumits, the Syrians, and a good part of the Easte beside, by warre hee reuenged iniuries, by warre hee mainteyned his libertie, and kept Gods people from a number of mischieues: and yet notwithstanding, he that warred thus, is said to be a man according to Gods heartes desire, and the father of our Lord Iesus Christ touching his flesh or his humanitie. In Dauids posteritie ỹ maiest finde manie excellent warriours and valiaunt Capitaynes, Abia, Asa, Iosaphat, Amasia, Ozia, Ezechias and other moe. Amonge these Iudas Machabeus hath not the last nor leaste place of all, who fought verie stoutely for the lawe, religion, and people of God, and died at the last in ỹ middest of the batteile, in defence of religion and his countrie quarrell. I will not adde to these the examples of Constãtine, Gratian, Theodosius, and other more that were excellent in feates of warre. Of these and other writeth S. Augustine in the ende of his fift booke De ciuitate Dei, and Orosius verie largelie in the 7. booke of his historie vnto the ende of the 28. Cap. This is sufficient for godly magistrates. Hetherto haue I discoursed of warre to be made by the magistrate, and the vse of the sword in the magistrates hand, touching which I gaue some notes by the way in that sermon, wherein I expounded the fifte commaundement.

This being thus ended I haue now to proue that Christiã men may beare the office of a magistrate, which treatise I meane therfore to take in hand, because our madde headed Anabaptistes, and some other builders of A deuised common weale, by gainsayinge that which hetherto we haue alledged do goe about to proue that a Christian may not beare the office of a magistrate: their reason is, because Christians (as they say) may not striue in lawe, nor kil any man, nor recouer by warre thinges violently taken away, nor reuenge any iniurie that is done vnto them. And although these causes of theirs be aunsweared euerie one in his fitte and seuerall place, yet will I briefely gather heere together, a few substantiall argumentes, by which a politique and Christian man may vnderstand, contrarie to the madnesse and dreames of the Anabaptistes, if hee bee called to beare rule and authoritie, that then he both may, and of dutie ought, to serue the Lord his God, in taking vpon him and executing the office of a magistrate. For whereas they faine that the doctrine of the Gospell doth vtterly cutte off all kinde of

A Christian man may beare Magistra

Respublica Veg

defence

defence, and whatsoeuer else belongeth to the defence of Christian mens goods and bodies, that is nothing so, and they are deceiued as farre as heauen is wide: for the truth doth teach vs cleane contrarie.

For whatsoeuer thinges are ordeined by God for a meanes of mens safe gard, and good estate, they are so farre from misbecõming and being vnsemely for a Christian man, if hee vse them and applie himselfe vnto them, that if hee refuse and neglect them, he cannot rightly be called a true Christian. For the first and greatest care of euerie Christiã is, by all meanes that he may to set forward and mainteine ẏ health and safegard of all sortes of men. But the magistrate is not ordeined by any man, but by god himself for the health and wealth of all mankinde, as it is expressely witnessed by the Prophets and Apostles, but by Paule especially in the 13. to the Rom. who then cannot therby perceiue that a Christian may praiseworthilie execute a magistrates office?

Furthermore no man will denie, I knowe, that a Christian mans faith is, not in wordes onely, but in deedes also to giue a proofe of iustice and mercie, by all meanes to care for publique peace and tranquillitie, to doe iudgemente with iustice, to defend the fatherlesse, widowes, and children, and to deliuer poore oppressed people. Neither doth hee contemne, flee from, nor refect, occasion, places, and meanes by which hee may put those good workes in vre. And therfore a Christian refuseth not the place or office of a magistrate. For the magistrates office is to doe iudgement with iustice, and to prouide for publique peace.

Moreouer, it is vndoubtedly true, (as before we haue declared) that Moses, Samuel, Iosue, and Dauid, are not excluded from the name of Christianitie: but since they were in authoritie and bare the names of magistrates, what let is there, I pray you, whie a true Christian man may not beare ẏ office of a magistrate in his cõmon weal? What may be thought of this moreouer, that in the new Testament, certaine notable men are well reported off, who, when they were in authoritie, were not put beside their offices, because they were Christians and of a sound religion? Touchinge Ioseph of Arimathea thus we read in Luke: And behold there was a man named Ioseph, a counsellour (Marcke saith, a noble Senatour) who was a good man & a iust, the same had not consented to the counsel and deede of them, which was of Arimathea a citie of the Iewes, which waited also for the kingdome of God. Marke here I beseech you how notable a testimonie this man hath here. Ioseph is a counsellour or Senatour, yea and ẏ more is, a noble senatour too: he sate in the Senate, and amonge those Iudges which did cõdemne our sauiour christ, but because hee consented not to their deede and iudgement, he is acquited as guiltlesse of that horrible murder. The same is said to haue beene a good man and a iuste, and of the number of them that loke for the kingdome of God, that is of the number of those, which of Christ are called Christians, and yet neuertheless he was a counsellour or senatour, and that too in the Citie of Ierusalem. A Christian therfore may lawfullie beare the office of a magistrate. Hereunto belonge the examples of the Aethiopiã treasurer, Acts 8. of Cornelius the Centurion, Acts 10. and of Erastus the Chamberleine of Corinth. Rom. 16. 2. Tim. 4.

Honestus Senator.

But oure desire is, to haue the Anabaptistes proue and declare out of the Scriptures, that which they obiecte here, in saying, that these men beinge once conuerted to ỳ faith, did streightway put off their roabes of estate, and lay aside their magistrats sword. For wee haue a litle before by the wordes of S. Augustine vpon John Baptists answere (who did himself also preach the Gospel) alreadie proued, that the souldiers that were baptised, were not put beside their office, nor cõmaunded by John to giue ouer armour, and ceasse to be souldiers.

The Lord conueieth himself away, while the people wold haue made him a King.

They obiecte againe, that the Lord conueyed himself priuilie away when the people were minded to haue made him a king: which (say they) he would not haue done, but because by his example hee would commend humilitie to all Christian people, and as it were thereby to commaunde them, not to suffer the charge to rule any common weale to be laid on their necks. They adde moreouer these sayinges of the Lorde: My kingdome is not of this world. Againe: Kings of nations haue dominion ouer them, but ye shal not be so. But they vnderstande not that the cause whie the Lord conueyed him selfe away, was for the fond purpose of the foolish people, which went about by making him a kinge, not to doe the wil of God, but being blinded with affections to seeke to bring those thinges to passe, that were for the ease and fillinge of their bellies. For in so much as hee had fedde them miraculously a little before, therefore they thoughte that he would be a king for their purpose, who was able to giue his subiectes meate, without any coste or labour at all. Furthermore, oure Lord came not to reigne on the earth after the maner of this world, as ỳ Iewes imagined, and as Pilate feared: who dreamt that Messias should reigne as Salomon did: and for that cause the Lord doth rightly say: My kingdome is not of this world. For hee is ascended into heauen, and sitteth at the righthand of his father, hauinge subdued all kinges to himselfe, and all the world beside, wherein hee reigneth by his word and his spirite, and which hee shall come to iudge in the ende of the world. And although Christe denieth that his kingdome is of this world, yet notwithstanding hee neuer denied that kinges and Princes should come oute of the world into the Church, to serue the Lord therein, not as men alone, but as kinges and men of authoritie. But kinges cannot otherwise serue the Lord as kinges, but by doing the thinges, for which they are called kinges: And vnlesse that Christians, when they are once made kinges, should continue in their office and gouerne kingdoms according to the rule and lawes of Christe, how (I beseech you) should Christe be called kinge of kinges, and Lord of Lords? Therefore when hee said: Kinges of nations haue dominion ouer them, but so shal not ye bee, hee spake to his Apostles, who stroaue amonge themselues for the chiefe and highest dignitie: as if hee should haue said: Princes which haue dominion in the world, are not by my doctrine displaced of their seates, nor put beside their throanes: for the magistrates authoritie is of force still in the world, and in the Church also. The kinge or magistrate shall reigne: But so shall not yee: yee shall not reigne, yee shall not be Princes, but teachers of the world, and ministers of the Churches. Thus briefely I haue aunsweared to the Anabaptistes obiections, which in other places also

ces also I haue many times confuted somewhat more largely. By this, that here I haue saide, I thincke I haue sufficiently proued, that a Christian man cannot onelie, but ought of duetie also to take vpon him the office of a magistrate, if it be lawfully offered vnto him.

Now before I make an end of the discourse of this place, I will briefly adde what the duetie of subiectes is, and what euerie man doth owe to his magistrate. First of all, the subiectes duetie is to esteeme honestly, reuerently, and honourably, not vilely nor disdainfullie of their magistrates or Princes. Let them reuerence and honeur them as the deputies and ministers of the eternall God. Let them abroade also giue them the honour that is vsuallie accustomed in euerie kingdome and countrie. It is a foule thinge for subiectes to behaue themselues vndecktly towards their Lords and men of authoritie. But a false, a lighte, or ill opinion once conceyued, breedeth a contempt of the things and persons, touching whom that opinion is once taken vppe. Some euidente testimonies of Scripture therefore must bee gathered and grafted in euerie mans heart, that thereby a iuste estimation and worthie authoritie of magistrates and officers may bee bred and brought vpp in al peoples minds. Here by the way let Princes and magistrates take heede to themselues, that by a spotted and vnseemelie life, they make not themselues contemptible and laughinge stockes, and so by their owne defaulte lose all their authoritie amonge the common people. The Lord oure God verilie voucheth safe to attribute his owne name to the Princes and magistrates of the people, and to call them gods. Exod. 21. Psalm. 82. The Apostles called them the deputies and ministers of God. 1. Peter. 2. Rom. 13. But who will not thincke wel of godds, and them which are the deputies and ministers of god, by whom God worketh the wealth of the people? Hee that despiseth him that is sente, despiseth him that sendeth. Hee that honoureth the deputie seemeth to giue more honour to him that appointed the deputie, than to him that is the deputie. Moreouer Salomon in the 16. of his Prouerbes saith: Prophecie is in the lippes of the kinge, therefore his heart shal not go wronge in iudgement. And in the 8. of ỳ Preacher: I must keepe the kings commaundement, because of the othe that I haue made to God for the same. Againe, Prouerbes 24. My sonne feare thou the Lord and the king, and keepe no companie with them that slyde backe from the feare of them. For their destruction shall rise soudeinly. And Paule said: Whosoeuer resisteth the power, resisteth the ordinaunce of God, but they that resist, shall receiue iudgemente to themselues. Of this sorte I haue rehearsed certaine testimonies in the exposition of the fifte precept.

Secondarilie, let subiectes pray for their Princes and magistrates, that ỳ Lord may giue them wisedome, knowledge, fortitude, temperaunce, iustice, vpright seueritie, clemencie, and all other requisite vertues, and that he wil vouchsafe to lead them in his wayes, and to preserue them from all euill: that wee may liue vnder them in this world in peace ỵ honestie: This doth Paule require at the handes of subiectes, in the seconde Chapiter of his first Epistle to Timothe, and Jeremie in the twetie ỵ ninth of his prophecie. I haue in an other place recited their

verie woꝛds, therefoꝛe at this time I let them passe. The mindes of many men are herein verie slowe and careless, and that is ỹ cause many times whie they fœle the thinges that willingly they would not, and beare the burthens with griefe enough, that otherwise they should not: and woꝛthilie too. Foꝛ if they would but doe their duetie willingly, in praying foꝛ their magistrate earnestly, their case vndoubtedly would bee farre better than it is. But how feruent a desire they in the Primitiue Church had to pray foꝛ their magistrate, we may gather euen by these woꝛdes of Tertullia in the 30. chapiter of his Apologie, Wee pray alwayes (saith hee) for all Emperours, desiring God to giue thē long life, a sure reigne, a safe house, valiant armies, faithfull counsellers, honest subiectes, a quiet worlde, and whatsoeuer else a man or Emperour may desire.

Obediēce to Magistrates Lawes.

Let the people also obey the good & vpright lawes of their pꝛinces oꝛ magistrates: yea let subiectes obey them holilie, reuerently, and with a deuout minde, not obeying their lawes as the lawes of men, but as the lawes of the ministers and deputies of God himselfe: foꝛ Peter biddeth vs obey them foꝛ the Lord: and Paule saith: Wee must not obey them foꝛ anger onely, but foꝛ conscience sake also: that is, we must not obey the magistrate onelie foꝛ feare, least our contēpt and disobedience doe bꝛeede our punishment, but wee must obey him, least we sinne against God himself, and so our owne conscience do argue our wickednesse. But in the fifte commaundement, I pꝛoued by testimonies and examples out of the scriptures, that wee oughte not to obey godlesse magistrates, so oft as they commaund any wicked thing which is flatly contrarie to the woꝛd of God. The Apostles and faithfull mē of the pꝛimitiue Church, did chose rather to be shut vppe in pꝛison, to bee sent in exile, to be spoiled of their substaunce, to be caste to wilde beastes, to be killed with the swoꝛd, to be burnt with fire, and to be strangled, than to obey any wicked commaundements. That blessed martyꝛ, bishop Polycarpus answeared the Romane Pꝛoconsul, and said: Wee are taught to giue to Princes and to the powers that are of God, such honour as is not contrarie to true religiō. And S. Iohn Chꝛysostom said to Gaina, It is not laweful foꝛ a godly Emperour to assaye any thinge contrarie to Gods commaundementes.

Lastlie, let subiectes pay tribute to their magistrates, yea let them, if necessitie so require, not sticke to bestow their bodies and liues, foꝛ the pꝛeseruation of their magistrate and countrie, as I haue alreadie taught you in the fifte commaundement. The Lord in the Gospell doth simplie say: Giue to God that which belōgeth to God, & to Cæsar that which belongeth to Cæsar. They therefoꝛe are woꝛthilie blamed, ỹ pinch, grudg at, oꝛ defraude the magistrate of any part of his tribute. Taxes and tributes are due to the magistrates, as the hire of his labour, & as it were the synewes of pub lique tranquillitie and cōmon weale. Foꝛ, who goeth to warrefare of his owne proper coste? Euerie man lyueth by that labour wherin hee is occupied: The Pꝛince taketh paines in gouerning the common weal, and pꝛeseruing it in peace: hee neglecteth his owne pꝛiuate and household businesse, whereby hee should liue, and pꝛouide thinges necessarie foꝛ himself and his familie, by loking and attending on his

his countries affayres: it were against reason therfore but that hee should be fedde and mainteyned vppon the publique treasure and cost of his country. It is requisite also, that kingdomes and cõmon weales be sufficiently furnished with money and substaunce, to helpe in distresse, either of warre, famine, fire, and other miseries: or else to the setting vppe againe of men fallen into powertie, or putting away of greater calamities. I say nothinge now touching the kéeping in reparation of common buildinges, as the citie walles, bulwarckes, trenches, ditches, gates, bridges, highe wayes, wells, conduits, iuogement halls, and markette places, with many more of the same sort. There are also certeine common persons, as sergeants, watchmẽ, and such like, which are to be nourished and mainteyned of the cõmon coste and treasurie. And vnlesse that money be stil at hand and in readines, there can no kingdome nor any common weale stand longe in assuraunce. They therefore that grudge to paye tribute, denie the hire of ỹ magistrats labour, and goe the nert way to worke, to subuert the common weale, and to bring it to nought. The men that in the cõmon weales affayres (as some of custome be) are negligent and careless, sinne not against any one Lord, but against the whole common weal: and therefore thou maist sée that such slouthfull workemen are séldome times inriched with the good blessinges of God. But now here by the way all magistrates and Princes must be admonished, to loue the people subiect to their charge and gouernmẽt, to beare with them bountifullie, and not to nip them with immoderate exactions: which is easilie done, if they themselues will be thriftie, and kéepe them selues moderately from riottous gluttonie, and ouer sumptuous pride. Let a good Prince consider, what a sinne it is to haue his Palace abound in riottousnes and surfettinge, while his cities and townes are tormented and pined with famine and hunger. Let magistrats consider that tributes and subsidies are not the priuate goods of them in authoritie, but the publique substance of the whoale cõmon weal. God hateth pilers and robbers. God abhorreth immoderate exactiõs. God curseth polling tyrauntes: but blesseth profitable and moderate magistrates. Both in peace and warre agrément and concord are much more auayleable, than money vniustly gotten: and stronger is that kingdome, and firmer that cõmon weale, which is vpholde by the loue and agrément of the prince and cominaltie, although the common treasure there, be verie smal, than that countrie or citie which hath innumerable riches heaped vpp together and wrõg out of the citizẽs entrailes, when as continuall grudge and ill wil makes the Prince and people at continuall variaunce. I say no more here than the verie truth is: experience of all ages is a witnesse that it is so.

Thus much hetherto haue I laide downe before your eyes (derely beloued) as briefly as I could touchinge the magistrate, taking occasion vppon the firte comaundement: Thou shalt not kill, and declaring to what ende and purpose God did ordeine him, what his dutie is toward his subiects, and what his subiects dutie is toward him. Now let vs pray and beseech the Lord that hée will graunt both to magistrates and subiectes, to walke worthilie in their vocations.

¶ Of the

¶ Of the third precept of the second table, which is in order the seuenth of the 10. commaundementes. Thou shalt not commit adulterie. Of wedlocke, against all intemperancie, of continencie.

¶ *The tenth Sermon.*

THE nerest to our life and body is euerie ones seuerall mate in wedlocke: For by wedlocke two bodies are ioyned together, and are made one. For the Lord said: And two shalbe one flesh. In this thirde precept therefore which is nert after the forbidding of murther, commaundement is giuen for the holie keepinge of honourable wedlocke, and for the true sanctifying of the body, against adulteries, wandering lustes, and al incontinencie. Wedlocke is prepared to this end and purpose, that honestie & chastitie may flourish among good mē, and children may be brought vp in the feare of the Lord. This commaundement againe is briefly expressed in as fewe words as may bee: Thou shalt not commit adulterie. In the exposition of this commaundemente by the helpe of Gods good spirite, I will first speake of holy matrimonie, then of adulterie: thirdly I wil shew you what is conteyned vnder the name of adulterie: and lastlie I will make an end with a treatise of continencie.

The 7. precept.

What wedlocke is.

Wedlock, which is also called matrimonie, is an alliaunce or holy ioyning together of man and womā, coupled and brought into one by mutuall cōsent of them both, to the intent that they vsing all thinges in common betwirte themselues may liue in chastitie, and traine vp their children in the feare of the Lord. The Gospel verilie calleth wedlocke a ioyning together, which god hath made. For Christ said: What God hath ioyned together, let no man separate. Neither is it lawful to make any other the author of matrimonie, than God himselfe. God did by the meane and ministerie of his Angells and chosen men, appointe other good and necessarie ordinaunces for mankinds commoditie, but he himself did immediately without the ministerie of any person ordeine matrimonie, hee himselfe did establish and ratifie it with lawes for the purpose, he himself did couple the first married folks, and hee being the true high priest in deede, did himselfe blesse the couple then, whom hee did so ioyne together.

By this wee may easilie gather the excellent dignitie of marriage or matrimonie. For God did ordeine it, yea hee ordeyned it in Paradise, when mā as yet was free from all kinde of calamities. Adam when hee was in the great felicitie of Paradise, seemed not yet to liue commodiously nor swetly enough, excepte a wife were giuen to be ioyned vnto him. It is not good (saith God) for man to be alone, I will make him a helper to tarrie or dwell with him. For God brought to Adam al lyuing creatures which he had created for him to name them: but among them all, there was nothing that Adam had lust vnto, his minde and nature did vtterly abhorre to be coupled with any of them. God therefore casting

ſting Adam into a deadſleepe, doth out of his ſide as ſhe ſlepte, frame vpp a woman, which ſo ſoone as Adam ſet his eye vppon when ſhe was brought vnto him by God who had made her, ſhe ſtreightway crieth that this was ſuch a one as he deſired, that this was ſuch a one as ſhe could loue, and wher with his nature could verie well agree. This now (ſaith ſhe) is bone of my bones, and fleſh of my fleſh. I haue found (ſaith ſhe) I haue found an helpe fitte for mee, which hath part of my fleſh, of my bloud, and my verie ſubſtance. From hence riſeth and yet remayneth that naturall propenſitie of men toward women: when on the otherſide ouerthwarte minglinge and medlinge of curſed men with beaſtes contrarie to mans nature was longe agoe deſtroyed by fyre, which ſhewed that God did abhorre it. The Lord moreouer ſaid: A man ſhall forſake his father and his mother, and cleaue to his wife, and two ſhalbe one fleſh. But in the expoſition of the fifte commaundement wee perceiued how much God doth ſet by the loue and goodwill of children to their parents: and what a charge hee giueth to children to honour them. It muſt needes bee therefore that wedlocke is a moſt heauenly ordinaunce, ſince it is preferred before the honouringe of parentes: and yet neuertheleſſe it is ſo preferred, as that by the lawe of matrimonie, the precept for the honour due to parents may not bee abolished, but that thereby married folkes may know to behaue themſelues ſo, if their parentes goe about to bréede diſcorde betwirte them and their ſpouſes, that then they ſuffer not themſelues for their parentes wordes to be ſeuered, but in all things elſe to honour them as they ſhould. The holie Patriarches kepte the lawe of matrimonie, and reuerenced wedlocke verie deuontely. For no ſmall parcell of the firſt and moſt excellent booke of the Bible called Geneſis, is ſpent in rehearceing the marriages of holie men. Neither is Moſes the peereleſſe ſeruaunte of God aſhamed, to make mention of the buſines and workes of wedlocke as pure and excellent, which ſéeme to many at this day to bee foule and filthie. Chriſte himſelfe (who being the verie naturall ſonne of God, was himſelfe borne in wedlocke, although of a pure and vncorrupted Virgine) did honour and commend the knotte of matrimonie, while hee did vouchſafe to ſhewe his firſt miracle at a wedding, which was ſuch a myracle as did declare that the Lord is able to make the bitterneſſe of marriage ſweete, and the ſcarcitie thereof to abound with plentie. As the Apoſtles were married men according to the examples of the patriarches, kinges, princes, prieſtes, and prophetes: So Paul the chiefe of all the Apoſtles, crieth out and ſaith: Wedlocke is honourable among all, and the bedde vndefiled. But whoremongers and adulterers God will iudge. Hee ſaith that wedlocke is honourable amonge all, hee meaneth, all nations: For verie fewe people ſhall you finde that doe not greatly cõmend the ſtate of mariage. Xenophon thinketh that amonge all Godds ordinances ſcant any one can be found that is more commendable or profitable than wedlocke is. Muſonius, Hierocles, and other auncient ſages thinke marriage to bee ſo neceſſarie to line well and conueniently, that the life of man without marriage ſeemeth to be maymed. Euen they (ỳ heathens I meane) doe make the euills and diſcommodities of mariage to conſiſt in ỳ married

folkes

folkes and not in mariage. For marriage of it selfe is good, but many vse not well the thinge that is good, and therefore they feele the smart of their foule abuse worthilie. For who knoweth not that the faulte of dronkennesse is not to bee referred to wyne which is the good and holsome creature of God, but to the excessiue bibbing and ouer great greedinesse of mã which abuseth Gods good creature? That which commeth out of the hart of man (saith the Lord in the Gospell) and not that which goeth in by the mouth, defileth the man. Hereunto belongeth that saying of Paule the Apostle of Christ, where hee attributeth sanctification to wedlocke: for the bed (saith he) is vndefiled: and in an other place he testifieth that the vnbeleuing husband is sanctified by the beleeuing wife: hee affirmeth also that children borne in wedlocke are holy or cleane. Moreouer the same Paule maketh Christ an exãple of loue betwixt man and wife: and shadoweth ẏ mysteries of Christ and the Church by the colour of wedlocke: he figureth (I say) a heauenly thing by an holy type that God doth allowe. Wherevpon in an other place the same Apostle doth say: That their doctrine is a verie doctrine of diuells which forbid men to marrie. And so consequently it followeth that that is an heauenly doctrine proceeding from God, which permitteth mariage freely to all men, and doth commende and reuerence it.

The causes of mariage.

The excellencie and dignitie of matrimonie being thus vnderstoode, let vs now seeke out and looke on the causes, for which God hath ordeyned mariage for men to imbrace. God according to his natural goodnesse directeth all his ordinaunces to the greate good and aboundant commoditie of mortal men: and therefore it followeth that hee ordeyned matrimonie for the preseruatiõ of mankinde, to the end that mans lyfe might be pleasaunt, sweete and thoroughly furnished with ioyes sufficient. But al these causes may be reduced into ẏ number of three. First God himselfe doth say: It is not good for man to be alone, let vs make him an helpe therefore to be before him, or to dwel with him. So then ẏ first cause why wedlocke was instituted, is mans commoditie, that thereby the life of man might bee the pleasaunter and more cõmodious. For Adam seemed not to liue halfe happilie nor swetly enough, vnlesse he had a wife to ioyne himselfe vnto: which wife is not in the scriptures called an impediment or necessarie euill, as certaine Poets and beastly men, who hated women, haue foolishly iangled, but she is the helpe or arme of the man. Antipater an heathen writer In sermone de Nuptiis, doth wonderfullie agree with this saying of the scripture, and expresseth plainly what kinde of help and what manner of arme the wife is to her husband. Whosoeuer, saith he, hath not had triall of wife and children, hee is vtterly ignoraunt of true mutuall goodwill. Loue in wedlocke is mutuallie shewed, when man and wife doe not cõmunicate wealth, children, and hearts alone, as friendes are wont to doe, but haue their bodies in cõmon also, which friends cannot do. And therfore Euripides laying a side the deadly hate that hee bare to women, writ these verses in commendation of marriage.

The wife that gadds not gigglot wise
with euerie flirting gill,
But honestly doth keepe at hoame,
not set to gossip still,

Is to

Is to her husband in his cares,
a passing sweete delight,
She heales his sickneſſe all, and calls
againe his dying spirit.
By fawning on his angrie lookes
she tourns them into smiles,
And keeps her husbāds secrets cloase,
when friends worke wilie guiles.

For like as a man hauing one hand or one foote, if by any meanes hee get himselfe an other, may thereby the more easilie lay hold on what hee listeth, or go whether he will: euen so he that hath married a wife, shall more easilie enioy the healthfull pleasures and profitable commodities of this present life. For married folkes, for two eyes haue foure, & for two hands as many more, which being ioyned together, they maye the more easilie dispatche their handie businesses: againe, when the ones two handes are wearied the handes of the other supplie their roome, & kepe their worke in a forwardneſſe still. Mariage therfore, which in steede of one member is by increase cōpact of twaine, is better able to passe thorough the course of this world, than the single and vnwedded life. **Thus much out of Antipater.** Hierocles **also in his boke** de Nuptiis **saith:** To liue with a woman is verie profitable, euen beside the begetting of children. For first she doth welcome vs hoame that are tyred abroad with labour and traueile, shee interteyneth vs seruiceablie, and doth all shee maye to recreate oure wearie mindes. She maketh vs forget all sorrowe and sadneſſe. For the troublesom cases of our life, and generallie of care and busines, while wee are occupied in matters abroade, in bargayning in the countrie, or amonge oure friends, are not easilie suffered to bee troubled with oure domesticall and houshold affayres: but when we haue dispatched them and are once retourned to our wiues at home, so that our minds are at quiet, & we restoared to our ease and libertie, then are our cōbersome businesses well lightened & eased, whereby they ceasse to trouble vs any longer. Neither is a wife troublesome vndoubtedly, but lighteneth things that are troublesom to vs. For there is nothing so heauie, that man and wife liuing in concord are not able to beare, especiallie if they bee both willinge to doe their indeuour. **And so forth.**

The begetting and bringing vp of children.

The second cause why matrimonie was ordeyned, is the begetting of children for the preseruation of mankinde by increase, and the bringing of them vppe in the feare of the Lord. For the Lord blessed Adam and Eua, saying: Increase and multiplie, & replenisshe the earth. **Paule the Apostle in his Epistle to Titus saieth:** Speake to the elder women that they maye teache honest thinges, that they may make the younger women to be sober minded, to loue their husbandes, to loue their childrē, to be discrete, housekeepers, good, obedient to their husbands. **And againe to Timothie:** Adam was not deceiued, but the woman was seduced, notwithstandinge through bearing of children she shal bee saued, if they continue in faith, and charitie, and holines, with modestie. **But the begetting of children were altogether vnprofitable, if they were not wel brought vppe. For shee, that loueth her children in deede, doth bring them vp in ye feare of the Lord. Which bringing vppe is no small cōmoditie to the comon weale & Church of God. The glorie also and worship of God, is greatly augmented, when**

as by wedlocke there doth spring vp a great number of men ẏ acknowleoge cal vpon, & worship god as they ought to do. The third cause whie matrimonie was ordeyned, ẏ Apostle Paul expresseth in these words: To auoide whoredome let euery man haue his owne wife, & euery woman her owne husband. It were good and expedient for a man not to touch a woman, and to liue single, but because this is not giuen to al men, as ẏ Lord in the gospel testifieth, and that cōcupiscence of the flesh doth for the most part, burne the greatest sort of mē, the Lord hath appointed mariage to be as it were a remedie against that heate, as the Apostle in an other place witnesseth, saying: Let them marrie which cānot absteine: for it is better to marrie than to burne. By this we learne that the natural cōpany of a man with his owne wife, is not reputed for a fault or vncleanesse in the sight of God. Whoredom is vncleannesse in the eyes of the Lord, because it is directly contrary to the lawe of God. But God hath allowed wedlocke and blessed it, therefore married folkes are sanctified by ẏ blessing of God throughe faith and obedience. Neither lacke we here any euident argumentes, and testimonies of Paule to proue it by. For to the Hebrewes he said: Wedlock is honourable among al men, and the bed vndefiled: but whoremongers and adulterers God wil iudge. The Apostle here spake very reuerently, and by the bed he vnderstode the natural company of a man with his wife, which he saith plainely is vndefiled. What God hath made cleane, who shal call vncleane? who cā denie ẏ to the cleane al things are cleane? Paphnutius therfore both bishop and confessour iudging rightly of this, did in the Nicene counsel say openly: that the lying of a man with his owne wife is chastitie. Neither was the most modest Apostle ashamed to make lawes betwirt a mā & his wife. For to the Corinthians hee saith: Let the husband giue to the wife due beneuolēce: likewise also the wife to the husbād. The wife hath not the power of her owne body, but the husband: likewise also the husbād hath not the power of his own body but the wife. Defraud ye not the one the other, except it be with both your cōsents for a time, that ye may giue your selues to fasting and to prayer: and afterward come together again, that sathan tēpt you not for your incōtinencie: These words of ẏ Apostle are so euident that they neede no exposition at all. In the same Epistle againe he saith: If thou marriest a wife thou sinnest not. And againe. If a virgin marie, she hath not sinned. Now what is more excellent, pure and holy, than virginitie is: But a virgin sinneth not if she chaung virginitie for holy matrimony. Very wel therefore doth Chrysostome in a certaine homilie say: The first degree of chastitie is vnspotted virginitie, the 2. is faithful wedlock. S. Augustine also calleth mariage chastitie or cōtinēcie: the place is to be seene in the 19. & 20. cap. de bono coniugali. & in ẏ 198. Epist. This is the head frō whence doth spring ẏ greatest part of publique honestie. For god alloweth wedlock, but disalloweth fornication and al kind of vncleannes. It pleased him by his ordinance to exclude al vncleannesse frō his beleeuing seruants. Let the saincts therefore, but magistrates especially, haue an especiall eye, not to be slacke in promoating holy wedlocke, but diligent to punish seuerely al filthie fornication and other vncleannesse.

This haue I hetherto rehersed somewhat

The bedd a wedlocke vndefiled.

Acte. 10 Tit. 1.

1. Cor. 7.

Hebr. 13.

No man forbidden to marrie.

what largly out of the holy scripture, to the intent I might proue to al men that wedlocke is holy, & that therfore no man cā be defiled with ẏ moderate, holy, and lawfull vse therof: and so cōsequently that marriage is permitted to al sorts of men. For ẏ Apostle saith: Let a bishop be the husband of one wife, let him rule his owne house wel, and haue faithful children. For it is manifest by ẏ testimonies of scripture and ecclesiastical writers, that the Apostles of Christ and other Apostolical teachers of ẏ primitiue Church were married men, and had wiues and children. Neither is there any thing, next after corrupte doctrine, which doth more infect the Church of Christ, and subuert al ecclesiastical discipline, thā if the ministers of ẏ Churches, which should be lights of the whole congregation, be fornicatours or adulterous persons. That offence especially aboue all other, is an hinderance and blot to al kind of honesty: but touching this I purpose not at this time to discourse so largly & fully as I might. To this I ad that the band of wedlock is indissoluble & euerlasting, ẏ is to say, such a knot as neuer can be vndone. For of two is made one flesh & one body which if you seuer, you do vtterly marre it. What god hath ioyned together therfore, let not man seperate. They therfore do make a slaughter of this body, that do comit adulterie. For ẏ lawes of God and men admit a diuorcement betwirt a man & his adulterous wife. And yet let not any lesse or lighter cause dissolue this knot betwirt man and wife, than fornication is. Otherwise God which in ẏ Gospel hath permitted the lesse, doth not forbidde the greater to be causes of diuorcement. And in the primitiue church the Epistles & constitutiōs of christiā princes do testifie, ẏ once cōmitting of fornication was no cause of diuorcement. Of which I haue spoken in another place.

The knot of wedlock is indissoluble.

But that this holy knot may be the surer, it is auayleable that marriages be made holilie, lawfully, & with discretion in the feare of the Lord. Let them not be vnwillinglie agreed vnto and made vp by cōpulsion. First let ẏ good liking of their consenting mindes be ioyned in one, whom the open profession of mutuall consent & outwarde handfasting must afterward couple together. Let them be matched together that are not seuered by alliaunce of bloud and nighnesse of affinitie. Let them be coupled in one, that may marrie together by the lawes of God and their countrie, with the consent & counsel of their frends & parents. Let them which mindemarriage, haue a sincere hart purposely bēt to seeke their owne safegard & continual felicitie, that is, to respect only the wil and pleasure of God, and not admit any euil affectiōs as counsellers to make vp ẏ mariage betwirt them. Hierocles in his booke De nuptiis saith: It is meere follie and lacke of wit which make those things that of thēselues are easie to be borne, troublesome, and make a wife a greeuous clog to her husband. For marriage to many mē hath bin intollerable: not because the wedded state is by default of it self or owne proper nature so troublesome and comberous, but for our matching as wee should not, it falleth oute as wee would not, and causeth our marriages to be greeuous and noysome. To this end verilie our daily marriages do commonly come. For they marrie wiues vsually not for the begettinge of children or societie of life: but some for a greate dowrie, some for a beautifull bodie, and some beinge seduced by sutch

How matrimonie must be contracted

kinde of causes, as it were men abused by vnfaithful counsellers, haue no regard to the disposition and manners of their spouse, but marrie at aduentures to their owne decay, and vtter destruction. Hereunto belōgeth Plutarches admonition to parentes in his treatise of bringing vppe of children, where he counselleth men to bestow such wiues on their sonnes as are not much wealthier nor mightier, than their children. For a verie pithie saying is that vsuall prouerbe: Marrie a wife of thine owne degree. To be short, let the feare of God, the word of God, and earnest prayer powred oute to God, be alwayes annexed to the beginning of marriages.

Against Polygamie, or the hauing of many wiues.

But it is not conueniente that in lawful matrimonie, any more should be than two alone, to be ioyned together vnder one yoake of wedlock. For the vse of many wiues which our fathers vsurped withoute any blame, may not stablish polygamie for a law amonge vs at these dayes. The time of correction is now come to light, and Messias now is come into the world, who teacheth all rightly, and reformeth things amisse. He therfore hath reduced wedlocke to the first prescribed rule & lawe of matrimonie. Two (saith the Lord) shalbe one flesh. And the Apostle saith: Let euerie man haue his owne wife, and euerie woman her owne husband. The multitude of Solomons concubines therefore, apperteine not to vs. We haue not to follow ỳ example of Iacob, who married two sisters. And yet notwithstāding the word of trueth condemneth not the second, third, or many marriages, which a man maketh when his wife is deceassed. For that saying of ỳ Apostle is generall to al mē, and indureth in al ages: Let them marrie, that

The second and third marriages after the first wife.

cannot abstaine, for it is better to marrie than to burne. Which sentence is taken out of these words in ỳ Gospel: All men cannot receiue this sayinge, saue they to whō it is giuen. For there are some chaste which were so borne out of their mothers wombe: & there are some chaste which were made chaste of men: & there are some chast which haue made themselues chaste for the kingdome of heauēs sake: He that is able to receiue it, let him receiue it. Let him therfore that cannot receiue it, marrie a wife, so often as necessitie compelleth him thereunto.

But now especiallie it standeth vs in hand to know how married folkes must behaue themselues, what they must do in wedlock, to what end they must direct their deeds and thoughts, and how they ought to be affected toward that holy ordinaunce of God almightie. Touching which thing I wil not speake much, but briefly note out the most necessary pointes, to giue all men occasion to thinke with themselues, and call to minde both more and greater matters which I leaue vntouched. First of al let married folkes be thoroughly persuaded and assuredly certeine, while they liue in matrimonie, that they are in the worke of God, that they please God, and do an acceptable thing in the sight of ỳ lord, because of Gods word wherin he blessed that kinde of life, and sanctified all wedded people, which by faith do liue in that worke and ordinaunce of the liuing God. Therfore when married couples doe patiently suffer the troubles, that followe the married life, while they labour faithfully, while they doe those thinges decently which belonge to the charge and office of married people, as while the wife doth loue her husband, while she doth

dutifully

duetifully obey him, while shee doth bring forth her children with griefe and paine, and when they are brought forth, doth diligently nourish them & labour to bring them vp: while ỳ husband doth loue his wife, while he doth mutuallie helpe her, and faithfully in all thinges shewe himselfe a carefull father for his familie and household: in doing these things, they please God no lesse, than they doe when they goe to Church to heare the word of God, and to worship the Lord. For these workes of wedlocke are reputed for good workes, as well as geuing of almes, iustice, & making of peace. Married folkes therefore haue nede especiallie of true faith in God the author of wedlocke. For by wedlocke in faith they shall please the Lord. This our monckes could not abide to heare of, although ỳ word of God doeth vrge it vppon them, they ceassed not to magnifie their counterfaite holines and hypocriticall vowes.

Secondarilie it is required at the hands of wedded couples to be mindfull of the faith, which they giue and take, that they doe not falsely deceiue one an other, but holilie kepe the promise that they make and troth that they plighte, and to kepe it sincerely both in body and minde. Let neither of them lust after ỳ bodie of a stranger, nor conceiue an hatred or loathsomnes of their wedded spouse. And thy body, thou that art a married mã, is not thy body, but thy wiues: as also thy wiues body is not thy wiues, but thine. Thou stealest and doest commit a robberie if thou take away another bodies goods, and when thou hast conueyed it from the proper owner, doest giue it to another. Let ỳ minde of wedded mates be vnspotted, and ỳ body vntouched. Euery one when he first commeth to solemnise wedlocke by the holie ceremonie ordeyned for that purpose, doth promise with an oathe in the name of the Lord before God and the Church, that hee wil vse the cõpany of no woman but her, that hee wil cleaue to, loue and cherish her alone without any other. This faith once giuen whosoeuer doth violate, he is falsely forsworne, and is a breaker of a godly promise & Gods holy truth.

They must dwel together with knowledge.

Neither is it sufficient for thee to be faithfull, vnlesse thou be courteous or tractable toward thy wife & dwell with her according to knowledge, as S. Peter saith. Let the husband be the head of the wife, to witte, her aduiser and counseller, her ruler and guide, her sweete yoakefellowe and admonisher in al her affayres, her assured aider and faithfull defender. Let ỳ wife be obedient vnto her husband, euen as we see the members obey the head, let her yeald her selfe to her husbãd to be ruled and gouerned, let her not despise his honest counsells, and indifferente commaundements: let them thincke that they twaine are one body, or the members of one body. And therefore let them learne by the gouernement of this mortall body howe to behaue themselues in ỳ guiding of wedlocke. The worthier members doe not despise the more vnworthie limmes, but doe rather honour them, lighten their labour, and ayde and helpe them. Againe the more vnworthie limms are in loue with the worthier, not enuyinge their preeminence any whitte at al. One member breaketh not, or hurteth an other, but all doe mutuallie cherish themselues and defend one an other from harme and iniurie. Such a mutual knitting together, and working, and loue, and charitie, and good will, and fellowshippe let there be be-

twirte man and wife. For to that ende the woman was taken oute of the mannes bodie, that the husbande should loue and cherish (his wife) his owne bodie. And for that cause the Apostle saith: So must husbands loue their wiues, euen as their owne bodies. He that loueth his wife doth loue himselfe. For no man at any time hath hated his owne flesh, but loueth and cherisheth it, as the Lord doth the Church. What may bee said to that moreouer, that the Apostle in the verie same place hath made the sonne of God and the holy Church an example for maried folkes to follow in kéeping of wedlocke, requiring at the husbands hand to loue his wife, euen as Christ hath loued the Church: and of the wife to reuerence her husbande and to loue him againe, as the Church doth Christe? Than which example there is none in the worlde more holy and effectuall. For there is no loue greater than ỹ loue of Christ toward his Church. Neither is there any loue more chaste, than that which the Church doth beare to Christe. It is required therefore at the handes of wedded mates, mutually to beare most ardente and holy loue the one to the other. Let them vse all thinges in common: let them bee partakers both of the same prosperitie, and the same aduersitie. Let them both draw vnder one yoake, and beare betwirte them one an others burthen. Briefly, let them twaine bee the members of one and the verie same body. I haue more at large set downe these offices of man and wife in my treatise which is called the Institution of Christian matrimonie.

Ephe. 5.

Let them beget and bring vp children.

Lastly let them bringe vppe their children in holy discipline, & the feare of God, to the health of their owne house, and the whole common weale. Paule saith: I would haue the younger women marrie, to gette children and to gouerne the house, for that is honest and acceptable before God. But touching the bringing vp of children, I haue alreadie spoken in the fifte sermon of this Decade. Now the very begetting of children alone is very profitable both to euery priuate or particular house, and also to the common weale: for héere I will not stand to shew that the honour and glorie of God, is verie greatly augmented, if children be not onely begotten, but also brought vp in the feare of God, and knowledge of his word. Hierocles saith: I confesse that marriage is profitable: especially becausé it bringeth children forth, which is in deede a goodly fruite, for they, being of oure verie bloud, doe while wee are in health ayde vs in all our affayres: and in olde age when yeares come vppon vs, they succour vs well with all that they maye: they are familiar companions of our ioy in prosperitie, and in aduersitie are our partners in sorowing with vs for our heauie mishapps. And so forth. Antipater also saith: Man which is indued with a ciuil disposition to mainteyne societie, must augmente his countrie and common wealth with increase of children: for cities could not haue bene preserued by any meanes at all, vnlesse the head men of euerie citie, and the sonnes of noble gentlemen, seing their auncetours wither and fal away like goodly leaues of a faire tree, had married in time cõuenient, and left behind them children as woorthie plantes to succeede in their countrie, thereby to make it to flourish for euer, doinge their beste so farre as they coulde, to keepe it from the assaultes and conqueste

quelles of enimies and straungers. They therefore shooting at nothing more, than to defend and assist their countrie, both in their life time, and when they were dead, did thincke it most necessarie and especially conuenient to marrie and be married, desiring thereby both to doe all thinges that nature requireth, and also those that touche the health and increase of their countrie, & most of all the worship of God. &c.

Since therefore that lawfull matrimonie is of so great effect and so auayleable to liue well and happilie, the faithfull doe not withoute cause beginne their marriages with religion and religious rites. The Lord verilie did presently in the beginning bless the first marriage of oure parentes Adam and Eue, and did himselfe couple them in wedlock. Wherupon the Church of God hath receyued a custome, that they which ioyne in marriage before they dwell together, doe come into the temple of the Lord, where after prayer made in the middest of the congregation, they are ioyned together, and blessed by the minister of God in the name of God himselfe. Wherefore in wedlocke the first and chiefest thinges that bee required, are the earneste and continuall prayers of the married folkes to God, that he wil vouchsafe to make the husbandes, wyfe, relligious, modest, gentle, honeste, painefull, sufferers and louers of their wiues: and that it will please him to make the wiues, obedient, meeke, chaste, faithful, louers of their husbands and children, housewiues, and fruitefull. For no one man is able to declare all the euills that come euen of one corrupte & naughtie marriage. Through it whoale houses are wonderfullie

Marriages must be begonne with religion.

disquieted, all wealth and honestie do vtterlie decaye, the children are bastards, God is offended and prouoaked to anger, and an endlesse mischiefe brought to the whoale cõmon weale. God therefore must bee earnestly besecched to bless all married people, that both the glorie of his holy name, and the common weales prosperitie may thereby dailie increase more and more.

I am now come to speake of adulterie, which is a sinne whereby the husband goeth to an other woman, or the wyfe tourneth a side after an other man, to whom they make common the vse of their bodies, which are not their owne bodies nowe, but their mates in wedlocke. Some there are that flatter themselues, and are of opinion that they are not culpable of adulterie, if they haue the companie of any vnbetrouthed mayden, or one that is vnmarried: or if a woman play the harlotte with an vnwedded man. They will haue it (in Gods name) to be fornication and not adulterie. But the Scripture teacheth the contrary. Thou goest to an other woman, thou arte an adulterer: Thou breakeste thy faith, thou art forsworne: Thy bodie is not thine but thy wiues, when therefore thou bestowest this bodie on an other, thou committest adulterie. If thou being wedded doest lye with a married wife, thou doublest the sinne of thine adulterie. This office was plagued with most sharpe punishmente euen in the beginninge almost, and as soone as ỹ world was created. Pharao the kinge of AEgypt commaunded Sara Abrahams wife to be taken away and carried to his Palace, that hee might vse her as his wyfe, thinckinge verily that shee had bene Abrahams sister. Gen. 12.

Against adulterie.

Gene.12. But the scripture sayth: The Lord vexed Pharao and all his house with great plagues, because of Sara Abrahams wife. **Loe here ỳ king of Aegypt is punished with grieuous plagues for his adulterie: and yet he knew not that Sara was Abrahams wyfe: how great plagues therefore are prepared for the men that wittingly and willingly without all shame commit adulterie?** To Abimelech king of the Philistines the Lord doth saye: Loe thou shalt die because of the woman, which thou hast taken away from hir husband. **And yet this king also had taken away Sara, not knowing that shee was Abrahams wife.** Gene.39. **Ioseph being prouoked to adulterie by his maisters wife, doth simplie saye:** How should I doe this great wickednesse and sinne against God? **Euery word here doth beare some weight. For adulterie is an heynous sinne. Whereupon in the booke of Iob we find these words of Iob himselfe.** Iob.31. If mine heart haue bene deceiued by a woman, or if I haue layde waite at my neighbours doore, then let my wife bee an other mans harlot, and let other men haue to doe with her. For this is a wickednesse and sinne that is worthie to bee iudged to death. Yea it is a fire that vterlie should consume and roote oute all mine increase. **Iob sayth that hee hath not onely not committed adulterie, but that hee hath not so much at any time as once giuen the attempt to defile an other mans wife. Hee confesseth that adulterie is a sinne, and so grieuous an offence, ỳ it doth deserue to haue the adulterers wife to be defiled with adulterie. He addeth that adulterie is a fire that vtterly consumeth and deuoureth all thinges, and lastly ỳ it is a sinne to bee iudged and punished by death. Moreouer Solomon the wisest of all men saith:** May a man take fire in his bosome and his cloathes not be brent? Or can one go vppon hoat coales and his feete not be brent? Euen so he that goeth in to his neighbours wife and toucheth hir cannot be vnguiltie. Men doe not vterly despise a theefe, that stealeth to satisfie his soule when hee is hungrie: But if he may be gotten, hee restoreth againe seuen times as much, or else he maketh recompence with all the substaunce of his house. But whoso committeth adulterie with a woman, hee lacketh vnderstanding: and hee that doth it destroyeth his owne soule. He getteth himselfe a plague and dishonour, and his reproch shall neuer bee put out. For the iealosie and wrath of the man will not be intreated: neither accepteth he the person of any mediatour, nor receiueth any giftes howe great soeuer they bee. **In these words of Solomon many thinges are to bee noted. First as it cannot otherwyse bee, but that fire must burne the garment wherein it is carried: so no man can cõmit adulterie without damage and daunger of further punishmente. Secondarilie comparison is made betwirte a theefe and an adulterer: not that theft is thereby defended, but because theeues, although they be infamous, doe seeme yet to sinne a greate deale lesse than adulterers doe. For a theefe may make satisfaction by restoring the worth of the thing, that hee stoale, to him, from whole hee stoale it away: but for adulterie no amendes can bee made. And what is hee that would not rather wish to haue theeues ransacke his chest, and take away his substaunce, than to haue his wife his dearling defiled with adulterie. Moreouer Solomon calleth the adulterer madde and without vnderstanding**

Prou.6.

ding. Adulterie is iudged to be a sinne worthie of death & endlesse infamie. For the Lord in the lawe doth not say onely, Thou shalt not commit adulterie, But in an other place also goeth on & addeth: And he that cõmitteth adulterie with an other mans wife, euẽ hee that cõmitteth adulterie with his neighbours wife, let both the adulterer and the adultresse bee slaine. Leuit. 20. And this punishment of adulterie by death was not abrogated or chaunged by the very Gentiles. For the Romane lawe called Lex Iulia is very well knowne, how it commaunded adulterers to bee put to death. Which lawe was of force in the time of S. Hierome, as wee may gather by the Historie which hee wrate of an adultresse, at the chopping off of whose head seuen stroakes were giuẽ. Neither is it meruaile vndoubtedly that adulterie was amonge them of olde, and is yet at this day according to the lawes to be punished by death. For vppon that one many sinnes do depẽd. First of al the adulterer is a periured man. For hee hath broaken and violated the faith which he gaue openly before God and the face of the congregation by calling to witnesse the most holie and reuerend Trinitie, when the minister of Christe did solemnise the marriage and couple him to his wife, by geuing hand in hand. Secondarily the adulterer hath committed theefte and robberie. For whẽ the adultresse doth make her body common to an other man, then doth shee set to sale, defile and marre, not her owne, but her husbandes body. Thirdly bastardes borne in adulterie doe often times enioy an equall parte of inheritaunce with ỹ right begottẽ children. Which cannot be without great wrong done to the lawfull heyres and legitimate offspring. For they are against al right robbed of their due inheritance, wher of an equall portion is giuen to him, to whom by lawe no parcel is due. Lastly beside all these, innumerable mischieles doe spring of adulterie. Since therefore that it is a serpente with so many heades, both the lawes of God and men do rightly punish adulterers with losse of life.

But some iollie fellowes there are forsoth, that of adulterie do make but a spoort. They are persuaded that Dauids adulterie doeth make on their side, and that place of scripture, where wee read that the Lord was fauourable to ỹ adultresse, that was taken euen as the deede was in doing. Whie doe not these merrie conceipted men cõsider how seuerely the Lord did punish Dauid for that office? The bloudie house of Dauid was immediately after defiled with filthie incestе. For Amnon doth perforce deflоure his sister Thamar. And streightway vppon the necke of ỹ againe his house is defamed by most cruell parricide, while Absalom in a banquet murdered his brother Amnon. The verie same Absalom also Dauids sonne, defileth or deflowreth his fathers wyues, and that openly too, laying al feare of God and shame aside. Hee driueth his father out of his kingdome, and hasteneth on to shorten his dayes. Al which calamities Dauid confesseth that hee doth worthily sustеine for the adulterie and murther by him committed. Lastly many thousands of his people are slaine in the batteile: Dauid himself is hardly and with much adoe restoared to his kingdome, and afterward being restored hee repented his sinne all dayes of his life. Nowe it is meruaile if adulterers (consideringe these punishments) will goe on yet to

Dauids adulterie.

alledge the example of Dauid in defence of their naughtinesse. Our sauiour did not come into the worlde to be a iudge but a Sauiour, neither did he in any place vsurpe & take to himself the right of the sworde. Who therfore will make any meruayle at it, to sée the adultresse not to be condemned by him, to be stoned to death? Yet hée said: Hath no man condemned thee? as if he minded not to haue resisted ỳ lawe, if iudgement had once passed vpon her. For hée came not to be a patrone to adulterers, nor to breake the lawe, but to fulfill it. But if it like adulterers well, that the adultresse was not condemned of the Lord, then let them also like that sentence wherwith the Historie is ended, when the Lord saith: Go thy wayes, and sinne no more. Let them therfore leaue off to defile and destroy themselues with filthie adulterie.

The Lord absolueth adulterie.

What otherthings are forbidden vnder the title of adulterie.

The Lord in his lawe hath expressly named adulterie alone, but therewithall hée doth inclusiuely vnderstand all kindes of lustes and lururie, and al thinges else which do egge forward and stirre vp fire in men to wantonnesse, which hée forbiddeth as severely as adulterie it selfe. The Lord in the Gospell doth not onely forbidde the outward worke of adulterie, but the very affection also and wāton lust of the hart and minde. Ye haue heard (sayth hée) that it was said to them of old, Thou shalt not commit adulterie. But I say vnto you, that whosoeuer loketh on a woman to luste after her, hath committed adulterie alreadie with her in his heart. In the same place hee teacheth vs to plucke out oure eyes, and cut off oure hands, that is, to extinguishe vncleane affections that rise in oure mindes, while yet they bée younge and beginne to bud, least peraduenture they breake oute from thoughtes to déedes. So then in this precepte euery vncleane thoughte, all ribaulde talke, and filthines of bodilie déedes are vtterlye forbidden.

In this precepte is forbidden fornication or that kinde of whoorehunting, which is said to be the medlinge of a single man with an vnmarried woman. This kinde of whoredome is thought of many either to be a verie small offence or none at all. But such kinde of men doth the diuell harten on, bewitch, and by those ill thoughtes driue on to commit that sinne: when as the doctrine of the Euangelists and Apostles doth teach vs the contrary. For the Apostles in that Synodal Epistle, which they sent from Hierusalem to al nations, doe expressely name and forbid fornication. S. Peter reckoneth fornication amonge those filthie sinnes, from which hée would haue Christians to be most cleare. S. Paul saith: Flee fornication. Againe: Let vs not be defiled with fornication as some of them committed fornication, and fell in one day three and twentie thousand. Fornication doth directlie fighte with the couenaunte of God, whereby hée is ioyned to vs, and wœ to him: and whoredome also spoyleth God of his glorie, and doth most filthilie pollute the temple of the Lord. Let vs heare what the Apostle Paule saith touchinge this matter. Knowe yee not that your bodies are the members of Christe? Shall I therfore take the members of Christ, and make them the members of an harlotte? GOD forbidde. What, know ye not that hee that is coupled to an harlotte is one bodie? For two (saith hee) shalbe one flesh. But hee that is coupled to the Lord, is one spirite.

Fornic.

Acts.

1. Pet. 4. 1. Cor. 6.

1. Cor.

spirite. Flee fornication. Euerie sinne that a man doth is without the bodie, but hee that committeth fornication, sinneth against his owne body. What, know ye not that your body is the tẽple of the holie ghost which is in you, whom ye haue of God, and ye are not your owne. For ye are bought with a price: Therefore fornication shutteth fornicatours out of the kingdome of God. For the same Apostle saith: Neither whoremongers nor adulterers shal inherite the kingdome of God. And therefore in an other place hée suffereth not fornication to bee so much as once named amonge Christians, so farre was hée from admitting stewes and brothel houses amonge Gods people.

Moreouer whoredome doeth fill the whoale bodie with sondrie diseases, it depriueth whorehaunters of all their goods and substaunce, it bringeth them to pouertie and extræme miserie, and driueth them at laste to vtter desperation. It ouerthroweth their fame & good name, with shame and ignominie: the viewe wherof is liuely expressed in the holy scriptures by the example of Sampson the stronguest man amonge all the Israelites. Solomon therefore the most wise of all other, doth verie fitly in time and place conueniente, admonish all men to flée the enticinge baites and flattering allurementes of whorish strompets. For the ende of them is deadly poyson, and they throw a man downe headlonge into a bottomlesse pitte of endlesse miseries.

By this lawe also that kinde of whoredome is prohibited which consisteth in defloratiõ of virgins, and violent rapes, by which children are perforce defiled and carried from their parents. There is difference betwixt a rape perforce, and the deflowring of a mayde done without violence. Sichem defiled Dina the daughter of Iacob, and althoughe hée desired to haue the defloured mayde to his wife and to chaunge his religion, yet notwithstanding hée himselfe is slaine by Leui and Simeon the brethern of Dina, his citie is raced and filled with the bloude of murdered men, whose goods were ransackte and layd open to spoile. The historie is extant in the 34. of Genesis. For the rape which Roderychus kinge of the Gothes in Spaine committed vppon the daughter of one Iulianus a liefetenaunt, all Spaine in a manner was mingled with fire and bloud. For Volaterranus in his second booke of his Geographie saith: Roderychus reigned three yeares, whose filthie lust brought an end aswell to the name, as to the quiet kingdome of the Gothes in Spaine, by meanes of the Saracenes that inuaded their land. For when it fell oute that hee had defloured the daughter of one Iulianus a lieftenaunte of that part of Mauritania that is called Tingitana, priuate griefe did pricke her father to seeke reuengement, whereto hee vsed the commoditie of the place. Wherefore Iulianus doth priuilie cal the Saracenes oute of Aphrica: whoe in the yeare of grace 714. vnder the conduicte of their Capitaine Muzta being sente by Mirmomelinus their king at that time, entring in through the streightes of Marrocko did in two yeares space subdue al Spaine almost except Asturia. In the space of which time it is reported that seuen hundred thousand men on both sides were destroyed by that warre: wherin also the king which had defloured the virgine with all his nobilitie was vtterlie slaine. In Israel for ỹ Leuits

Asturia, a Countrie in Spaine betwixt Galacia & Portugall.

Cor-

concubine, whō the citizens of Gibea of the tribe of Beniamin had violently rauished were 25000. Beniamites slaine, beside them which perished frō among the other eleuen tribes, whose number amounted to 40000. men. Neither is it vnknowen to anye that the kings were expelled out of the citie of Rome, and Troy being wearied with tenne yeares warre, (which troubled both ẏ East and West) was at the laste vtterly sacked and cleane ouerthrowē, because Tarquinius had perforce rauished Lucrecia, and Alexander Paris had stolne oute of Grēce Menelaus his Helena an other mans wyfe. Euerie age almost doth minister an innumerable sorte of such like examples. For ẏ most iust God hath alwayes by euidente examples declared how greatly hee is offended with deflowrers of virgines, and rauishers of women. And for that cause are lawes and very sharpe punishments ordeyned and appointed for such lasciuious knaues. Rapes and such villanies committed perforce the lawes do punish with losse of life: but to him that doth defloure a maide not violently ẏ Lord doth say: Marrie & endowe her. Other lawes appoint other penalties. Touchinge which more is spoken in the ciuil lawe.

Incest. Moreouer Incest is especially prohibited. They call incest an vnlawful medling of a man with a woman against the honour of bloud and affinitie. For Cestus signifieth the marriage girdle which the bride did weare, to shewe that the marriage was iuste and lawful. Wee Germanes call this sinne by ẏ name of *Blutschand*, whereby wee signifie the sinne committed in corrupting or defiling our own bloud or kinred. In Leuiticus after the degrees of bloud, in which wee are forbidden to marrie, the Lord doth presently adde: In all these be not ye defiled: For in all these thinges are the nations defiled, which I caste out before you. And hereby the land is defiled, and I haue visited the iniquitie thereof vppon it, and the land hath spewed out the inhabitaunts thereof. Yee shall therefore keepe my statutes and mine ordinaunces, and shall not doe any of all these abhominations. For whosoeuer shall doe so, hee shall be cutte off from amonge his people. And in the 20. chapiter of Leuiticus hee hath appointed death to be the punishment of incest, which is not changed by the ciuil lawes or Imperiall constitutions.

Sodomie. The abhominable sinne of Sodomie and medling with beastes also, is plainly forbidden. Against which wee haue most euident and expresse lawes set downe in the 18. and 20. chapter of Leuiticus. Wee haue also a verie senere, but yet a most iust punishmente layde by God himselfe vppon the pates of the detestable Sodomites. For with fire and stincking brimstone sent downe frō heauen hee consumed those filthie men to duste and ashes, which ashes hee washed away with the waues of the dead sea, because hee would not haue so much as ẏ verie cynders to remaine of so wicked men. Moreouer their whole cities and fruitefull fields were burnte with fire. For it was not requisite that any one iote of the substaunce of those most wicked men should remaine vndestroyed. The place where those cities were sometime situated, is at this daye ouerflowen with water, and called the dead sea. Whereby we do consequētly gather, that the most iust God wil not spare the Gentiles entangled in the verie same sinne, althoughe for a time

time hée wincke at and dissemble it. Fire shall destroy both them & theirs: and they themselues shall for euer burne in hell, where nothing shal remaine of them, but a reprochfull memorie. For in the Reuelation of oure Lord Jesus Christ to his Apostle John we read: And fire came downe from God out of Heauen, and deuoured them, and the diuell which deceiued them was caste into a lake of fire and brimstone, where the beast and the false Prophete shalbe tormented day and night for euer more. Apoc. 20.

Furthermore all thinges else are forbidden that doe incite or allure vs to vnlawfull lustes, which baites are the ouer nice prancking and decking the body, euill and wanton companie, gluttonie, surfetting, & dronkennesse. For Ezechiel amonge the rest of his Prophecies, saith: This was the iniquitie of Sodom, pride, glutonie, aboundaunce of all thinges, and idlenesse. Men are prouoked to lust eyther by hearing or reading of dishonest ditties, and bawdie ballads, or by loking on and beholding wanton dances, vnseemely sightes, ribauld talke, and filthie examples. They therefore are by this lawe reproued, which wincke at, or chearish, which are the bawdes or bringers together of adulterous persons. Vnto the wicked the Lord in the Psalmes doth say: Whie doest thou take my couenaunt in thy mouth, whereas thou hatest to be reformed, and doest cast my words behind thee? when thou sawest a theefe, thou consentedst vnto him: and hast bin partaker with the adulterers. &c. The iust Lord therefore doeth punish all these offences in wicked men, euery one according to the greatnesse of ỳ sinne. For some sinnes are farre more heynous than other some are. Hée is an adulterer that in his minde doeth lust after an other mans wife: but hée sinneth more grieuously, if hée indeuoure to finishe in déede his wicked thought, hée offendeth yet more déepelie if hée do the déede, and sinneth most of all, if after once, hée fall vnto it againe. Likewise ỳ adulterer sinneth, so doth the bawde, and he also that vpholdeth his adulterie. The whoremonger sinneth déepely, but hée that defileth himselfe with incest, sinneth more grieuously, and hée most heynously of al, that in medling with beastes, committeth filthie Sodomie. So then in this 7. precept charge is giuen for the maintenaunce of shamefastnesse, modestie, sobrietie, temperancie, chastitie, publique honestie, and true holinesse of soule and bodie. The nert is for mée to say somewhat now touching continencie.

By abstinence we refraine from other mens goods, and take frō no man the thing that is his. Some there are that will haue temperancie to extend farther than continencie: for they wil make the one to be but a part of the other. I, in this treatise, doe simplie make continencie the contrary to intemperancie or incontinencie. For continencie is a vertue or power of the minde, receiued from the spirit of God, which suppresseth affections, and doth not in any wise permit vnlawful pleasures. This is conuersant & doth shew it selfe in the common and vsual talke of men, in pleasures that are allowed, in apparell, in buildings and dweling houses, in meate and drinke, and in other things also. I at this present wil onely examine those points of of continencie, which are already rehearsed.

Of Continencie.

The continencie or the bridelling of the tounge.

First of all it is required of vs to kéepe in oure tongue, and not to let it

lose

lose at randon to the blaspheming of Gods, glory, or hurt of our neighbour. Let the talke of a Christian man bee honeste, profitable, and seasoned with salte, let it be vnacquainted with scoffinge, lightnesse, lyinge, ribaudrie, and filthinesse. S. James in the third Chapiter of his Epistle hath spoken sufficiently of the tongues properties. In his first Chapiter also hee sayth: Let euery manne bee swifte to heare, sloaw to speake, and sloaw to anger. And Paule saith: Let no filthie communication proceede oute of your mouth, but that which is good to edifie withall, as oft as neede is, that it may minister grace vnto the hearers, and greeue not the holie spirite of God, by whom yee are sealed vnto the daye of Redemption. And againe: Let not fornication, or any vncleannesse, or couetousnesse, bee once named amonge you, as it becommeth Saincts. Neither filthines, nor foolishe talkinge, nether iesting, which are not seemelie, but rather giuinge of thanckes. Let no man deceiue you with vaine words. For, for such thinges commeth the wrath of God vppon the children of disobedience. For in another place he citeth this sentence oute of Menander and saith: Ill woordes corrupt good maners. Moreouer a mans minde is bewrayed by his talke: for of the hartes aboundance the mouth doth speake. If therefore in any thing, than in tongue especially it behoueth Christians to be sober and continent.

Graunted pleasures.

The Lord I (confesse) hath graunted man the vse of certeine pleasures. For he may lawfully without offence to God, cloath his body with garmẽts soberly, thereby to kœpe his limmes from cold. God hath and doth allowe the embracings of man and wyfe, in holy wedlocke. He graunteth choice of a dwelling place cõueniently situated against the vntemperatenesse of the ayre, and biddeth vs not to wander like beastes and cattell, throughe fields and desolate woods. He hath for our necessitie and pleasaunte feeding, allowed vs the vse of meate & drinke. He graunteth vs quietnesse, ease and sleepe, which doth wonderfully refresh the strength that is decayde and tyred with paines. Therefore so often as a godly man doth enioy them, doth vse them, and is delighted with the honest pleasure of them, let him giue thanks to God, and vse them moderately in the feare of the Lord. For in so doing hee sinneth not against the Lord: but by the abuse of those thinges, by vnthanckfulnes for them, and by immoderate vsing of them, hee doth offende his God and maker.

For what is allowed or permitted to married folkes, I haue already declared in this very sermon, so that I nede not here againe to repeate it vnto you. Solomon saith: Be glad with the wife of thy youth: let her be as the beloued Hinde and pleasaunt Roe: let her loue alwayes refresh thee, and bee thou still delighted therein. &c. In the meane time let euery one refrain from all abuse and intemperancie: and if necessitie at any time require it, let man and wife lye a sonder, as Paule doth counsell them: or else let them giue eare to the Prophete Ioel, who saith: Proclaime an holy fast, gather the people together: let the bride grome come forth of his chamber, & the bride out of her cloaset.

Our garmentes must bee cleanly and honest according to oure countriefacion to couer and become vs, vnlesse our countriefacion be too farre out of order: there must bee in them no hy-

Countriefacion in apparell.

pocri-

pocriticall ſluttiſhnes, beeyonde ſea gawdes, newfangled toyes, nor vnſæmely ſightes. The chiefe Apoſtles of Chriſte Peter and Paul, were not aſhamed in theyr Epiſtles to write ſomewhat largely touching the manner and ordering of womens apparel: becauſe that kinde of people doe moſt of all bende to that fooliſhe brauerie. Let euerie faithful body thinke what is ſemely for them to weare, not ſo much by their degree in dignitie, or condition of riches, as by their religion. Exceſſe in euery thing is diſcommended in Chriſtians. And to what end doe wee iagge and gaſhe the garmentes that are ſowed together to couer oure bodies, but that thereby wee may as it were by a moſt fonde and ridiculous anatomie, open and laye foorth to the eyes of all menne, what kinde of people wee are in oure inward hearts, iagged (God wotte) and ragged, baine, lighte, and nothing ſounde? And a linnen or wollen garmente doth as well couer and become the bodye, as damaſks and veluetts, the coſte whereof doeth ouerlade thy purſe with expenſes to buye them, and miſſhape thee like an ill fauoured picture, when thou weareſt them vpon thee.

1. Peter. 3. 1. Timo. 2 Titus, 2.

Continencie in buildinges.

In buildinges God forbiddeth not cleanlyneſſe and neceſſary coſte, but ſumptuous expenſe, and gorgeous exceſſe. For theſe ouer braue buildings are ſeeldome times finiſhed withoute extorting wronge, and ouer great iniurie done to the poore. Jeremie bringeth in the Lord ſpeaking againſt the king of Juda and ſaying: Woe to him that buildeth his houſe with vnrighteouſneſſe, and his parloure with the goods that are wrongfully gotten, which neuer recompenſeth his neighbours laboure, nor payeth him his hyre: Who ſaith to himſelfe, I will builde mee a wyde houſe and gorgeous parloures: who cauſeth windowes to be hewen therein, and the ſeelinges and ioyſtes maketh hee of Cedar, and painteth them with Sinoper. Thinckeſt thou to reigne nowe, that thou haſte incloaſed thee ſelfe with Cedar? Did not thy father eate and drincke and proſper well, as longe as hee executed iuſtice and equitie? Let none of vs therefore build ſumptuous houſes, by robbinge the poore of their hyre for their labour. Let euery one dwell in a houſe agreeable to his profeſſion, degree, and condition. S. Hierome condemneth ſumptuous coſte euen in Churches and Temples. Neither do I ſee what gorgeous buildinges bringe to a manne, but miſchiefe and miſerie. Lord, how vnwillingly doe wee die & departe from godly dwelings, whereby we double the feare of death and terrour of ſickneſſe? The Patriarches verily did dwell in tentes, whereby they witneſſed that they were pilgrimes, and ſought another countrie, the heauenly Hieruſalem.

Continencie in meate & drinke.

Continencie in meate and drincke is not the loathinge of wyne and victualls, but the moderate vſinge of them, to ſupplie oure neceſſitie, and not to cloye vs with gluttonie.

God in the Scripture doeth condemne gluttonie, ſurfettinges, riotous afterbanquettes, and dronkenneſſe, which hee forbiddeth moſte of all. For of dronkenneſſe doe ſpringe endeleſſe miſeries, and innumerable miſchiefes, greeuous diſeaſes, pouertie, and pinchinge beggarie. Solomon ſaith: Who hath woe? who hath ſorrowe? who hath ſtrife? Who hath brawling? who hath woundes withoute a cauſe? who hath redde eyes?

euen

euen they that follow the wyne, and seeke excesse thereof. Looke not thou vppon the wyne how redde it is, and what a colour it giueth in the glasse: It goeth downe sweetely, but at the last it byteth like a serpent, and poysoneth like an adder. I will not rehearse all which I could alledge oute of heathen writers, against surfetting and dronkennesse. Solomon alone in that one sentence conteyneth a great deale of matter. Moreouer, hee that heareth not Christ, whom is it likely that hee wil giue eare vnto, in all the world? Now Christ in the Gospel by the parable of the riche glutton, doth meruaylous euidently, set forth the wofull end of insatiable paunches. In the same Gospell also hee taketh occasion to touch ỹ surfettings and dronkennesse of our age, I meane the age which is immediately before ỹ Iudgment day, where hee saith: As it happened in the dayes of Noe and Lot, they did eate and drincke euen vntill the day that Noe entred into the arck and that Lot departed from amonge the Sodomits: and then incontinently the deluge came, and fire & brimstome powred downe from heauen, and destroyed them al. Againe he addeth: Take heede to your selues least at any time your hearts be ouercome with surfetting and dronkennesse, & cares of this life, and so that day come vpon you at vnawares. For as a snare shall it come vpon all them that dwel vppon the face of the whoale earth. Watch ye therefore, at all times praying, that ye may escape al these things and stand before the sonne of man. And I would to God ỹ al men would not write this golden, heauenly, and diuine admonition of our Sauiour in their halls, and dineing parlours onely, but in their seuerall heartes also.

Christe against drunkennesse.

For since dronkennesse hath in these our dayes so good intertainment with all degrées, estates, kindes and ages, wee do daily feele the wofull miseries, that God doth threaten to dronkards in the 5. and 28. cap. of Esaies Prophecie. And it is to be feared greatly, that the day of the Lord shal sodeinly light vppon an innumerable sorte of dronkardes to their endlesse paine and vtter destruction. Let him heare therefore, which hath eares to heare.

Neither can I heere refraine, but nedes must recite vnto you (dearely beloued) that which S. Martine ỹ bishop, not of Tours in Fraunce, but of Dumia in Germanie, who flourished in ỹ dayes of Iustiniã the Emperour, did write to Miro kinge of Gallicia touching ỹ ordering and leading a cõtinent life. If (saith he) thou dost loue continencie, cut off superfluitie, and keepe vnder thine appetite. Consider with thee selfe how much nature requireth, and not how much lust desireth. Bridle thy cõcupiscence, and cast off the alluring baytes that serue to draw on hidden pleasures. Eate without vndigested surfetting, and drinke without dronkennesse. Neither glut thee selfe with presente delicates, nor long after deintrells hard to be come bye. Let thy diet bee of cates good cheape, and sit not down for pleasure but for meate. Let hunger, not sauces prouoake thee to eate. Pay but little for pastimes to delighte thee, because thy only care should be to leaue such pleasures, that thereby thou in facioning thy self to the example of God, mayste, as much as thou canst, make hast to reduce thee selfe from the body to the spirite. If thou loueste continencie, then choose not a pleasaunt, but a whoalsome dwelling place, and make not the Lord to be knowne by the

the gorgeous house, but the house by the honest landlord. Boast not thee selfe of that which thou hast not, nor that which thou hast, neither couet to seeme more than thou art. But rather take hede that thy pouertie be not vncleanly, nor thy niggishnes filthie, nor thy simplicitie cõtemptible, nor thy lenitie feareful: & though thy estate be poore, yet let it not be in extreeme miserie. Neither be out of loue with thine owne degree, nor wish after the estate of an other mans life. If thou louest continencie, auoyde dishonest things before they happen: and feare no man aboue thine owne cõscience. Thinke that al thinges are tollerable, dishonestie excepted. Absteine from filthie talke, the libertie wherof doth nourish vnshamefastnes. Loue rather profitable cõmunication, than merrie conceites, or pleasaunt talke: and set more by the blunt spoken trueth, thã by fayre soothing speeches. Thou mayste sometime mingle mirth with matters of weighte, but it must bee done moderately without the hurte or detriment of thine estate and grauitie. For laughter is blameworthie if it bee immoderately vsed, childishly squeaked, or taken vp by fittes as women are wont to do. Esteeme not saucie scoffing, but ciuil mirth with curteous humanitie. Let thy conceites of mirth be without biting, thy sportes not without profite, thy laughter without vnseemely writhing of thy mouth and visage, thy voyce without schriking, & thy pace in going without hastie shuffling. Let not thy rest bee idlenesse. And when other play, take thou some holy & honest thing in hand. If thou art continent, take heede of flatterie, & let it greeue thee as much to bee praised of naughtie men, as if thou werte praised for thine owne naughtie deedes. Be the gladder for it, if thou displeasest euil men, and impute the euill opinions, which naughtie men haue of thee: for the best praise that can be giuẽ thee. The hardest woorke of continencie, is, to put away the soothinge curtesies of dissembling flatterers, whose fawning woordes vndoe the minde with pleasaunt sensualitie. Presume not to much vpon thy selfe, neither be thou arrogant. Submit thee selfe so farre as thou mayste keepe thy grauitie, and yet make not thee selfe a footestoole or coushen for euery mã to leane on. Be told of thy faultes willingly, and suffer thee selfe gladly to be reprehẽded. If any man for a cause be angrie with, and chide thee, acknowledge thy faulte, and let his chiding profite thee. But if he chide thee without any cause, thinke that therby he would haue profited thee. Feare not sharpe but sugred words. Do thou thee selfe eschew all sortes of vices, and be not an ouerbusie searcher out of other mens faultes, be thou no sharpe fault finder, but an admonisher without vpbrayding, so that still thy warning maye beare the shew of chearefull mirth: and condiscend easily to pardon the errour. Neither praise nor dispraise any man ouermuch. Be still and giue eare to them that speake, & bee readie to instructe them that doe hearken: to him that asketh giue a readie aunsweare, to him that despiseth thee giue place easily, and fal not out to chiding and cursing. If thou art continent, haue an eye to the motions of thy body & minde that they be not vnseemely: and set not light by them, because no bodie seeth them: For it maketh no matter if no body see them, so thou thee selfe doest spie and perceiue them. Bee moueable not

light, constant, not stubborne. Bee liberall to all men, fawninge on no man, familiar with fewe, and vpright to euery one. Beleeue not lightly euerie rumour, accusation, or conceyued suspicion. Despise vaine glorie, and bee no sharpe exactor of the goods that thou hast. Vse fewe wordes thee selfe, but suffer them that speake. Bee graue, not roughe, nor contemning the merrie nature. Bee desirous and appliable to bee taughte wisedome, imparte what thou knowest to him that demaundeth without any arrogancie, & desire to learne the thinges that thou knowest not, without hiding thine ignoraunce.

A wise manne will not chaunge his common countrie facion, nor make the people gaze on him with newe found deuises. Thus much haue I hetherto recited touchinge continencie, out of the writinges of the blessed bishoppe Martine of Dumia. Wee for oure partes must praye to the Lord, that hee will vouchsafe to bestowe on vs his holy spirite, by which the force of continencie in all thinges may take rote in oure heartes, to the bringing forth of fruite in our deeds, agreeable to the prescript rule of this commaunded continencie. For vnlesse the holie ghoste doe quicken and inspire vs, wee doe in vaine giue eare to so many and so good commaundementes, and vnlesse wee liue and lead a temperate and a sober life, wee are vtterly vnwoorthie to beare the name of Christians.

Of fasting. To this place also doth the treatise of fastinge belonge, which I meane to handle in as fewe woords, as conueniently can bee: Christian fasting is a discipline, ordering, and chastening of the body for the presente necessitie, which wee beginne and keepe of oure owne accord without compulsion, and wherewith wee humble our selues in the sight of God, by drawing from the body the matter that setteth the flesh on fire, therby to make it obey the spirite. For so longe as wee mortal men doe liue in this body, the flesh doth stil resist the spirite, and most of all rebelleth then, when we with delicates do pamper the body. Wherefore fasting doth drawe from the body euery euil, which stirreth vp and strengtheneth it against the good commaundements of Gods holy spirite.

Now the necessitie, for which wee keepe this fastinge, is of two sortes, publique and priuate. Wee faste for the publique or common necessitie, when some calamitie doeth either oppresse or else hange ouer the head of the Church. Of such a manner of fasting wee see examples in the 2. Cap. of Joel, and in the 3. of Jonas his prophecie: which very same order in fasting was vsed in the time of our Lords Apostles: as it is euidently extant in the Actes of the Apostles. And this kinde of fastinge doth seeme to haue differed verie little amonge them of old, from a generall mourninge: yea it seemeth altogether to haue beene nothinge else but a kind of lamenting. In the scriptures euery booke is full of examples which teach and instruct vs how the holy saincts did humble themselues in the sight of God with true repentaūce for their sinnes and offences. Priuate necessitie is that for which euery particular man doth fast when hee feeleth himselfe to be vexed with bodily concupiscence, that thereby hee may take from the flesh the flame and fewell, least the body at last be fired and burned. For the Lord in the Gospel saide, that the children of the bridechamber do fast whē the bridegrome is taken from

from them, that is, in a hard and daũgerous time. The marriage doth ſignifie the bond wherby we are knit to Chriſte in faith, and the holy ghoſte. This yet notwithſtanding, the godly man doth ſtill reioyce. He doth with geuing of thanckes and temperancie both eate and drinke ſo much as is ſufficiente, and is delighted alſo in theſe externall giftes of God: but when he feeleth that the bridegrome is readie for to departe, or that hee is now alreadie almoſt departed oute of his heart, that is, when hee feeleth that the ſpirite is extinguiſhed by the fleaſhes wantonneſſe, and that faith doth once beginne to bee cold, then doth he ſettle himſelfe to prayer and doth appointe a ſolemne faſtinge, thereby eyther to keepe the bridegrome ſtill, or elſe to pull him backe being ready to departe.

Of what qualitie & kinde our faſtinges muſt bee.

But neither publique nor priuate faſtings can abide to be inforced. For they will not be compelled, but deſire to proceede of a free, cheerefull, and voluntarie minde. Unwillinge men doe nothinge well. God requireth a chearefull giuer. Moreouer, let faſtinges be moderated according to the qualitie of places, perſons, perills, and temptations, if they be not continuall yet let them be often, till ſuch time as wee be deliuered and ridde vtterly of them. Let them be without ſuperſtitiõ and fayned hypocriſie, as our Lord in the ſixte of S. Matthewes Goſpell hath taught vs. Herewithall doe the woords of S. Hierome agree very wel, which hee wrote to Nepolianus touching faſting, as followeth: Preſcribe to thee ſelfe ſo longe a time to faſte in, as thine abilitie will ſuffer thee to beare. Let thy faſtinges be pure, vncorrupte, ſimple, moderated, and not ſuperſtitious. What auayleth it to eate no oyle, and to ſeeke out ſuch ſeldome fond cates, as are harde to bee come by, as figges, pepper, nuttes, dates, pure flowre for ouerfine breade, and honie? The gardens with digging for nouelties, are tourned ouer and ouer, becauſe wee will not eate common cribble breade, and ſo while oure deintie mouthes ſeeke after delicates, oure ſoules are pulled from the kingdome of Heauen. I heare moreouer that ſome menne there are, which (contrarie to nature) refuſe to drinke water and feede vppon bread, but ſucke vppe and ſwallowe verie coſtlie ſuppinges, deintie hearbe brothes, and the iuyce of Beetes, not out of a cup, but out of a ſhell. O ſhame, bluſh wee not at ſuch fond toyes, and are wee not aſhamed of ſuch ſuperſtition? Thus much ſaith Hierome. And it is euidente that euen at this day this vice is eſpecially receiued amonge oure wealthie and religious menne.

The end of faſtinges.

But the end of Chriſtian faſtinges are, that the Church, or ſinner ſhould ſubmitt and humble themſelues before the Lord, that the fleſh ſhould bee obedient and ſubiect to the ſpirit, that the fleſhe ſhould not hinder the ſinner to worke righteouſneſſe, and that the intent and minde of him that prayeth ſhould bee the more earneſtly bente towarde God. For faſtinge is of the number of thoſe woorkes, which of themſelues are not abſolute and perfecte, but haue an other meaninge for which they are ordeyned to an other ende and purpoſe: therefore faſting is a certaine help to the prayers and vertues of godly men. Whereuppon in the Prophetes wee finde, that the faſtinges of the Iewes diſpleaſed the Lord: for they did naught elſe but faſt alone, that is, they did a-

a certaine and appointed time abstein from their vsuall maner of eating, but they restrayned not themselues from sinne and wickednesse, but let their flesh haue the bridle at will, when as in deede, they should haue ceassed to haue pampered it, that thereby it being the weaker, the spirite might bee the stronger to doe and fulfill all sorte of good woorkes. And therefore saith the Lord: I haue not chosen such a manner of fasting: and the rest as it followeth in the 58. Chapiter of Esaie, and in the 7. and 8. Chapiters of Zacharies Prophecie.

The true fast.

The Apostle Paul verily doth expressely say, that Meate commendeth vs not to God: for neither if wee eate haue wee any thing the more, neither if wee eate not haue we any thing the lesse. Hee therfore doth not fast truly, which doth abstein onely at a certaine appointed time from certaine manner of meates, but hee which doth therfore refraine from the pleasures of the flesh, that therby hee may make it subiect to the spirite, and do ỹ woorks of faith and charitie, which are acceptable in the sight of the Lord. If therfore thou doest desire to faste a true fast, eate, drincke, and sleepe, and take heede to thy body that it ware not insolent, faste from al sinne, eate not the meate of malice, tast not the iuncates of luste and pleasure, and be not set on fire with the wyne of wantonnesse. Faste from euil deedes, abstein from euill woords, and refraine thee selfe from naughtie thoughtes. For Basile also saith: True fasting consisteth in freenesse from vices, in continencie of tongue, in suppressing of anger, in cutting off cõcupiscence, backbiting, lying, and periurie, &c. But euen as the good woorkes themselues, which are done by faith, doe not merite the kingdome of heauen (for that glorie is due to the merite of Christe alone) euen so fastinge, which is an ayde and helpe to good woorkes, doth not meritoriously deserue the kingdome of God.

But now I see a doubtfull disputation arise amonge the most diuines of this oure age, touching the time and maner of fastings, and also of ỹ choice of meates. Some there are which affirme and vpholde the fastes of Lent, the Embring dayes and such other to be the fastes which God hath appointed. There are, that say thou hast not fasted, if by any meanes thou tast any flesh. And there are, which prescribe and appointe some certaine houres to faste in. But I for my part see not any such doctrines to be taught vs, in ỹ Scriptures. For the Lord in the Gospell kepte not anye of their deuised fastes, when hee fasted fourtie dayes, but did altogether abstein from all kindes of meate, euen as Moses and Helias had also done: wherefore hee by that deede of his, did not giue vs any lawe to faste so. Moreouer the lord in the Gospell doeth euidently teach, that the thing, which entreth in by the mouth, doth not defile ỹ man, but that which issueth out from his heart. To the pure are all thinges pure. And Paul saith: I know and am persuaded through the Lord Iesus Christe, that nothing is common of it selfe, but to him that thincketh that any thing is common, to him is it cõmon. Againe, Let not him which eateth, despise him which eateth not, nor let him which eateth not, iudge him which eateth: for him that eateth, the Lord hath taken. Moreouer the place is euident which the same Paul writeth in the fourth Chapiter of his Epistle to Timothie, where he affirmeth that

Of the true vse of fasting. Of the choice of meates.

the

the forbidding of meates, is a doctrine of diuels. Neither nedeth any mame here to tel vs any whit of the Tacians and Encratites: for they did slaunder the good creatures of God. Paul speaketh of them, who, although they doe not vtterly condemne meate and mariage, doe yet notwithstanding forbid the vse of meate.

Difference in fastings.

Furthermore we do not read that any lawes were ordeyned in that age which followed nerte after the preaching of the Apostles, which did commaund and prescribe any time and order of fasting, or choice of meates. I wil rehearse vnto you (dearely beloued) the wordes of Irenæus the martyre, which in the Ecclesiasticall historie of Eusebius, are to be found word for word as they are here set downe. The controuersie is not onely touchinge Easter day, but also touchinge the manner of fasting. For some doe thinke that the faste ought to be kept but one day onely, other two, other more, and some whoale 40. dayes, so that counting the houres of the night and day, they make a day. Which difference of obseruing the times, is not now first of al in our age begon, but was brought in a great while ago (as I suppose) of them which did not simplie keepe that, which was taught frō the beginning, but eyther by negligence or vnskilfulnes fell afterward into a worser vse and custome. And yet notwithstanding, al these though they iarred in the obseruation of times, were neuertheless and are agreable with vs, neither hath the discord about fasting, broake our concord in faith. Thus much Irenæus. Moreouer, Socrates Cōstantinopolitanus in the 9. booke and 18. Chapter of his tripartite historie witnesseth, that about the yeare of oure Lord 453. in the reigne of Theodosius the younger, ỹ same diuersitie was in the Church, and setteth it downe in these woordes following. Furthermore they haue not the same kind of abstinence from meate: For some doe altogether absteine from lyuing creatures: some amonge lyuing creatures doe eate fish onlie: some with fish do feede on foules also, sayinge, that they (as Moses saith) haue their substaunce of water: Some are knowne to absteme from *Hearbes* and egges: some do feede of drie breade onely: some not so much as that: some fasting nine houres, doe then without difference vse any kind of meate: and innumerable customes are found among sondrie men. Now the verie same Socrates shewing his opinion vpon that diuersitie doth say: And forbecause no auncient writing is found touching this thing, I think that the Apostles left it free to euerie mans iudgement, that euery one may woorke, not by feare or necessitie, the thing that is good. Thus farre Socrates. The fastes of Christians therfore ought to be frée and not bound to lawes. Apollinus, a certaine auncient and Ecclesiasticall writer, disputing against Montanus the heretique saith: This is hee which taught that marriages are vndone, & which first of all hath appointed lawes for men to faste by. And verilie to goe about to set downe to all men, and nations, one maner of fasting in one appointed time, one prescribed order, and choice of meate is a mere follie, & a braineficke kinde of madnesse. For according to the choice of ayre, so are mens bodies of sondrie temperatures, and one kinde of meate doth not stirre men of sondrie complexions, to one kinde of affection. The most godly way therefore, & profitable order for the Church is.

The Latin copie hath Caulis, which I turne *Hearbes*: it maie also bee taken for *Rootes*.

Fastinges must be free & not bound to lawes.

is, that all pastors in euerie congregation should teach sobrietie, temperancie, and the true fastе in deede: not presuming to prescribe any lawes for the choice of meats or times, but leauing that free to euery man and nation, who vndoubtedly wil haue an especial eye to temper themselues from ỳ things, by which they perceiue ỳ their health wilbe indaungered, but most of all in the time when the flesh beginneth to ware ouerwāton, or when some great peril hangeth ouer their head. For the time of fastinge is not proroged til an appointed number of yeares or dayes be expired, but till the lasenes or wātonnesse of the flesh, temptations, or motions be vtterly bridled. Fastings being so ordered, as they be the exercises of godlines, obteine great praise in deede in the Church of the Lord.

The summe of this 7. precept, or commaundement.

Thus much hetherto touching fasting. Nowe to shut vpp this seuenth precepte, I say it forbiddeth al intemperauncie, it commaundeth holines, and the cleane and lawful vse of all the members of the whoale body: and therefore in this shorte precept there is conteyned a good part of the doctrine of Christ and his Apostles. For Paul to the Thessalonians saith: Wee beseech you bretherne, and exhort you by the Lord Iesus, that yee increase more and more, as yee haue receiued of vs, how yee ought to walke, and to please God. For ye know what commaundementes wee gaue you by the Lord Iesus. For this is the wil of God euen your holines, that ye should absteine from fornication, that euerie one of you should know how to possesse his vessel in holinesse & honour, not in the luste of concupiscence as the Gentiles which knewe not God. God is a reuenger of all such, as wee haue forewarned you and testified. For God hath not called vs vnto vncleannesse, but vnto holinesse. And streight way after againe: The God of peace sanctifie you throughout, that your whoale spirite, and soule, & bodie, may bee preserued blameless in the comminge of oure Lord Iesus Christe.

I haue againe my brethen, passed beyond the appointed time of an ordinarie sermon, staying you longer than I am wont to doe. Pardon this fault, for (I hope) I haue not troubled you: almost two whoale houres, without profiting you any whit at all. Make your prayers now, & depart in peace. By the helpe and will of God I will within these fewe dayes adde the rest of the tenne commaundementes.

The grace of our Lord and sauiour Iesus Christ be with you all.
Amen.

THE ende of the first Tome conteining two DECADES.

THE THIRDE AND fourth Decade of Sermons,

VVRITTEN TO THE moſt renowmed King of England, *Edward the ſixt, by Henrie Bullinger.*

The ſecond Tome.

IESVS.

This is my beloued ſonne, in whome I am well pleaſed. Heare him. *Matth.* 17.

TO THE MOST RENOVMED Prince Edward the sixt King of England and *Fraunce, Lord of Freland, Prince of Wales,* and Cornewall, defender of the Christian faith. Grace and peace from God the father, through our Lord Iesus Christ.



Our maiestie would, I knowe righte well, *most royall king, admitt a straunger to talke with your Grace, if any newe gueſt ſhould come and promiſe that hee would briefly out of the ſentences and iudgementes of the wiſeſt men, declare the very trueſt cauſes of the felicitie and vnhappie ſtate of euery king & kingdome: and therefore I hope that I ſhall not be excluded from the ſpeach of your maieſtie, becauſe I do aſſuredly promiſe, briefly to lay downe the very cauſes of the felicity and lamentable calamities of kinges and their kingdomes ſo clearely and euidently, that the hearer ſhall not neede to trouble himſelfe with euer buſie diligence to ſeeke out my meaning, but onely to giue attentiue eare to that which is ſpoken. For by the helpe of God, I will make this treatiſe not to be perceiued only by the wit and deepe iudgement of learned heades, but alſo to be ſeene as it were with the eyes, and handled as it were with the hands of very ideots & vnlearned hearers, & that too, not out of the doubtfull decrees and deuiſes of men, but out of the aſſured word of the moſt true God. Euen the wiſeſt men do very often deceiue vs with their counſels, and greatly endamage the followers thereof. But God which is the light and eternall wiſedome cannot at any time either erre, or conceiue any falſe opinions or repugning counſells, much leſſe teach others any thing but trueth, or ſeduce any man out of the right way. The wiſedome of the father doth in the holy Goſpell crie out and ſay:* I am the light of the world: hee that followeth mee, ſhall not walke in darkeneſſe, but ſhall haue the light of life. *This eternall wiſedome of God as it doth not diſorderedly wrap things vp together and make them intricate, but layeth downe in order, and teaceth them plainly, ſo it doth not onely miniſter wholeſome counſells, but bringeth them to the effect, which they wiſh that obey her. Oftentimes verily men do giue counſells that are not vnwholeſome, but yet in their counſells that is altogether omitted, which ſhould haue beene firſt and eſpecially mencioned. All the wiſe men almoſt of the world, haue beene of opinion, that kings and kingdoms ſhould be moſt happie, if the king of the countrie be a wiſe man, if hee haue many wiſe, aged, faithfull, and ſkilfull counſellours: if his Captaines be valiaunt, warlike, and fortunate in battaile: if he abound with ſubſtaunce, if his kingdeme bee on euery ſide, ſurely fortified: and laſtly if his people bee of one minde and obedient. All this I confeſſe is truly, rightly, and very wiſely ſpoken, but yet there is another ſingular and moſt excellent thing, which is not here reckoned amonge theſe neceſſaries, without which no true felicitie can bee attayned vnto, nor be-*

inge

ing once gotten can ſafely be kept: when as contrarily where that one thing is preſent, all thoſe other neceſſaries do of their owne accord fall vnto mē, as they then ſelues can beſt wiſh or deuiſe. The Lord our God therfore who is the onely giuer of wyſe & perfect counſelles doth farre more briefly and better knit vpp all ſhortly, and ſay in the Goſpell. But Matth. 6. Luke. 10. ſeeke ye firſt rather the kingdome of God, and the righteouſneſſe thereof, and all theſe thinges ſhall eaſily be giuen vnto you. *Againe,* Bleſſed are the eyes which ſee that ye ſee. For I ſay vnto you, that many kings and Prophets haue wiſhed to ſee the thinges that ye ſee, and to heare the thinges that ye heare, and haue neither heard nor ſeene them. *And againe,* Nay rather, bleſſed are Luke. 11. they that heare the word of God and keepe it. *And this one thing aboue all other is verie neceſſarie.* Marie *hath choſen the good part which ſhall not be taken from her. Hauing my warrant therefore out of the worde of God I dare bouldly anowe, That thoſe kinges ſhal flouriſh and be in an happie caſe, which whoalie giue and ſubmit themſelues and their kingdomes to Ieſus Chriſt the onely begotten ſonne of God, being kinge of kinges and Lord of Lords, acknowledging him to be the mightieſt Prince and Monarch of all, and themſelues his vaſſalls, ſubiectes, and ſeruauntes: which finally doe not followe in all their affaires their owne minde and iudgement, the lawes of men that are contrarie to Gods commaundementes, or the good intentes of mortall men, but doe both themſelues followe the verie lawes of the mightieſt king and eternall Monarch, and alſo cauſe them to be followed throughout all their kingdome, reforming both themſelues and all theirs, at and by the rule of Gods holy word. For in ſo doing the kingdomes ſhall flouriſh in peace and tranquillitie, and the kinges thereof ſhall be moſt wealthie, victorious, long lyued, and happie. For thus ſpeaketh the mouth of the Lord which cannot poſſibly lye:* When the king ſitteth vppon the ſeate of his kingdome, he ſhall take Deut. 17. the booke of the lawe of God, that hee may reade in it all dayes of his life, that hee may do it and not decline frō it, either to the right hand or to the left: but that he may prolong the dayes in his kingdome both of his owne life, & of his children. *And againe,* Let not the booke of this law depart out of thy mouth, *(Ioſue, or thou whatſoeuer thou art that haſt a kingdome)* but occupie thy minde Ioſue 1. therein day and night, that thou mayſt obſerue & doe, according to all that is written therin: for then ſhalt thou make thy way proſperous, and then ſhalt thou be happie. *It is aſſuredly true therfore, confirmed by the teſtimonie of the moſt true God, & in expreſſe words pronounced, that the proſperitie of kinges and kingdomes conſiſteth in true faith, diligent hearing, and faithfull obeying the word or lawe of God: whereas their calamitie and vtter ouerthrowe doth followe the contrarie.*

Frō whēce iſſueth the felicitie or calamitie of kinges & kingdomes.

This wil I make, as my promiſe is, in this annexed demonſtration both euident to the eyes, and as it were palpable to the verie handes, by the examples of moſt mightie kinges, not taken out of Herodotus or any prophane author, but out of the infallible hiſtorie of the moſt ſacred Scriptures. Saule the firſt king of Iſraell was both moſt fortunate & victorious, ſo long as hee did in all things followe the word of God: but when hee once gaue place to his owne good intentes and meanings, being vtterly forſaken of the Lord, he heareth Samuel ſay to his face: Thou haſt refuſed and caſt off the word of the Lord, therefore hath God alſo caſt thee away, that thou ſhalt not be king of Iſraell. *I will not here ſtand ouer largely to declare the miſeries and calamities, wherein he was wrapped from that time forward. For as he himſelfe was horriblie haunted and vexed with the euill ſpirite, ſo did he not ceaſſe to vexe and torment his people and kingdome,*

Saul. 1. Samuel. 13. 14. 15. &c.

vntill

vntill hee had brought them all into extreeme daunger, where hee and some of his were slaine, & put to the worste by the heathen their enimyes, leauing nothing behind him but a perpetuall shame and endlesse ignominie. Next after Saule doth Dauid succeede in the seate and kingdome, who without all controuersie was the most happiest of all other kinges and Princes. But what stoare he did set by the word of the Lord, it is euident to bee seene by many notable actes of his, and especially in that Alphabeticall Psalme which in order and number is the hundreth and nintenth. For therin he setteth forth the praise of Gods word, the whoalsom vertue wherof he doth at large wonderfully expound, in teaching what great desire & zeale we ought to haue thereto. For he was scholed & had learned before by priuate mishaps and shameful deeds, & lastly by the vnhappie seditiō of his graceles sonne Absalom, what an euill it is to decline frō the word of the Lord. Solomō the sonne of Dauid the wisest & most cōmended king of all the world, did so long enioy prosperitie & praise at the mouth of the Lord, as he did not neglect with reuerence to obey his word. But when once he had transgressed the Lords commaundement, streight way the Lord did say vnto him: For as much as this is done of thee, and that thou hast not kept mine ordinaunces and my statutes which I commaunded thee, I will rent thy kingdome from thee and will giue it to thy seruaunt. And nowe marke that according to that saying, immediately after Solomons death the kingdome was rent into two partes, and that 10. Tribes followed Ieroboam the seruaunt of Solomon. Two tribes claue still to Roboam Solomons sonne. Hee for neglecting the word of the Lord & following after straunge Gods, is ouerwhelmed with an infinite number of wofull miseries. For the Scripture testifieth that the Ægyptians came vpp against Hierusalem, and did destroy the Citie, Palace, and temple of the Lord. Abia the sonne of Roboam ouercame the host of Israell, and bare away a triumphant victorie, when hee had wounded and slaine fiue hundred thousand men of the 10. Tribes of Israell. And of this so great a victorie no other cause is mencioned, but because hee beleeued the word of the Lord. Next after Abia, did his sonne Asa a renowmed and most puissaunt king reigne in his steede, of whom the holy Scripture testifieth, that hee abolished all superstition, and did restoare sincere religion according to the word of God: whereby hee obteyned a most flourishing kingdome in peace and quietnesse by the space of fourtie yeares. Againe of Iosaphat Asa his sonne wee read: The Lord was with Iosaphat because he walked in the former wayes of his father Dauid & sought not Baalim, but sought the God of his father and walked in his commaundement. And therefore for his princelike wealth and famous victories he was renowmed through all the world. But to his sonne Ioram who forsooke the word of God Helias the Prophete said: Because thou hast not walked in the wayes of Iosaphat thy father, and in the wayes of king Asa, but hast walked the wayes of the kings of Israell, behold with a great plague wil the Lord smite thy folke, thy children, thy wiues, and all thy goods: And thou shalt suffer great paine, euen a disease of the bowells, vntill thy guttes fall out. And whatsoeuer the Lord threatened to bring vppon him by the mouth of the Prophet, that did the vnhappie king feele with vnspeakeable tormentes to his great reproche: being made an example of wretchednesse & miserie which doth light on all the pates of them that do forsake the word of God. Neither was the happ of Ochosias sonne to king Ioram and Athalia in any point better. For at the commaundement of Iehu hee was stabbed in and slaine wretchedly: because hee chose rather to followe the lawes and rites of the kinges of Israell, than the verie true

Solomon 1. Reg. 4. & 11.

Roboam. 2 Para. 12.

Abia 2. Para. 13.

Asa. 2. Para. 14.

Iosaphat 2. Para. 17.

Ioram. 2. Para. 12.

Ochosias. 4. Kings. 9

Ioas. 2. Par. 23. 24 lawes of the Lord his God. Moreouer Ioas a child yet but ſeuen yeares old being by the labour, fayth, and diligence of the faithfull prieſt Ioiada reſtoared to, and ſettled in the place of his father who was ſlaine before him, reigned after the wicked Athalia was put to death moſt happilie and in a proſperous ſtate, ſo longe as Ioiada the prieſt did liue. But when the high prieſt was once departed out of this world vnto the Lord, the king being immediatelie ſeduced by the malice and wilineſſe of his wicked counſellours, left off to follow the word of the Lord. And as hee ceaſſed to followe the Lord, ſo did felicitie and glorie forſake to followe him. For the Syrians comming on with a verie ſmall power of armed men, doe deſtroy and put to flight an infinite hoaſt of Iewiſh people, they put to the ſword all Ioas his counſellours, and make a ſpoile of all his kingdome. And Ioas for reiecting the Lord deſerued with exceſſiue griefe firſt to behold this miſerie, than to pine away with a long conſuming ſickneſſe, and laſtly vppon his bedd to haue his throate cruellie cutt of his owne houſhold ſeruaunts. Amaſias. 2. Para. 25 Amaſias the ſonne of Ioas is renowmed for a famous victorie which he obteyned vppon the Idumites, for no other cauſe, but for obeying the word of the Lord. But afterward when hee began to rebell againſt God and his Prophets, he is in battaile vanquiſhed by Ioas king of Iſraell, by whom when he was ſpoyled, and compelled to ſee the ouerthrowe of a great part of the walles of Hieruſalem, he was himſelfe at the laſt by conſpiratours entrapped and miſerablie murdered. Next after him Oſias. 2. Para. 26. ſucceeded his ſonne Oſias who alſo as well as his father, enioyed a ſingular felicitie and moſt happie life, ſo longe as he gamſayed not the mouth of God: but when hee would vſurpe and take vppon him that office, which God had properly appointed to the Leuits alone, directly oppoſing himſelfe againſt the word of the Lord, he was ſtriken with a leproſie, and for his vncleanneſſe was compelled ſeuerallie to dwell aloofe in baniſhmēt from the companie of men euen vntil his laſt and dying day. Iothan. 2. Para. 27. Iothan alſo the ſonne of Oſias is reported to haue beene wealthie and victorious in his warres: the cauſe of this felicitie the Scripture doth briefly add and ſay: Iothan became mightie, becauſe he directed his wayes before the Lord his God. But contrarily Achaz. 2. Rara. 28. Achaz the ſonne of Iothan, as hee was of all the Iewiſhe kinges almoſt the wickeddeſt, ſo was hee in his lyfe the moſt vnfortunate. For in ſo much as hee forſooke the lawe of the Lord his God, the Lord deliuered both him and his people, firſt into the hands of the king of Syrians, and afterward into the hands of the Iſraelites, who in one day ſlew one hundred and twentie thouſand Iewes, and tooke captiue away with them two hundreth thouſand women and children. So Achaz himſelfe and all that were his by feeling had proofe of all kinde of calamities, beeing made an example to terrifie all other that doe gainſay the woorde of God. Ezechias 4. Reg. 18. The good and godly king Ezechias ſucceeded his vngodly father in the ſeate and kingdome. Of him wee haue this teſtimonie in the holie Scripture: Hee did that which was right in the ſight of the Lord, according to all that his father Dauid did. Hee put away the high places, and brake the images, and cut downe the groaues, and all to brake the braſen Serpent which Moſes had made. For vnto thoſe dayes the children of Iſraell burnt ſacrifice to it. Hee truſted in the Lord God of Iſraell. For hee claue to the Lord, and departed not from him, but kept his commaundements, which the Lord commaunded Moſes. And now let vs heare what followed vppon this obedience and faith of his. The Scripture goeth forward and ſayth: And the Lord was with him, ſo that hee proſpered in all thinges that hee tooke in hand. While hee did reigne the moſt auncient and puiſſant Monarchie of the Aſſyrians was broken and diminiſhed. For when Senacherib king

rib king of Aſſyria beſieged the citie of Ieruſalem the Angell of the Lord in one night ſlue in the Aſſyrian campe one hundred foureſcore and fiue thouſand ſouldiours. And the king of Babylon alſo did verie honourably by his ambaſſadours ſend princelike giftes vnto Ezechias deſiring earneſtly his amitie and friendſhipp. For the glorie of that moſt godly king was blowen abroade and knowen in all the world.

Againe when his ſonne Manaſſes a verie wicked man did not treade the pathe, and expreſſe the deedes of his moſt holy father, but being made king in the twelfth yeare of his age did of purpoſe croſſe the word of God and brought in againe all the ſuperſtition, which his father had aboliſhed, hee was taken captiue and carried away to Babylon: and although by the goodneſſe and mercie of God hee was reſtoared to his ſeate againe, yet when he died hee left a maymed and a troubleſome kingdome vnto his ſonne Ammon, who alſo for his rebellion againſt the word of God as a moſt vnfortunate man reigned but two yeares onely, and was at the laſt wretchedly ſlaine by his owne houſhold ſeruaunts. In place of his murdered father was his ſonne Ioſias ſettled in the kingdome, being when hee was crowned a child but eight yeares old. Of all the kinges of Iuda he was the floure and eſpeciall crowne. Hee reigned quietly and in all pointes moſt happilie by the ſpace of one and thirtie yeares. Now the Scripture which cannot lye, doth paint out to our eyes the fayth and obedience, which hee did deuoutly ſhewe to the woord of God, for which that felicitie did accompanie his kingdome. Hee was nothing moued with the admonitions of his father Ammons counſellours. But ſo ſoone as hee had heard the woords of the lawe read out of the booke, which Helkia the high prieſt found in the temple at Hieruſalem, hee ſtreight way committed himſelfe wholy to God and his woorde. Neither ſtayed hee to looke for the mindes and reformations of other kinges and kingdomes, but quickly forecaſting the beſt for his people, hee begamne to reforme the corrupted religion, which hee did eſpecially in the eightenth yeare of his age. And in that reformation hee had a regard alwayes to followe the meaning of the holie ſcripture alone, and not to giue eare to the deedes of his predeceſſours, to the preſcribed order of longe continuaunce, nor to the common voyces of the greateſt multitude. For he aſſembled his people together, before whome hee layde open the booke of Gods Lawe, and appointed all thinges to be ordered according to the rule of his written word. And thereuppon it commeth which wee finde written that hee ſpared not the auncient temples & longe accuſtomed rites which Solomon and Ieroboam had erected and ordeyned againſt the word of God. To be ſhort this king Ioſias pulled downe and ouerthrew, whatſoeuer was ſet vpp in the Church or kingdome of Iuda againſt the woorde of God. And leaſt peraduenture any one ſhould cauill and ſay that hee was ouer hardie and too roughe in his dealinges, the Scripture giueth this teſtimonie of him and ſayth: Like vnto him was there no king before him, which turned to the Lord with all his heart, with all his ſoule, and all his might, according to all the lawe of Moſes: neither after him aroſe there any ſuch as hee. Whereas wee read therefore that this ſo commended and moſt fortunate king, was ouercome and ſlaine in a foughten battaile, that death of his is to be compted part of his felicitie, & not of his miſerie. For the Lord himſelfe ſaid to Ioſias: I will gather thee vnto thy fathers, and in peace ſhalte thou bee buried, that thine eyes may not ſee all the euill which I will bring vppon this place. For there is no greater argument that the people and verie princes of the kingdome vnder that moſt holie king were meere hypocrites and idolaters, than forbeecauſe next & immediately after his death both his ſonnes and

Manaſſes 4. Reg. 21.

Ammon. 4 Reg. 21.

Ioſias. 4. Reg. 22.

Peeres reiecting the word of God did bring in againe all superstition and blasphemous wickednesse. Whereuppon wee reade that for the whoale 22. yeares, wherein the kinges of Iuda did reigne after the death of Iosias, there was no peace or quietnesse in Hierusalem, but perpetuall seditions and most bloudie murders. Next after Iosias reigned his sonne Ioachas: but within three monethes after he was taken, bound, and ledd captiue away into the land of Ægypt. After the leading away of Ioachas, his brother Ioachim ware the crowne: whom in the eleuenth yeare of his reigne being bound in chaynes was slaine by Nabuchodonosor, and lastly (as Ieremie saith) was buried in the sepulcre of an Asse. In Ioachims steede was his sonne Iechonias set vpp, but about three monethes after hee with his Princes and substaunce was taken captiue and ledd away to Babylon. After him the kingdome was giuen to Zedechias the sonne of Iosias: but because hee would not obey the word of God preached by the Prophete Ieremie, he looseth both his life and kingdome in the eleuenth yere of his reigne. In whose time also the temple is set on fire, Hierusalem is sacked, and the people slaine for the most part or led away captiue. Thus much hetherto touching the kinges of Iuda. For in Zedechias both the kingdome and maiestie or dignitie thereof did fayle and make an ende.

Ioachas, Ioachim, Iechonias, and Zedechias. 4. Kings. 23. 24. 25.

To these if wee add the endes and destinies of the kinges of Israell, we shal againe be compelled to confesse that all felicitie of kinges and kingdomes doe consist in hearing and following the word of God, and that contrarily calamities and miseries doe rise by the contempt and neglecting of the same. For Ieroboam the first king of the seperated Israelites, letting passe the word of God, did ordeyne new rites to worship the Lord by, and erected new temples, but by so doing, hee ouerthrew himselfe, his house, and all his kingdome. After him doth Baasa succeede both in the kingdome & idolatrous religion, which was the cause why he & his were vtterly destroyed. Then followeth Amri the father of Achab, who for augmenting idolatrous impietie, is horriblie slaine with all his family, so that not one of his escaped the reuenging sword of Gods anger & ielousie. And forbecause Iehu was faithfull & valliant in killing those tyraunts, in dispatching Baals priestes, & rooting out of idolatrous superstition, the Lord doth promise & say vnto him: Because thou hast zealously done that which thou hast done, according to all that is right in my sight, therefore shall thy children vnto the fourth generation sit on the seat of Israel. And wee read verily that his sonnes and nephues were notable Princes which succeded in the kingdome, euen Ioachas, Ioas, Ieroboam the second of that name, and Zacharias. The other kinges, as Sellum, Manahe, Pekaiah, Peka and Osee, had their kingdome altogether like to the kingdome of the sonne of Iosias, to wit, in a seditious troublesome & a most miserable taking. For they despised the mouth of the Lord. Therfore were they vtterly cutt off, and for the most part either slaine or carried away captiue by their enimies the Assyrians. From the diuision of the people into two seuerall kingdomes after the death of Solomon, there were in number 19 kinges of Israell, and 18. of Iuda. The kings of Israell altogether reigned about 272. yeares, and they of Iuda about 393. Now by the space of so many yeares in the most renowmed & peculiar people of God, which was as it were a glasse set before the eyes of all nations to view and behold themselues in, there might the trueest causes of felicitie & calamities of all kings & kingdoms in the whoale world be so liuely represented and perfectly paynted, that there should bee no neede to fetch from elsewhere a more plaine and euident demonstration of the same.

The kings of Israell.

And yet for al that wee are not without other forreigne examples, wherby to proue it. For

Forreigne kings.

it. For the Pharaoes of Ægypt were the destruction both to themselues and also to their kingdome, by their stubborne rebellion against Gods word. Against Darius Priscus and the great Nabuchodonosor enioyed no small felicitie, because they despised not the counsells of Daniel. Balthazar king of Babylon, a despightfull contemner of God and his word, is in one night destroyed with all his power. Babylon the most auncient and famous citie of the world is taken, set on fyre, sacked, and ouerthrowne, and the kingdom translated to the Medes and Persians. Neither were the kinges of Persia vnfortunate at all, I meane, Cyrus and Darius otherwise called Artaxerxes, because they fauoured the word of God, and did promoate his people and true religion. But on the other side wee read that Antiochus syrnamed Epiphanes was most vnfortunate, who as it were making warre with God himselfe, did most wickedly burne and make away the bookes of holy Scripture. Furthermore wee haue as great stoare of examples also euen out of those Histories which followed immediately the time of Christ his ascension. For so many Romane Emperours, kinges and Princes as persecuted the preaching of the Gospell, and Church of our Lord Iesus Christ, & aduaunced idolatrie and superstitious blasphemie, so many, I say, did die a foule and shamefull death. Of this are Eusebius and Orosius renowmed Historiographers assured witnesses. Against S. Augustine lib. 5. de Ciuit. Dei, affirmeth that incredible victories, verie great glorie, and most absolute felicitie hath beene giuen by God vnto those kinges, which haue in faith sincerely embraced Christe their Lord, and vtterly subuerted idolatrie and superstitious blasphemie. It is euident therefore that felicitie commeth by good will and obedience to the word of God, & that all kings and kingdoms shalbe vnhappie, which forsake the word of God, and turne themselues to mens inuentions. And this I haue, I trust, declared hetherto so plainly, that the hearers may seeme not onely to vnderstand, but also to see before their eyes, and as it were to feele with their hands the pith and materiall substaunce of this whole treatise.

Kings which fauoured gods word and kings which persecuted the same.

But wherunto doth all this tend? That your Royall maiestie forsooth may vndoubtingly know, & be assuredly persuaded that true felicitie is gotten and reteyned by faithfull studie in the word of God, to witt, if you submit your selfe altogether and your whoale kingdome to Christe the chiefe and highest Prince, if throughout your whoale realme, you dispose and order religion and all matters of iustice according to the rule of Gods holy word, if you decline not one haires breadth from that rule, but studie to aduaunce the kingdome of Christ, and goe on (as hetherto you haue happily begon) to subuert & tread vnder foote the vsurped power of that tyrannicall Antichrist. Not that your maiestie needeth any whit at all mine admonitions or instructions. For you haue vndoubtedly that heauenly teacher in your minde, I meane the holie Ghoste, which inspireth you with the verie true doctrine of sincere and pure religion. Your Maiestie hath the sacred Bible, the holiest booke of all bookes, wherein as in a perfect rule the whoale matter of pietie & our true saluation, is absolutely conteyned and plainly set downe. Your Maiestie hath noble men and many Counsellours belonging to your kingdome, faithfull, valiaunt, and skilfull heads both in the lawe of God, and men, who for their wisedome & loue that they beare to the sincere trueth, are greatly commended amonge forreigne nations. And for that cause all the faithfull doe thinke and call your maiestie most happie. But that happie king Ezechias (although hee did especially vse the helpe of those excellent men Esay and Micheas) did not yet despise faithfull admonishers, euen amonge the meanest sort of Leuites: neither thought they that in admonishing the king, they lost and spent their labour in vaine. I therefore hauing good affiaunce in your Maiesties good and godly

disposition, do verily hope that this short discourse of mine, touching the true causes of the felicitie and calamities of kinges and kingdoms, shall haue a profiting place with you. Euen I, which 12. yeares since, did dedicate vnto your father of famous memorie Henrie viij. a booke touching the authoritie of the holie Scripture, and the institution and function of Bishopps, against the Pontificall chuffes of the Romishe superstition and tyrannie, and now by experience know that that labour of mine brought forth no small fruite within the realme of England: am now so bold againe as to dedicate these my Sermons vnto your Royall maiestie. In these Sermons I handle not the least and lowest points or places of Christian religion, the lawe, sinne, grace, the Gospell, and repentaunce. Neither doe I, as I thinke, handle them irreligiously. For I vse to conferre one Scripture with an other, than which there is no way better and safer to follow in the handling of matters touching our religion. And forbecause you are the true defender of the Christian fayth, it cannot bee but well vndoubtedly, to haue Christian Sermons come abroad vnder the defence of your Maiesties name. My minde was according to mine abilitie, and the measure of fayth which is in mee, to further the cause of true religion, which now beginneth to budd in England, to the great reioysing of all good people. I haue therefore written these Sermons at large, and handled the matter so, that of one many more may bee gotten. Wherein the Pastors discretion shall easily discerne what is most auayleable and profitable for euery seuerall Church. And the Pastors duetie verily is rightly to moawe the word of truth, and aptly to giue the fodder of life vnto the Lords flocke. They will not thinke much, I hope, because in these Sermons I doe vse the same matter, the same arguments, and the very same words, that other before mee both auncient and late writers (whom I haue iudged to followe the Scriptures) haue vsed yer nowe, or which I my selfe haue else wher alledged in other bookes of mine heretofore published. For as this doctrine at all times, & in all pointes agreeable to it selfe is safest to be followed, so hath it alwayes beene worthily praised of all good and godly people. If the Lord graunt me life, leysure & strength, I will shortly add the other eight Sermons of the fourth Decade, which as yet are behinde. And all that I say heere, I speake it still without all preiudice to the iudgement of the right and true Church. Our Lord Iesus the king of kinges and Lord of Lords, lead you with his spirite, and defend you to the glorie of his name, and safetie of all your Realme. At Tigure in the moneth of March, the yeare of our Lord. 1550.

Your Maiesties duetifullie bounden,
and daily Oratour,

Henrie Bullinger, minister of the Church
at Tigure in Swicerland.

The

THE THIRD DECADE of Sermons, written by Henrie Bullinger.

Of the fourth precept of the second Table which is in order the 8. of the 10. Commaundementes, *Thou shalt not steale.* Of the owning and possessing of proper goods, and of the right and lawfull getting of the same, against sundrie kinds of theft.

¶ *The first Sermon.*

FOR the sustey-ning and nouri-shing of oure li-ues & familes, wee men haue nede of earthly riches. Herte therefore after the comaundements touching the preseruation of mans life, and the holy keeping of wedlocks knot, in this fourth commaundement a lawe is giuen for the true getting, possessing, using and bestowing of wealth and worldly substance, to the ende that wee should not get them by theft or euill meanes, that we should not possesse them vniustly, nor vse or spend them vnlawfully. Justice requireth to vse riches wel, and to giue to euery man that which is his: now since the lawes of God bee the lawes of Justice, they do verie necessarilie by way of comaundement say. Thou shalt not steale. These words againe in number are fewe, but in sense, of ample signification. For in this precept theft it self is vtterly forbidden, all shifting subtilties are flatly prohibited, deceipt and guile is banished, al cousening fetches are cleane cutt off: couetousnes, idlenes, prodigalitie, or lauishe spending, and all vniuste dealing is herein debarred: Moreouer, charge is here giuen for mainteining of iustice, and that especially in contractes and bargaynes. Wonderfull turmoyles verily are raysed vpp and begonne amonge men of this world, about the getting, possessing, and spēding of temporall riches: it was expedient therefore that God in his lawe, which he ordeyneth for the health, cōmoditie, and peace of vs men, should appoint a state, and prescribe an order for earthly goods: as in this lawe hee hath most excellently done. And that yee maye the better vnderstand it, I wil at this present, by ỹ help of Gods holy spirite, discourse vppon the proper owning and vpright gettinge of worldly riches: in which treatise the whoale consideration of theft in all his kinds shalbe plainly declared.

The .8. commaundement.

For the proper owning and possessing of goods is not by this precept prohibited, but wee are forbidden to gett them vniustly, to possesse them vnlawfully, and to spend them wickedly: yea by this commaundement the proper owning of peculiar substance is lawfully ordeined, & firmely established.

Of the proper owning of substance.

The

The Lord forbiddeth theft, therefore hee ordeineth & confirmeth the proper owning of worldly riches. For what canst thou steale, if all things be common to all men? For thou hast stollen thine owne, and not another mans, if thou takest from an other that which hee hath. But God forbiddeth theefte, and therefore by the making of this lawe, hee confirmeth the proper possession of peculiar goods. But because there is no small number of that furious secte of Anabaptistes, which denie this proprietie of seuerall possessions, I will by some euident testimonies of Scripture, declare that it is both allowed and ratified of old. Of Abraham, who in the Scripture is called the father of faith, Eliezer his seruaunt saith: God hath blessed my maister mercyfully, that hee is become great, & hath giuen him sheepe and Oxen, siluer and gold, men seruaunts and mayde seruaunts, camels and asses: and to his sonne hath he giuen all that he hath. Loe then Abraham was wealthie, & did possesse by the right of proprietie al those things which God had giuen him: and he left them all by the title of inheritaunce, as peculiar and proper goods vnto his sonne Isaac. Isaac therefore and Iacob possessed their owne and proper goods. Moreouer God by the hand of Moses brought ỳ Israelites his people into the land of promise, ỳ grouds whereof he did by lot diuide vnto the tribes of Iosue his seruaunt, appointing to euery one a particular portion to possesse: and did by lawes prouide that those inheritaunces should not be mingled and confounded together. In Solomon and the Prophets there are very many preceptes and sentences tending to this purpose.

But I knowe verie well that these troublesome wranglers do make this obiection and say: That Christian men are not bound to these proofes, that are fetched out of the old Testament. And although I could confute that obiection, and proue that those places of the old Testament, doe in this case binde vs to marke and followe them, yet wil I rather for shortnesse sake alledge some proofes out of the Scriptures of the newe testament to stop their mouthes withall. Our Lord Iesus Christ doth greatly commend in his disciples the woorkes of mercie, which doe consiste in feedinge the hungrie, in giuing drincke to the thirstie, in cloathing the naked, in visiting prisoners, and those that be sick, and in harbouring strangers and banished men. Hee therefore graunteth to his disciples a proprietie and possession of peculiar goodes, wherewith they may frankly do good vnto other, and helpe the needie, and the poore man in miserie. But the proper owning of seueral goodes being once taken away, good deedes, and almes, must of necessitie bee vtterly lacking. For if all thinges be common, then doest thou giue nothing of that which is thine, but all that thou spendest is of the common richesse. Yet Paule the Apostle in his Epistle to the Corinthians, biddeth euery one to lay vpp almes by himselfe, which hee might receiue when hee came vnto Corinthe. Hee doth also commaund euerie one to bestowe so much as he can finde in his hart willingly to giue, and according to the quantitie that euery one possesseth, not according to that which he possesseth not: & yet not to bestowe it so, that they, to whome it is giuen, should haue more then enoughe, and they, which giue, should bee pinched with penurie and lacke of things necessarie.

The same Apostle saith: We beseech you brethren, that you studie to bee quiet, & to doe your owne businesse, and to worke with your owne hands as we cõmaunded you: that you may walk honestly to them that be without, and that ye may haue lack of nothing. I could out of other his Epistles alledge many more proues of this same sort: but these are enoughe to declare sufficiently that proprietie of goods is in both the testaments permitted to Christian men.

In the Actes of the Apostles wee read, that among them of the primatiue & Apostolicall Church, al thinges were common: but that which followeth in the same booke doth declare what kinde of communion that was, which they had. For Luk saith: None of them said that anything was his of that which he possessed. Loe heere, the first Christians possessed houses, groundes, & other riches by the right of proprietie: and yet they possessed them not as their owne goods, but as the goods of other men, & as it were in common, so notwithstanding that the right of proprietie did stil remaine in possessours owne hand: & if so be at any time, necessitie so required, they sould their lands and houses, and helped the neede of them that lacked. If they sould, then that which they sould was undoubtedly their owne. For no good man doth sel an other mans substance, but that which is his owne, or that which hee hath taken in hand to husband as his owne. Moreouer S. Peter compounding all this controuersie saith to Ananias, whiles ỹ land remayned was it not thine owne? and when it was sould, was it not in thy power? How is it then that thou lyest to the holy Ghoste, and kéepest backe part of the price of the land, and makest notwithstanding as though thou haddest brought the whole price vnto vs? It was in Ananias his power not to haue sold ỹ land, and when it was sold to haue kept to himself the whole summe of monie: and yet for that deed hée should not haue béene excluded from the Church of the faithfull. It was free therefore at that time, euen as at this day also it is, eyther to sell or not to sell their landes and possessions, and to bestowe it commonly for the releiuing of the poore. Therefore that place in the Actes of the Apostles doth not take away the right of proprietie, nor commaunde such a communion of euery mans goodes as our maddheaded Anabaptistes goe about to ordeine. And forbecause I perceiue that some doe very stiffely sticke to the letter, and vrge that communion of substaunce: it shal not be tedious to recite vnto you (dearely beloued) other mens iudgments touching this point, I meane the opinions of them, which by conference of Scriptures haue made this matter most plaine and manifest. Whereas wee read in the second Chapiter of the Actes, that all which beléeued were ioyned in one, it must not so bee vnderstoode, as though they like Monks forsaking euery one his proper house, did dwell together in common all in one house, but that they, as it is immediately after added, continued daily in the temple with one accord: not that they left off euery man to eate in his owne house, and to prouide things necessarilie required of nature or that euery one sold the house that hée had, since there is afterwarde added, Breaking bread from house to house. If they brake bread from house to house, let these Anabaptistes aunsweare in what houses the

Christians

Christians at Hierusalem did breake their bread. In the houses of vnbeleuers? I think nay. Therefore they brake bread & eate meat in the houses of the faithfull. Howe therefore did they all sell or forsake their lãds and houses? howe did they liue together like cloysterers? whereas Luke saith therefore, that so many as beléeued were ioyned in one, that is to be vnderstoode, that they did often times assemble in the temple, so then that communicating of goods among the Christians, was nothing else but a sale, which the welthier sorte made of their landes and houses, to the end that by bestowing that money, the poore might be relieued, least they being compelled by penurie and famine, should turne from Christianitie to Judaisme againe.

Moreouer, wée read in many places of the Actes that Christians kept to them selues the vse of their houses and ordering of their substaunce, as in the ninth of the Actes we finde of Tabitha, who was full of good workes, making coates & cloathinge for widowes and poore people.

In the twelfth of the Actes, wée reade that Peter the Apostle béeing brought out of prison, came to the house of Marie the mother of John, whose syrname was Marke, where many were gathered togeather to praye: he saith not to dwell, but to praye: whereby thou maist vnderstand, that the congregation was assembled in that house to praye.

Againe, in the ninth Chapter: Peter stayeth many dayes in ỹ house of Simon the Tanner, which was a Christian man and dwelt in his owne house. And in the eleuenth Chapter: the disciples, according to euery ones abilitie sent helpe to the brethren, which dwelt in Jurie. Lo here, as euerie one, saith he, was of abilitie. But what abilitie could any of them haue had, vnlesse they had somewhat of their owne in possession? In the 16. Chapter? Lydia the woman that solde purple, when shée was baptised, did say: If ye haue iudged me to be faithfull to the Lorde, come into my house and abide there. Why sayde shée not, sell my house: but, come into my house: but forbecause shée did so possesse her house after shée beléeued, as that shée made it common to the Apostles. In the 20. Chapter: Paule doth glorie that he hath not desired any mannes golde, siluer, or pretious cloathes. But what sense or reason could be in these wordes, vnlesse it were lawfull for Christian men to keepe the possession of that, which is theirs. And in the 21. Chapter: Philip had at Caesaria a house and foure daughters, why sold he not his house? Philemon also Paules hoste, had both a house and a seruaunt too. It is therefore moste plaine and euident, that the holie Ghostes meaning is not to haue such an order of life obserued, as these people do deuise, but that euery man should gouerne well his owne house and familie, & relieue the brethrens necessitie, according as his abilitie will suffer and beare. To this end also do other places belong, 1. Timothe. 5. Titus. 2. 1. Thessal. 4. 2. Thessal. 3. And when in all his Epistles almost, he prescribeth to parents and children, to husbands and wiues, to maisters and seruauntes, their office and duties, what doth he else, but teach how to order our houses & families? thus much thus farre.

What may be saide of that moreouer, that many wealthie men in the Gospell, are reported to haue béene worshippers

worshippers of God: Ioseph of Arimathea, which buried the Lord after hee was crucified, is said to haue bene a wealthie man, & a disciple of Christ also. The women were welthie which folowed the Lord from Galile, and ministred to him and his disciples, of their goods & substance. The gelded treasurer of Quéene Candace was a welthie man. Tabitha of Ioppa, whō Peter rayled from death to life, was rich, and spent her substance frælye vpon poore and nædie people. Lydia the seller of purple was wealthie to, and innumerable more, who were both godly and faithful people. Wheras ỳ Lord therefore did say to the younge man: If thou wilt be perfect, goe and sell that which thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come and folowe mee: that is no generall lawe or simple doctrine belonging to all men, but is a demonstration onely to shew that the yonge man to whom he spake, had not yet so perfectly fulfilled the lawe, as he thought verily that he had don: for hee thought hæ had done all, and that nothing was wanting. For the younge man sett more by his goods, then hæ did by God, and the voyce of Gods commaundement. For he departed sadly, and did not as the Lord had bidden him: and thereby declared that hæ had not yet fulfilled the lawe. Moreouer, wæ may out of other places gather, that the Lord did not casse downe his disciples to miserie and beggarie. Neither was Paul the Apostle ashamed, to make lawes for riche men, and to prescribe an order howe they ought to behaue themselues. To them that be riche, sayth he, in this world, giue charge that they bee not highe minded, nor trust in vncertaine riches, but in the lyuing God, (which giueth vs abundantly al thinges to enioy:) that they do good, that they bee riche in good woorkes, that they be ready to giue, glad to distribute, laying vp in stoare for them selues, a good foundation against the time to come, that they may lay hold vppon eternall life. Hereunto belong the admonitions of our Sauiour who sayth: Yee cannot serue God & mammon at once. Againe, Riches are thornes that choake the seede of the word of God. And againe, Verilie I say vnto you, a riche man shal hardly enter into the kingdome of heauen. It is easier for a Camel to goe throughe the eye of a needle, than for a rich mā to enter into the kingdome of God. And as the mindes of wealthie men are not vtterly to be discouraged and driuen to desperation, as thoughe it were impossible for them to be saued: so are they to be admonished of the imminente perills, least peraduenture they slæpe securely ouer their riches, beeing seduced by Satan to abuse their wealthe, when as in dæde they ought rather to vse it after the rule of the Apostle, which I did euen nowe recite.

Mat. 19.

The Gangresian Synode, a verie auncient Counsell, verily condemned them which taughte: That faithfull riche men could haue no hope to bæ saued by the Lord, vnlesse they did renounce and forsake all the good that they did possesse. S. Augustine enrolleth and reckoneth the Apostoliques in his Catologue or beatrowe of heretiques. They taking arrogantly this name to themselues, did not admitte into their companie any of them, which vsed the fellowshipp of their owne wiues, or had in possession any proper substaunce. After that hæ adjoyneth, they therfore are heretiques, because

Gangresis Synodus.

False doctrine concerning riches and rich men, condemned.

because seperating themselues from the Church, they thincke that they haue no hope to be saued, which vse and enioy the things that they themselues lacke. They are like vnto the Encratites, and are called also by the name of Apotactites. Touching riches they of themselues verily are not euill, but the good giftes of God: It is the abuse that makes them euil. But for the vse of them, I wil speake hereafter.

Of the lawful getting of riches.

Here followeth nowe the treatise of the getting of wealth and riches, which bee necessarie for the maintenance of our lines and families Touching the getting whereof, there is a large discourse among our Lawyers: For they say that goods are gotten by the lawe of Nations, and by the peculiar lawe of euery particular countrie. By the lawe of Nations, as by Prouention in possession, by captiuitie, by finding, by byrth, by casting vp of water, by chaunging the kinde, by increase in bondage, by mixture, by building, planting, sowing, tilling in a ground free from possession, and by deliuerie. By the peculiar lawe of euery particular countrie, as by continuaunce of possession, by prescription, by giuing, by will, by legacie, by feoffment, by succession, by challenge, by purchase, of all which particularly to speake, it would bee a labour too tedious, and for you to heare (dearely beloued) litle profitable. That therefore which wee are to saye, wee will frame to the manners and customes of oure age, and wee will vtter that which shall tend to our auaile. Principally and before all thinges, wee must close and shutt vpp an euill eye, least wee bee carried away with too much concupiscence and desire. The light of the body (saith oure Sauiour Christe in the Gospell) is the eye: if therefore thine eye be single, thine whoale body shalbe lightened: but if thine eye bee euill, thy body shalbee all darcke.

The minde of man being indued with faith, and not infected with concupiscences and naughtie lustes, doth giue light to all thinges that hee shall take in hand, goe about, and doe: but if his mind bee corrupt and vncleane, then shall his deedes sauour also of corruption and vncleanesse. Wherfore faith and an vpright conscience, must subdue and beate downe to muche concupiscence and couetousnesse, which take their originall and rote from distrustke, making vnholie and vncleane al the counsells of man, all his thoughtes, all his wordes and deedes. And that wee may be able and of force sufficiēt, to captiuate & bring them into subiection, necessarie it is, that the Grace of Christe assiste vs, which euery godly minded man and woman, doeth aske of God, with godly and faithfull prayers. Behoofull it is, that wee alwayes set before our eyes, and haue deepely grauen in our heartes, the doctrine of our Sauiour Christ touching these, and the instruction also of his holie Apostles: which is not so much, but it may bee well borne away. Wee will therefore rehearse vnto you (derely beloued) three seuerall places, two of them out of the Gospell, and the third out of S. Paule: in which places, as it were in a perfect abridgment, you may haue compriſed what thinges soeuer can bee required, of such as worship God in trueth. In the Gospel according to S. Matthew, thus saith our Lord and Sauiour: Hoord not vp for your selues, treasures in earth, where the rust and moth doeth corrupt, and where theeues

theeues breake through and ſteale: but lay vpp treaſure for you in Heauen, where neither mothe nor ruſt doth corrupt, and where theeues do not breake through and ſteale. For wher your treaſure is, there wil your hartes alſo be.

No man can ſerue two maiſters. For eyther he ſhall hate the one, and loue the other, or elſe he ſhall leane to the one, and deſpiſe the other: yee cannot ſerue God and Mammon.

Therefore I ſaye vnto you, bee not carefull for your life, what ye ſhall eate, or drink, nor yet for your bodie what ye ſhall put on: is not the life more woorth than meate, and the bodie more worth then rayment?

Beholde the fowles of the ayre, for they ſowe not, neyther doe they reape, nor carrie into barnes, yet your heauenly father feedeth them: Are not yee muche better then they?

Whiche of you, by taking carefull thought, can adde one cubite to his ſtature? And why care ye for rayment? conſider the Lillies of the feelde howe they growe, they labour not, neither doe they ſpinne: and yet I ſaye vnto you that euen Solomon in all his royaltie was not araide like one of theſe. Wherefore, if God ſo cloath the graſſe of the fielde, which though it ſtande to day, is to morrow caſt into the fornace: ſhall he not muche more do the ſame for you, O ye of little faith? Therefore take no thought ſaying, what ſhall wee eate, or what ſhall wee drinke, or wherewith ſhall wee be cloathed? for after all theſe thinges do the Gentiles ſeeke: for your heauenly father knoweth that ye haue neede of all theſe thinges. But ſeeke ye firſte the kingdome of God, and all theſe thinges ſhall be added vnto you. Care not then for to morrowe: for the morrowe ſhall care for it ſelfe. Sufficient vnto the daye is the euill thereof.

This ſaith the Lorde in the ſixth of Matthewes Goſpell. Matt. 6.

Againe, in the twelfth Chapter of Saint Lukes Goſpell, he ſaith: Take heede and beware of couetouſneſſe: for no mannes life ſtandeth in the aboundance of the things which he poſſeſſeth: **that is, the life, hath no neede of ſuperfluitie: or, no mans life hath neede of more then enough.** And he put foorth a ſimilitude ſaying. Luke 12.

The grounde of a certeine riche man brought foorth fruites plentifully, and hee thought within him ſelfe, ſaying: what ſhall I doe becauſe I haue no roome where to beſtowe my fruites? And he ſaide, this will I doe, I will pull downe my barnes, and buyld greater, and therein will I gather all my fruites and my goodes, and I will ſaye to my ſoule: Soule, thou haſt muche goodes layde vpp in ſtoare for many yeares: take thine eaſe, eate, drinke, and be merrie.

But God ſaide vnto him: thou foole, this night doe they require thy ſoule againe from thee: then, whoſe ſhall theſe thinges bee which thou haſt prouided? So is hee that gathereth richeſſe to him ſelfe, and is not riche to Godwardes.

Paule the veſſell of election followinge in all thinges his teacher and maiſter, cryeth out and ſayth: Godlineſſe is a greate lucre, if a man bee content with that hee hathe:

For wee brought nothing into the world and it is certaine that wee may carrie nought away, but hauing food and rayment wee muſt therewith bee content. For they that wilbe riche fall into temptation and ſnares, and into many foliſh and noyſome luſtes which drowne men in perdition and deſtruction. For couetouſnes and the loue of monie is the roote of all euill, which while ſome haue luſted after, they erred from the faith, and wrapped themſelues in many ſorrowes: But thou, O man of God flee theſe thinges, and followe after righteouſnes, godlines, faith, loue, patience, meekeneſſe &c. **Whoſoeuer therefore meaneth by bodily labour or any kind of traffique to gett a lyuing, and things neceſſarie for himſelfe and his familie, let him take theſe godly preceptes in ſtede of Triacle, and other wholeſome medicines to ſtrengthen his mind againſt the enuenomed force of poyſoned grædines, and infectinge plague of couetouſnes.**

Labour is commended and idleneſſe cõdemned

And when hee hath with this medicine againſt poyſon compounded of the doctrine of the Euangeliſtes and Apoſtles fortified his minde againſt the plague, then let him immediately bend himſelf to ſome labour and kind of occupation. But let euery one pick out and chooſe an honeſt and profitable occupation, not a nædeleſſe Arte, or a Science hurtfull to any other man. And finally let all men flée idleneſſe as a plague or contagious diſeaſe. And nowe againe let vs in this caſe heare the heauenly wordes of that holy Apoſtle Paule, who ſayth: We charge you brethren in the name of oure Lord Ieſus Chriſte, that yee withdrawe your ſelues from euery brother that liueth inordinately, and not after the inſtitution, which hee receiued of vs. For when wee were with you, this wee warned you off, that if any would not woorke the ſame ſhould not eate. For wee heare ſay, that there are ſome which walke amonge you inordinately working not at all, but be buſie bodies. Them that are ſuch wee commaund and exhorte by our Lord Ieſus Chriſte, that they working in quietneſſe eate their owne bread. **In all ages and among all honeſt men, both idleneſſe and nædeleſſe occupations haue bene alwayes condemned.**

Heſiodus ſaid.

Both Gods and men abhorre
the lazie hand in boſomd lout,
That workes not in a cõmon weale,
but lurckes and liu's without
Paines taking, like the idle droane
that liues vppon the ſpoile
Of that, for which the buſie Bees,
do tyre themſelues with toile.

And Sophocles ſaid.

Where idleneſſe doth ſit a broode,
ther's neuer good egg hatcht.

For God doth not aſſiſte ſlouthfull perſons and idle ſlowbackes. Now I call thoſe nædeleſſe occupations, whiche idle and ill diſpoſed people do vſe, thereby to be troubleſome to their neighbours and to deceiue other men, exerciſing, I confeſſe, an occupation, but ſuch an one as is vtterly vnlawfull & vnprofitable to all men, themſelues onelye excepted, to whome it bringes in exceſſiue gaynes: of which ſort are vſurers, engroſſers, hucſters, and other moe that haue many artes to francke themſelues with an idle ſhewe of buſineſſe, like a ſwine ſhott vp to be fatted in a ſtie. As for them whoſe wealth is come to them, not by their

by their own labour, or their own industrie, but by inheritãce of their aũcetours leauing, let them cõsider with thẽselues, by what meanes ẏ riches were gotten, which nowe by inheritaunce are fallen to their lott: and if they perceiue that they be heires of vniust gotten goods, let them be liberall and make amendes for them, not doubling the euil in possessing vniustly, and more wickedly digestinge the thing that before was naughtily come by. Let them put no trust or cõfidence in their ill gotten riches, neither let them giue them selues to ydlenesse, but still be busie in some honest thing. But yet most commonly, it commeth to passe, that yll gottẽ goods are spent very lewdly. The best way therefore, is either to bee heire to a good, iust, and liberall man, or else to seeke meanes by their owne toyle and trauaile to haue of thine owne, wherewithall to sustaine both thine owne life, and the liues of thy familie.

But many men make a doubte here, & call it into question: first, whether bargaining and buying and selling be lawfull or no, and then what one occupation it is among all other, that doth best beseeme a godly man. Them which stick vpon these doubts I wishe to consider these reasons that followe. First, it is manifest that cõtractes are for the moste parte voluntarie, and that bargaines are made with the mutuall consent of the buyer and seller, so that each one maye take deliberation and make choice of that, which he woulde haue, to see whether it be best for his purpose or no. Of this sorte are the exchaunge of thinges, suretiship, letting, hiring, morgaging, borrowing, lending, couenanting, buying, selling, and other mo like vnto these. These things, as experience doth proue, euen the holiest men cannot be without, so long as they lyue in this fraile world. Neither doth the Lorde of the lawe in any place forbidde these kinde of contractes, but planteth them rather in his common weale of Israell, that the people might knowe & acknowledge them to be the ordinaunces of God: the abuse, deceipt, guyle, & confidence in them is flatly forbidden by the worde of the Lorde.

Whether bargayning & buying & selling be lawfull or no.

If therfore any man do vse thẽ moderately, not staying him selfe wholy vpon them, nor reposing his trust in them, in so vsing them he sinneth not. And here againe, let vs heare the wordes of the Apostle, who saith: Let them which haue wiues be as though they had none: and them which wepe as though they wept not; and them which reioyce, as though they reioyced not: and them which buy, as though they possessed not: and them which vse this world, as though they vsed it not. For the facion of this world doth passe away. In like maner we do in no place reade, that iust and lawfull gaines haue beene at any time forbidden: yea, the Lorde doth blesse the labour and trauaile of his seruaunts, which loue him, that euen as in vertue, so also thei may increase in richesse and substance. This do ẏ examples of Abraham, Isaac & Iacob euidently testifie. And the verie Apostles bidde vs not to looke after no gaine, but charge vs onely to keepe our selues from gaping after filthie gayne.

There are among men, many and diuers occupations. And the state & conditions, wherin men are, do stand in nede of many and sundry thinges. There is an occupation or grosser

Sundrie kindes of occupati ons.

kinde of labour, which is put in practise by force of hand, and strength of bodie, rather then by arte, although it wanteth not altogether witt and discretion. There is also a more fine and subtile labour of the witt, which, although it be not done without the bodie and strength of man, is yet notwithstanding accomplished by the witt rather then by the bodily force of him which laboureth. Of the firste sorte are all those occupations or sciences which are commonly called handicraftes, and in that number we reckon also merchaundising, husbandrie, and grasing of cattell. Of the latter sorte are the studie of tongues, of Physicke, of lawe, of Diuinitie especiallie, and of Philosophie, and lastly the gouerning of a common weale. The Patriarches verilie, who were most innocent and excellent men, did for the most parte either exercise husbandrie, or else breede and fede vpp cattel to increase. There are many examples, of Abell, Noe, Abraham, Isaac, Jacob, Job, and other more. The Leuites, and Prophets lyued by their studye and ecclesiasticall ministerie. The feate of merchandising is no where condemned throughout the holye Scriptures: but those merchauntes are condemned which neither feare nor seeke after God, but vse odde shiftes and subtile sleightes to deceiue and cosen their brethren & neighbours. For James the Apostle of Christ our Lorde saith: Go to now ye that saye: to daye, and to morrow let vs go into such a citie, and continue there a yere, and buy, and sell, & winne (and yet cannot tel what shall happen on the morrowe: for what is your life? it is euen a vapour, that continueth for a little time, and then vanisheth away.) For that ye ought to saye: If the Lorde will, and if wee liue, let vs do this or that: Neither is Lydia the seller of purple founde fault withall in the Actes of the Apostles, for that shee did sell purple: For Solomon, where he setteth forth the praise of a good huswife, doth commend her greatly for exercising merchaundise. All notable kinges haue liued by gouerning of their common wealthes, euen as Joseph the preseruer of Aegypt, and Daniel the chiefe nert to the king in Babylon and Media did in like sort. For as in mannes bodie there are many members, and sundrie vses, whereunto they are applyed, when as notwithstanding they do all agree in one and tende together to the preseruation and safegarde of the bodie: euen so God hath ordeyned diuers artes and occupations for men to labour in, so yet neuertheless, that he would haue them al to serue to the common weales commoditie.

But nowe it is not for mee definitiuely to pronounce which of al these occupations a godly man ought chiefly first to chose, & then to put in practise. Let euery man weigh with him selfe the things that hetherto I haue alledged, then let him searche & make triall of him selfe, to what kinde of life and occupation his minde is most willing, and whereunto he him selfe is most fitt and profitable: let him also haue a diligent regarde to consider what arts they are that be most simple and agreeable to nature, and what occupations haue lest neede of crafte and deceipte, and lastly, what sciences do leaste of all drawe vs from God and iust dealing. And when this is seande, then let euery man chose to him selfe that whiche he taketh to bee best conuenyent, and most wholesome bothe for his soule and also

also his bodie.

We cannot all of vs manure the ground, neither are all heades apte to take learning, a fewe among many do gouerne the common weale, and all are not fitt to be handicraftes men. Euery one hath his sundry disposition, euery one is inspired by God, euery one hath the ayde and counsell of his friendes and wellwillers, euery one hath sundry occasions, and euery one hath the rule of Gods worde: let him be content with and staye him selfe vppon them, so yet that Gods comaundements may still haue the preeminence.

Beware of prodigalitie.

But for him that laboureth and taketh paines in his occupation, these rules of admonition, which followe, are as necessarie as those which are alreadie rehearsed. For first of all, euery one must take hæde of prodigalitie or ryot, in meate, drinke, apparaile, nice pranking of the bodie, and gorgeous buyldings, needlesse expences must alwayes be spared. For the Lords will is, that euery man should kæpe & not lashe out the wealthe that he hath, where no næde requireth it: for the Lorde doth hate and detest riott and nædelesse cost to mainteine pride withall. Moreouer, the man that is prodigall of that which is his owne, is for the most parte desirous of other mennes goods, from whence arise innumerable mischiefs, theafts, conspiracies, downright deceipte, shameless shiftes, murders, and seditions. Secondarily, let him which laboureth in his vocation be prompt and active, let him be watchefull and able to abide labour, he must be no litherbacke, vnapt, or slouthfull fellowe. Whatsoeuer he doth, that let him do with faith and diligence. Slouth and sluggishnesse do displease God vtterly. The Lorde mislikes the yawning mouth and folded armes, the signes of sleepe, which commonly followe the careless man, who doth neglect the state and condition of his house and familie. But on the other side, the Scripture commendeth highly faithfull labourers and good and painefull people in worke. Let vs heare, I beseech you, the golden wordes of Solomon the wisest among all men: who, where he blameth sluggardes, saith: Go to the Emmet thou sluggarde, consider her wayes and learne to be wise. She hath no guyde nor ouerseer, nor ruler, & yet in the Summer she prouideth her meate, and gathereth her foode in the harueſt. Howe long wilt thou sleepe thou sluggarde? when wilte thou arise out of thy sleepe? yea, sleepe on still a little, slumber a little, folde thine handes together yet a little, and take thine ease: and in the meane while shall pouertie come vpon thee like a traueyler, and necessitie like a weaponed man.

Againe, Dauid in the Psalmes cryeth, saying: The labours of thine handes shalt thou eate: O well is thee and happie shalt thou be. What may be thought of that moreouer, that the Lorde God would not haue Adam to liue ydely in Paradise, that happie place for his state and condition? for he inioyned him the tending and dressing of that godly garden. Idle people therefore are the moste vnhappie of all mortall men: and slouthfull drousieheades are nothing else, but an vnprofitable lumpe of vnoccupyed earth.

Lastely, let the artificer haue a regarde that he hurte no man by his arte or occupation.

And let this be the rule for him to

kæpe his eye vpon in all businesse & affaires of his science: What so euer thou wouldest haue done to thy self, the same do thou to another: and what soeuer thou wouldest not haue done to thy selfe, that do not thou to another. Moreouer, thou doest hurte to another man two sundrye wayes: that is, by kæping backe, and taking awaye: as for example, if thou withholdest that, which thou owest, and is not thine owne: or if thou takest awaye that whiche is another mans, and that which he doeth not owe vnto thee. But of the hurt done in withholding and taking away, I will at this present speake somewhat largely, that thereby, ye may the better vnderstande the Lordes commaundement. Thou shalt not steale, and more perfectly perceiue, what kindes and sortes of theaft there be.

Theaft. Theaft, they saye, is a deceiptfull fingering of another mannes goodes, moueable and bodily, which is done against the owners will, to the intent to make gaine, either of ỳ thing it selfe, or of the vse of the thing, or of the possession of the same. Therefore they say, that a madde man doth not committe theafte: because in him there can no endeuour of craft or deceipte be possibly found. Neither can, saye they, ỳ man be argued of theaft, which by mistakinge, and not of sett malice did take away another mans good in steede of his owne. But he alone is not called a deceiptfull fingerer, which layeth hande vppon the thing, but he who by any maner of meanes conueyeth it from the possession of the true owner. Nowe they say, that it is done against the owners will, not onely if it be perforce & violently taken from him, but also if he knowe not of the taking it awaye: or if he do knowe, yet if he cannot forbidde them: or if he can forbid them, yet if for some certeine causes he wil not. Neither is it added without a cause: that theaft is committed for gaine and profites sake. For if one in ieast, or for some other honest cause, take any thing awaye, he doth not thereby deserue to be called a theefe. But of theaft they make two sortes, the manifest theaft, as that wherewith the theefe is taken: & the theaft not manifest, as when after the deed one is conuinced of theaft. Of these there is a large discourse *Digestorum lib. 47. tit. 2.* Let vs returne to ỳ further opening of our preſẽt propositiõ.

Thy withholding doth hurte another man, when thou in buying and selling dost vse false measure or false weightes. To this rule is referred vniust and false exchaunge, I meane exchaunge of money in banke. Touching these pointes we will recite the commaundements and sentences only of the Lorde our God, who in Leuiticus setteth this for a lawe: Ye shall do no vnrighteousnesse in iudgement, in meteyard, in weight, or in measure: true ballaunces, true weightes, a true Epha, (that is a bushell or a pecke in measure of dyre things) & a true Hin (that is in measure of liquide thinges a pinte and an half, or ỳ twelfth parte of a pinte & an halfe) shall ye haue. I am the Lorde your God which brought you out of the lande of Aegypt. In Deuteronomie we read: Thou shalt not haue in thy bagge two maner of weightes, a greate and a small. Neither shalt thou haue in thy house diuers measures, a great and a small (to the ende that in receiuing or buying, thou maist vse the greater, and in laying out or selling thou maist vse ỳ lesser)

but

but thou ſhalt haue a iuſt and right weight, and a iuſt and right meaſure ſhalt thou haue, that thy dayes may be prolonged vppon the land, which the Lorde thy God giueth thee. For all that do ſuch thinges, and all that do vnrightly, are abhominable vnto the Lord thy God. Hereunto appertaineth that ſentence of Salomons in the Prouerbes, where he ſaith: Two manner of weightes, and two maner of meaſures, both theſe are abhominable vnto the Lord. But what can be heard or thought of more grieuous and horrible, then a man to be abhominable in the ſight of his God? In the ſixth Chapter of Micheas alſo the Lorde doth threaten diuers and grieuous puniſhementes which he myndeth to lay vppon the neckes of them that vſe not iuſtice in weightes and meaſures. Why therefore do we not rather flye from doing wrong and vnrighteouſneſſe, chooſing ſooner to be happie than vnhappie, and hearken vnto the Lorde who ſaith: good meaſure and preſſed downe, and ſhaken together, and running ouer, ſhall they giue into your boſome. For with the ſame meaſure that ye mete to other, ſhall other mete to you againe. Let vs be throughly perſuaded therefore, that riches gotten by craft and theaft can neither floriſhe long, nor yet be for our health to enioye.

Againe, other men are endammaged by ỹ withholding of them, which poſſeſſe inheritances due vnto other: which breake promiſe and deceiue men in contractes, in bargaines and couenauntes: which make a face as though they gaue the thinge, which they do either chaunge or reteine to them ſelues by ſome coloured ſhifte, or elſe do giue it, when they them ſelues haue marred or vtterly deſtroyed it. Both the one and the other verily is fraude and guile, and flatt deceipt. But nowe by the waye, marke this manifeſt and vſuall point of Gods iuſt iudgement, that wrongfull poſſeſſours of other mennes heritages, are both ſhort lyued, and the vnfortunateſt men of all other people. Touching theſe wrongfull withholders, Salomon pronounceth that they ſhall finde no gaine. For gaine vniuſtly gotten, howe great ſoeuer it be, deſerueth rather to be called a loſſe more truely then a gaine.

To this precept do thinges, that are found belong, which thou denyeſt to the demaunder, as though thou either haſt not founde them, or elſe doſt challenge them to be thine owne by lawe. Hereunto appertaineth the pledge or pawne which thou withholdeſt. A man that taketh a iourney into a farre countrie, hath put thee in truſt with certeine ſiuer plate & a pound weight of golde, to keepe for him againſt his returne, becauſe he had a hope that thou wouldeſt keepe them ſafely: but at his comminge backe, when he demaundeth them, thou denieſt the thing, in ſo doing, thou haſt ſtollen it from him, and cracked the credite that thy friende had in thee, and laſt of all, thou haſt doubled the ſinne. A poore man hath guaged to thee ſome pretious thing that he ſetteth much by, which when he claimeth againe, with readie monye in hande, to paye thee the ſumme which he borrowed vppon it, thou denyeſt him his pledge, thou quarelleſt with him, and vſeſt ſubtiltie to defraude him of his pawne, in ſo doing thou ſtealeſt it from him. Moreouer, the Lorde gaue to his people other lawes, to this ende and effecte,

Things found.

Pledges & pawnes.

touching the taking of pledges or guages. For in Deuteronomie, hee saith: No man shall take the neather, or the vpper milstone to pledge: For he hath layde his life to pledge to to thee. For it is all one as if he had saide: thou shalt not take that at thy neighbours hande in stede of a pledge, wherewith he getteth his liuing, and doeth mainteine his familie. For thereby thou shouldest take from him both life and liuing. And immediately after, he saith: When thou lendest thy brother any thing, thou shalt not goe into his house to fetche a pledge from thence: but thou shalt stande without, that he, which borrowed it of thee, may bring it out of doores to thee. The Lord forbiddeth crueltie, and woulde not haue riche men to be too sharpe in ransacking poore mennes houses, nor ouer curious in takinge pledges at poore mennes handes. For he addeth afterwarde: And if it be a poore body, thou shalt not sleepe with his pledg: but deliuer him the pledge againe when the Sunne goeth downe, that he may sleepe in his owne rayment, and blesse thee: and that shall be imputed for righteousnesse vnto thee before the Lorde thy God.

The withholding of labourers hire.

Lastly, they do moste of all endammage their neighboures which do withholde the labourers wages. The labourers hyre is withheld two sundrie wayes. For thou doest either neuer paye it: Or else thou payest it with grudging and grunting, thou doest delaye the payment too long, or otherwise diminishest some parte of his hire. But marke nowe that the name of hirelings is of ample signification, and is extended to all kindes of artificers. The common sorte of wealthie men haue a caste nowe adayes to vse the helpe of handicraftes men, and bidde them keepe a reckoning of their hire & wages in bookes of accomptes, in the meane while, though they perceiue that these poore men lacke money, yet will they not paye them so much as one penye: yea, when they require the debt that is due, they take them vp with bitter woordes and sende them emptie away, till they them selues be disposed to paye. And so these foolishe and wicked wealthie men do not ceasse to lash out in riot prodigallie the thinges that are not clearely their owne, but which they withholde frō other poore men. Let vs heare therefore ẏ lawes and iudgements of the Lord our God touching this horrible abuse and detestable fault. In Deuteronomie we reade: Thou shalt not denie, nor withholde the wages of an hired seruaunt, that is needie & poore, whether he be of thy brethren or of the straungers that are in thy lande and within thy gates: But shalt giue him his hire the same daye, and let not the Sunne go downe thereon, for hee is needie, and by the hire he holdeth his life (that is, he layeth the hope of his life therein, as he that lokes to liue therby) lest he cry vnto the lord, and it be turned vnto sinne to thee. With this lawe of the Lorde do the woordes of James the Apostle moste fitly agrée, where he saith: Beholde the hyre of labourers, whiche haue reaped downe your fieldes, whiche hire is of you kepte backe by fraud, cryeth: and the cryes of them which haue reaped are entred into the eares of the Lorde of Sabboth. What can be more terrible to ẏ hearers eares? the labourers hire which is withheld doth crye, and cryeth euen vp into heauen: and that which is moste of all doth

doth enter into the eares of the moſte iuſt, ſeuere and mightie God: What nowe may theſe defrauders looke for at Gods hand, but heauie puniſhment to light vppon their curſed heades. Tobie, therefore moſte rightly, and briefely concludeth this matter, and giueth excellent counſell to all ſortes of people, ſaying: Whoſoeuer worketh any thing for thee, giue him his hire immediatly, and let not thy hired ſeruauntes wages remaine with thee at all: For in ſo doing, and fearing God, thou ſhalt haue thankes.

Damage that is don by taking away.

Nowe followeth the ſecond member or parte of detriment, whiche doth conſiſt in taking awaye an other mannes goodes. And this takinge awaye alſo is of ſundrie ſortes.

Now the firſt place of theſe ſortes is attributed to theſte it ſelfe (of which wee haue ſpoken ſomewhat before) which theſte is committed not in taking awaye of monie onely, but in wares alſo, and wrongfull dealing in other mennes groundes, in remouing landmarkes or meere ſtones, and whatſoeuer is tranſlated, denyed, or cleane taken awaye againſt all right, or is malitiouſly againſt all conſcience, and conſent of the other partie, that is, of the true owner, delayed or foaded off till a longer time than it ought to be. For in the nineteenth of Leuiticus ꝑ Lord ſetteth this downe for a lawe, and ſaith: Ye ſhall not ſteale, ye ſhall not lye, no man ſhall deale with his neighbour deceiptfully. And Paule to the Epheſians ſaith: Laying lyes aſide, ſpeake ye euery man the trueth to his brother: for wee are members one of another. Let him which ſtole ſteale no more, but rather labour with his handes in woorking the thing that is good, that he may giue to him that hath neede. This may wee extende almoſte to all the offices and dueties of men. For who ſoeuer denyeth the debte and duetie whiche of right he oweth, the ſame doth ſinne againſt this commaundement: as for example, if the houſholder denye the duetie that he oweth to his familie: againe, if the familie conſume the houſholders ſubſtaunce, and doe deceiue the good man, whoſe care is bent to mainteine his charge, and are ſett to vndoe him, by prodigall ſpending his money and goods, which they filche from him priuilie.

Againe, if the Lorde or maiſter (although this poynte may well bee referred to the title of dammage that is done by withholding) be to rough to his hyndes or husbandmen: or if the ploughfolks do idely waſt their maiſters ſubſtaunce, or ſlackly looke to their tillage and buſineſſe, or ſpende in ryott his wealth and richeſſe. So then the ſeruaunt offendeth againſt this commaundement, if he doeth not ſeeke all the meanes that he may to haue a diligent care for his mayſters affaires, and faithfully augment his wealth and poſſeſſions

And in like manner do mayde ſeruauntes, in the dueties whyche they owe, offende againſt their myſtreſſes. And therefore Paule hauing an eye to this precept giueth Titus in charge and ſaith: Exhorte ſeruauntes to be obedient vnto their owne maiſters, and to pleaſe them in all thinges, not aunſwering againe, nor pickers, but ſhewing all good faithfulneſſe, that they may adourne the doctrine of God our Sauiour in all thinges.

And like vnto this is that which the ſame Apoſtle repeateth in the ſixth Chapter to the Epheſians:

the 3. to the Colossians, and the 1. to Timothie the sixth Chapter: for in this commaundement, his doctrine of the dueties of maisters and seruauntes hath a fitt place (so farre as concerneth the housholders riches) and what soeuer else is like vnto this.

Robberie & deceipt.

To this precept also robberie and deceipt, do fully belong, both whiche extende farre, and conteine manye kindes. Fraude is infinite: for the iniquitie of men is bottomlesse, theire craftes are diuerse, and of so manye sortes, that no one man can number them all. And robbery is not alwaies armed with force and weapons, but is sometimes furnished with sleights and coloured wordes: neither do robbers lurke and lay waite in woodes and wide open fieldes alone, but are conuersant also in ẏ thickest throngs of euery good citie. Thou takest away thy neighbours goods vnder the false title and pretence of lawe. Thou robbest him, I saye, while by thy suite, thy gifts, or other fetches thou dost extort from the Judges corrupted sentence to maintaine thy wrongfull claime. Some there are, whiche vnder the title of a deede of gift, stick not to wrest whole heritages from legitimate heires. These and other shiftes, or cosenings like vnto these, are conteined partely vnder robbery, partely vnder deceipt, but altogether and flatly vnder plaine theeuerie.

Dicing & carding.

Although at dice, players do giue their mutuall consent to fall to gaming: yet for because, eche ones desire is greedily set to gett the others money, and that they make blinde Fortune, I meane the dice or cardes to be the diuider of their goodes betwirt them. Therefore are the dice and cardes worthily condemned of al good diuines. And Justinian the Emperour, as it is extant Cod. lib. 3. tit. vltimo: hauing a regarde to his subiectes commoditie, decreede that it should be lawfull for no man eyther in publique or priuate houses to play at dice. For although dice playe hath bene vsed of great antiquitie, yet hath it ended and burst out into teares. For many hauing lost all the substance that they haue, do at the laste in playe, breake forth to the cursinge and blaspheming of God. Otherwise there is none so ignorant but knoweth well enough, that such exercises of the witt or bodie as are free from the poysoned desire of filthie gayne, whereon, neither the hurte of our neyghbour nor our selfe doth depend, are lawful enough to be vsed of Christians.

Vsurie, is when thou graunteſt to another man the vse of thy goodes, as of lande, houses, money, or anye thing else, whereof thou receiuest some yerely commoditie. For thou hast a manour, a farme, landes, medowes, pastures, vineyardes, houses, and monye, which thou dost let out to hire vnto another man vpon a certeine couenant of gaine to returne to thee for the vse thereof. This bargaine, this couenant is not of it selfe vnlawfull, nor yet condemned in the holy Scriptures. And the verie name of vsurie is not vnhoneſt of it self, the abuse thereof hath made it vnhoneſt, so that not without a cause it is at this day detested of all men. For vsurie is in the Scripture condemned, so farre as it is ioyned with iniquitie, and the destruction of our brother or neighbour. For who will forbid to let out the vse of our landes, houses, or monye to hire, that thereby we may receiue some iust and lawfull

commoditie? For buying, selling to hyre, and such like contracts are lawfully allowed vs. And as the parte of him that giueth, is to do good: so is it the duetie of him that taketh, not to vse a good turne without all maner of recompence to the hurte and hinderance of him that giueth it: in bestowing of meere benefites, there is another consideration, wherof we read in the 6. of Luke: If ye lende to them, of whome ye hope to receiue againe &c. And the Lawyers do discusse this matter thus: that it is no vsurie, when the debtour giueth a pension and some yerely fee, in recompence of the money which he hath borowed, sauing the principall summe which he hath borowed whole, by a couenant that was made before of selling it backe againe, because the thing doth cease to be lent, which is so graunted to another mans vse, that vnlesse the debitour will, the creditour cannot claime the thing, so long as the debitour payeth the pension, for the assured payment whereof, he hath put him selfe in bonds. For such a crediting is a flatt contract of buying. They saye therefore, that vsurie is committed in lending alone (which ought to be without hire) and not in other contractes or bargaines. Let them therefore which deale in these kinde of trades, haue this alwayes before their eyes, as a rule to be ledd by. What soeuer thou wouldest haue done to thy selfe, that do thou to an other: and what soeuer thou wouldst not haue done to thy selfe, that do not thou to another. And let them thinke of those wordes of the Apostle: Let no man beguyle his brother in bargaining. I knowe verie wel, that touching money, they are wont to alledge, that it endureth not as landes and vineyards, but is consumed and made lesse with vse and tolling from man to man, and that therefore no commoditie ought to be taken for the vse thereof. But if a man put monye into another mannes hande, wherewith he buyeth him selfe a farme, a manour, landes, or vineyardes, or otherwise occupyeth it to his gaine & profite, I see no cause, why a good Christian and an honest man may not reape some lawfull commoditie of the hire of his monye, as well as of the letting or leasing of his lande. It is in the power of him, which so letteth out his monye, with that monye to buy a farme, and so to take the whole gaine to him selfe: but nowe wee see that in letting the other haue it, he graunteth him the vse of his monie, whereby he is a verie greate gainer. This fellowe, to whome this summe is leant, or otherwise giuen vppon couenauntes of contract, doeth with the money gett some stay of lyuing, with the reuenue whereof, he nourisheth all his familie, paying to his creditour the portion agreed on, of whiche, when he hath once made a full restitution, he maketh the liuing his owne for euer, and acquiteth him selfe from the yerely pension. In this kind of couenanting, no man, I think will say, that the poore is oppressed, when the thing it selfe doth rather crye, that by such vsurie, the poore is greatly helped. Vsurie therefore is forbidden in ỹ worde of God, so farre forth, as it byteth (for here I vse the verie tearme of the Scriptures) his neighbour, while it hindereth him, or otherwise vndoeth him. For thus saith the Lorde in Leuiticus: If thy brother be waxen poore and fallen in decaye, whether he be a straunger or indweller, releue him, that he may liue

liue with thee. Thou ſhalt take no vſurie of him, or more then right: but feare the Lorde, that thy brother may liue with thee. Thou ſhalt not giue him thy monie vppon vſurie, nor lende him thy victuals for increaſe. I am the Lorde your God. Therefore, the Lorde miſliketh all artes of couetous & deceiptfull men, wherewith they doe not onely exceede meaſure in exacting vſurie, but do of purpoſe let out their money and ſubſtaunce to hire, that by that occaſion they may wipe their debitours of all that they haue.

No man, I thinke, can in fewe wordes expreſſe all the wicked fetches of ſubtile vſurers, they inuent ſuche newe ones euery daye. I will therefore recite here the iudgement of the Lorde againſt a fewe wicked artes and deteſtable dædes of vſurers in lending, letting, and ſelling, to the ende that theſe being once conſidered, all men may iudge and take hæde of the like.

The Prophet Amos in the eight Chapter, ſaith: Heare this, O ye that ſwallowe vp the poore, and make the needie of the lande to faile, ſaying: after a moneth wee will ſell corne, and at the weekes ende wee will ſett foorth wheate, we wil make the Epha ſmall and the ſickle greate, and falſifie the weightes by deceipte, that wee may buy the poore for ſiluer, and the needie for ſhooes, and ſell the refuſe of the wheate. The Lorde hath ſworne by the excellencie of Iacob: ſurely I will neuer forgett any of their woorkes. Shall not the lande tremble for this? ſhall not euerye one mourne that dwelleth therein? And it ſhall riſe vp wholly as a ſludde &c.

That is the meaſure ſmall, and the price great.

Wherefore, that the wrathe of God may be turned awaye from falling vpon common weales and kingdomes for vniuſt extortion in vſurie and deteſtable vſurers, it is the parte of a holie magiſtrate to bridle vſurers with vpright lawes, and according to the qualitie of times, places, ſtates, and perſons, to appoynt a lawfull, iuſte and honeſt lucre, that vſurers may not in lending, letting, buying, & ſelling, oppreſſe the poore people, but that equitie and iuſtice may be kepte in all thinges. Of this duetie of his, the magiſtrate hath a notable example in Nehemias, ſuppreſſing the couetouſneſſe, crueltie, and extreme iniurie of vſurers, and other oppreſſours of his Iewiſh commonaltie. It is at large ſet downe in the fifth Chapter of the Hiſtorie of Nehemias. In this therefore whiche I haue hitherto alledged, I meane not to father or defende vniuſt occupiers, vſurers or their inſatiable couetouſneſſe: but I affirme flatly that they liue of the blood and bowels of their brethren and countriemen: and that they ſhalbee vndoubtedly damned, vnleſſe they repent them of their ſinne and extortion. The verye lawe of nature doth make greatly againſt them, whiche I obiecte here and saye vnto them: Whatſoeuer thou wouldſt not haue done to thy ſelfe, that do not thou to another. The Publicans alſo came to Iohn, that they might be baptiſed of him and ſaide: maiſter, what ſhall we do? To whome he ſaide: exact no more then is appointed for you.

These Publicans were ſuch as hired vppon the publique toll and cuſtomes which they had farmed of the Romans hands for a certeine ſumme of readie monye. Nowe he bad not theſe Publicans to leaue off their toll

toll gatheringe, but willed them to be content with their appointed duetie. In like manner I vrge the same sentence and saye to all vsurers and occupyers: Exact no more then is appointed for you. But if ye want a certeine constitution and ordinaunce set downe by the Magistrate for the gaine of your money in euery seuerall trade, then let equitie, humanitie, and charitie, prenaile in your mindes, and let the common lawe sinck into your heartes, which saith: what soeuer ye woulde that men shoulde do to you, the same do ye to them. If thine eye, saith the Lord, be single, all thy bodie is lightsome: but if the light that is in thee be darknesse, howe great then is that darknesse?

Sacrilege

Sacrilege is the spoyling of holye thinges whiche are consecrated to God and the vse of the Churche. For the Churche of God hath hallowed goodes and richesse, wherwith it doth partely mainteine sincere doctrine, and the holy ministerie of the church, & partely releeue the needie Sainctes and impotent brethren. The churche also hath goodes and possessions to keepe the places of prayer, spirituall houses, and hospitalles in due reparations: and lastly, for the publique healpe of all people in common calamities and greeuous afflictions. They therefore are churcherobbers whiche do conuert the churche goods from the lawfull and holie purpose, for which they were ordeyned, into a prophane and godlesse vse, spending them prodigally in hunting, gaye cloathing, superstition, whoorehaunting, diceing, drinking, and excessiue banqueting. In whiche thinges Bishops and Magistrates of these dayes doe greately offende. And it cannot otherwise bee, but that some greate misfortune, and more calamities than one must needs followe that foule abuse of ecclesiasticall richesse and spirituall goodes. For as Christe our Lord, the verye sonne of God, is spoyled and defrauded in the poore and needie: so doctrine and godlynesse come to an ende, honest studies doe vtterly decaye, the sheepe of Christe are altogeather destitute of good and faithfull sheepeheardes, and are leaft for a praye to rauening wolues and mercilesse robbers. But yet wee must haue a regarde not to accompt in the number of churcherobbers suche heades and ouerseers of holye religion, as some Kinges of Juda were, but Ezechias especially, and manye other Bishops and pastours of the primitiue church, who in many troublesome broyles, when either warres did waste theire countries and common weales, or else, when hunger or some other publique calamitie did oppresse and pinch their sillie countriemen, did not sticke to bestowe the churche goods liberally, and to emptie the treasure of the hallowed money, that thereby they might do the oppressed some good. But they had vndoubtedlye beene wrongfull churcherobbers, if they to spare money & others vessels whiche are without life, would not haue redeemed liuing creatures, their countriemen from death and penurie.

There is an excellent place of this matter in Sainct Ambrose, *Officiorum lib. 2. Cap. 28.* There are also notable examples hereof in the Ecclesiasticall histozie.

Moreouer, in the number of Churcherobbers, diuines accompte Simoniakes, that is, Merchauntes, I meane, buyers and sellers of spirituall and Ecclesiasticall dignities. Simoniaks

For

Ambition.

For suche an one is Simon Magus their graunde Patriarche reported to haue beene in the Actes of the Apostles. In the ciuile lawe whosoeuer went about with priuie giftes to buy the voice of any man to speake on his syde, when publique offices or dignities were for to be bestowed, he was guyltie of ambition, and besde the shame and open infamie was cõpelled to pay an hundred Crownes for his offence. But because this belonges not to sacrilege, we lett it passe, and returne to our matter.

They are churcherobbers, whosoeuer either do not paye at all, or else do paye vnwillingly the goodes that are due to the church, I meane, their tithes, and yerely reuenues. It is to be seene in the Scriptures, howe terribly the Prophetes doe threaten churcherobbers. Haggeus testified, that the grounde brought forth so yll and little fruite for nothing else, but forbecause the people did not truely paye that, whiche of duetie they ought to the temple. In Malachie, God promiseth the people to make their ground fruitefull, if they will pay liberally the stipendes and tributes due to the temple. Nowe the ministers of the churches may vse these reuenues or stipendes by as good lawe and right, as they that vse the profite of the grounde, which they them selues haue husbanded. For so doth the Lord expressely teache them in the 18. of the booke of Numbers, wherewithall Paules saying agreeeth in the ninth Chapter of his firste Epistle to the Corinthians. And the Lorde Jesus him selfe also gaue almes to the poore of the stipend, which he had, as it is to be seene in the thirteenth Chapter of Sainct Johns Gospell. Moreouer, beggers committe sacrilege, who abuse the name of Christ, and make their pouertie a cloake to keepe them vole still. The Apostle commaundeth Timothie not to cherishe such vole hypocrites and wandering vacabondes with the almes and expences of the churche goods. But nowe the greatest sacrilege of all, is, if a man translate the glorie of God the creator vnto a creature.

There is a kinde of theaft called Peculatus, which is committed in filching the common treasure, or purloyning away the princes substance. This kinde of robberie breedeth euery houre newe eractions, and giueth wicked magistrates good cause and fitt opportunitie to poll the poore cõmonaltie. Of this sort of robbers did Cato happily speake, when he saide: Priuate theeues do lead their liues in chaines and fetters, but publique theeues in golde and purple. Vnder this title of robberie are all those conteined, which either do not pay at all, or else paye with yll will the tributes and taxes that are due to their magistrates. Laftly all they are compted faultie in this kinde of theuerie, who soeuer do abuse the publique wealth or treasure of the common weale.

Other some there are, that take vp children, whome they know verie well, and sell them to other, thereby to gett aduauntage, or else do steale away other mennes seruauntes. This kinde of theaft the Lawyers call Plagium. And of this offence are those people guyltie, whiche by euill whispering, persuasion, and seditious doctrine do drawe seruaunts & handmaydes from obedience to their maisters, and children from doing reuerence and duetie to their parents. And when Capitaines that are hired

of

of straunge Princes, to serue for money in forreine warres, do against ỹ parents will and knowledge, carrye awaye whole bandes of sillie young men, whome they intice with many faire promises, and entrap with sundry sleights, leading them to warres wherein they perishe and neuer returne to their friendes againe. Suche captaines, I saye, are to be reckoned in the number of menstealers. This offence of old was punished by death, as it is euident in the 21. of Exodus, and in the law of Constantine, which is to be séene. Cod.lib.9.tit.20.

An other sorte of thæues there is, which we call felones, and those be they which steale and driue away other mennes cattel. In this order of thæues are those people placed which do misuse the cattel that is lent them: and they also, which when they may, will not helpe another mans cattell that is in ieopardie. For the Lorde in the lawe commaunded to bring back that which goeth astraye, and to restore it to the right owner.

Thus much hetherto haue I spoken, my brethren, touching the sundry kindes of theaft, of the iust and lawfull getting of goods, and also of the proper owning of peculiar richesse.

¶Of the lawfull vse of earthly goods: that is, howe we may rightly possesse and lawfully spende the wealth that is rightly and iustly gotten: Of restitution and almes deedes.

The Second Sermon.

I Did in my laste Sermon (dearely beloued) declare vnto you, by what meanes goods are rightly gotten, & howe many kinds of theaftes there be, and sundry sorts of getting wealth vnlawfully: there is yet behind an other treatise for me to adde, and therein to teache you, what is the true vse of goods rightly gotten, and howe we may lawfully possesse them, and iustly spende & dispose them in this transitorie life. For iustice doth not onely not defraude any man, but doth so muche as it may endeuour it selfe to do good to al men. Neither is it ynough for a godly man not to hurt any bodie, vnlesse also he do good to all that he can. And in this point do many men sinne, while they are persuaded that they haue done al the duetie that they owe, if they hurt no man, & if they possesse that whiche they haue without trouble to any man, although in the meane while they haue no regarde whether they helpe or do good to any man, or no. And he sinneth as greatly in the sight of the Lorde, which doth not vse rightly goods iustly gotten, as he that hath heaped vp wealth in wickednesse, and naughtie meanes. I will tell you therefore, so farre as God shall giue me grace, howe & in what sort godly men may holily possesse and dispose these earthly goods.

First of all, that the vse of worldly wealth maye be healthfull to the owner.

Nothing of another mans must be possessed.

owner, holie men haue a diligent care that nothing of another mannes remaine in their possession: that is, they do carefully seperate wealthe rightly come by, from vniust gotten goodes, and do faithfully restore what soeuer they finde, in that which they haue, to belong of right vnto other men. For they are thoroughly persuaded and do verily beleeue that by this meanes the wealth that is lefte them, although by restitution it bee somewhat diminished, will yet notwithstanding prosper the better, endure the longer, and be farre more fruitfull vnto them.

Restitutiõ is necessarie.

Nowe, this restitution is flatly commaunded and also very necessary to be put in practise. For the Lord in the lawe doth by sundry meanes and that verie carefully give charge of it to, as is to be seene in the 22. of Exodus. Moreouer, so often as the iust and holye commaundement of God was through the couetousnesse and wickednesse of mankinde cast off and neglected, the Lorde raysed vp grieuous and almost vnspeakable euils, against the contemners thereof, and scattered abroade the vniust gotten goods, by warres, mishaps, & diuers calamities. For the Prophet Esay cryeth, saying: The Lorde shal enter into iudgement with the elders and princes of his people, and shall saye vnto them: It is ye that haue burnt vp my vineyarde, the spoyle of the poore is in your houses. And Amos in the thirde Chapter of his prophecie cryeth: They stoare vp treasures in their palaces by violence and robberie. Therefore thus saith the Lord God: miseries shal inuade thee on euery side of the lande, and the enimies shall bring downe thy strength or richesse from thee, and thy palaces shalbe spoyled. We read therefore in the Gospell, that Zacheus, of his owne accorde, promised restitution fourefolde double, that is, a full and absolute recompence of whatsoeuer he had taken wrongfully away, and it is assuredly certeine, that he performed that promise. For he vnderstood by the inspiration of the holie Ghost, that a restitution of his yll gotten goods was especially necessarie, and that he should neuer be happie vntill he had made a full amends for all his wrongfull dealings. Very rightly therefore saide Saint Augustine in his 54. Epistle to Macedonius, where he writeth: If, when thou maist, thou doest not restore that which thou hast of another mannes goods, then is not repentance truely perfourmed, but falsly fained: but if repentance be truely taken, then is not sinne forgiuen, vnlesse restitution be made of that, which was taken away, but as I saide, when it may be restored.

Exod. 62.

Esai. 3.

But touching the time when restitution ought to be made, the example of Zacheus teacheth vs, who, so soone as he was receiued into the fauour of Christ, and did vnderstande the workes of trueth and equitie, did immediatly promise restitution, and out of hande perfourme the same. Wherefore, we must not foad off from day to day to make restitution. No man hath neede to double his offence. For thou needest not by thy morrowe and ouermorrowe delayes to augment his discommoditie & hinderance any longer, from whom thou hast by thy subtile meanes and wicked violence, wrested the goodes that he hath, considering ỹ he to his losse hath lacked them long enough, & hath without them so long God wott.

If

If thou demaundeſt, To whom thou ought eſt to make reſtitution? I aunſwere to him from whom thou takeſt it, if thou knoweſt from whom thou haſt had it, and who it is whom thou haſte defrauded. But by that meanes, ſayeſt thou, I ſhal bring mée ſelfe into obloquie and infamie. I bidd thée not doe ſo. But if thou biddeſt inuent a meanes to take it, then finde out ſome handſome way to reſtore it againe, whereby thou mayſte eſcape and not incurre the noate of infamie. And pray to the Lord that hée will vouchſafe to ſhew thée a readie waye and apt for to accompliſhe the thinge that thou mindeſt. If thou meaneſt in good ſadneſſe to make true reſtitution, thou ſhalte vndoubtedly finde a way to doe it, without reproache and obloquie. But if thou doeſt but dallie and ieaſt with the Lord, thou wilt not bée without a thouſande excuſes, the beſt and ſoundeſt wherof will neuer ſett thy conſcience at quiet libertie. Neither is God mocked. I cannot tell, ſayeſt thou, from whome I haue taken it, and therefore I knowe not to whome I ſhould reſtoare it. If in verie déede thou knoweſt not from whome thou haſt taken it, then haſt thou the poore & néedie on whom to beſtowe it. To theſe thou oughteſt to deale thy vniuſte gotten goods, and not to ſuperſtition or the miniſters thereof.

Nowe let euery one make reſtitution of ſo much, as hée hath taken away, or at leaſt of ſo much as hée is able to reſtoare. For many haue ſpente and ſo prodigally waſted other mennes goodes, that they are not able to make reſtitution of any thinge againe. Let ſuch fellowes acknowledge their fault and repente their follie from the bottome of their hearts. And if it happen at any time afterward that they come by goodes, then let them bée ſo much more liberal of their owne, as before they were prodigall in ſpending other mens.

But if all the richeſſe which thou poſſeſſeſt bée other mens goodes, and gotten of thée by theft and robberie, ſo that if thou madeſte a full reſtitution, there ſhould no pennie bée lefte for thée, but that thou muſt néedes goe begge, then art thou verilie hard beſtedde, and in to wofull a takinge, yea thou art madd and farre beſide thée ſelfe if thou wilt not sticke, but ſtil goe on to paint thy pride & maynteyne a port with other mens pence, and ſatiſfie thy luſte in the bowells, bloud, and ſweate of poore mens browes. Why doeſt thou not rather abaſe thée ſelfe to pouertie, and vſe thy vniuſte gotten goodes, as néedie people vſe their almes? For thou lyueſt of that that ſhould bée the poores. Therefore lay downe thy pride, and forſake thy ruffling riott. Conſider with thée ſelfe who thou art and whereuppon thou lyueſte. And ſtill doe thy endeuour to make reſtitution, ſo farre as thou canſte, and let it gréeue thée to ſée thée ſelfe not able to reſtoare the whoale againe. If it be not a griefe to thée for a time to ſuffer pouertie, to labour and faithfully to exerciſe ſome honeſt occupation, and to trayne vp thy children leading them as it were by the hand to woorke, then thou ſhalt not wante whereon to liue, althoughe thou reſtoareſt all whatſoeuer thou haſt of other mens goods. But there is very ſmall and almoſt no faith at all in many men, whereby it commeth to paſſe that very fewe or none can bée perſuaded, to make true reſtitucion. To this I adde (before I goe any fur-

Good cõſell or aduiſe.

ther) that they ought especially to thincke of a restitution, which haue with euil wordes corrupted ỳ minds of simple soules, with priuie backbyting raysed slaunders, on other men, or with peruerse counsell stirred vpp the mightier men against the weaker sorte. For these thinges doe passe and are farre aboue all earthly richesse.

Ample or large discourses haue bene made touching restitution.

Thus much haue I said hetherto touching restitution, of which other men haue left very ample discourses. I for my part do see that to a godly minde this worke of restitution is short and plaine enough, and therefore haue I spoken of it so shortly as I haue. For a godly and well disposed man doeth with al his hart desire and seeke to obey the lawe of God, and therefore by calling to God for ayde he shall easilie finde a way to worke iustice ỵ equitie. As for those whose desire is rather to seme iust men, than to be iust in deede, and do loue this world more than it becommeth them to doe, they with their ouer many questions, and innumerable Perchaunces and Put cases do make the treatise of restitution so tedious and intricate, that no man shall euer bee able to make it so plaine, that they will vnderstand it. I wil not therefore aunsweare them any more, but onely warne them to examine their owne conscience, ỵ see what that doth bidde them doe. Now I would haue that cõscience of theirs to be settled in, and be mindfull of the generall lawe, which saith: Whatsoeuer thou wouldest haue done to thee selfe, that doe thou to another: and whatsoeuer thou wouldest not haue done to the selfe, that doe not thou to an other.

Wee must not set our mindes on riches.

After this now I will somewhat freely discourse vppon the iust possessing, vsing or disposing of well gotten earthly substance. First of all no man must put any confidence in richesse, which are in deede things transitorie and doe quickly decay: wee must not settle our minds vpon, nor be in loue with them, but by all meanes take heede that they driue vs not to idolatrie, nor hinder ỳ course that we haue to passe. Heauen is the goale wherat we runne. Here againe we must all giue eare to the diuine and heauenly wordes vttered by the Prophete Dauid who said: Put your trust in God alwayes, powre out your hartes before him, for God is our refuge: As for the children of men, they be but vaine: the children of mẽ are deceitfull vppon the weightes, they are altogether lighter than vanitie it selfe. Truste not in wronge and robberie, giue not your selues to vanitie: if riches increase, set not your hartes vpon them. The Apostle Paule being indued with the same spirite, biddeth vs to vse the world and worldly thinges as though we vsed them not. Againe, hee calleth couetousnesse the worshipping of idolls: and chargeth rich men not to put their trust in vncertaine riches, but in the lyuing god, who ministreth to all creatures lyuing sufficiently enough. And therefore the Lord in the Gospell, forbiddeth to heape vpp treasures vppon earth.

Now on the other side, we are not bidden by the Apostles to spend our goods prodigallie in riot and wantonnesse. For wee may not abuse the wealth that the Lord hath lent vs, in pride and luxurie, as many doe, who lash out al in dicing, sumptuous building, straung clothing, excessiue drinking, and ouer deyntie banquetting. The end and destruction of such kind of peo-

of people the Lord doeth verie finely, though not without terrour to them that heare it, set downe in the parable of the rich glutton, who after his delicate fare & coastly apparell, was after this life tormented in hell with vnspeakeable thirste, & toasted there with vnquencheable fire. Therefore these temporall goods must be rightly, holilie, and moderately vsed, without excesse.

Euerie man must acknowledge these terrestriall goods to be ỳ meere and free giftes of our bountifull and heauenly father, and not to be giuen for our deserts, or gottē by our might. For wee haue of Gods liberalitie all thinges necessarie to mainteyne oure liues. It is the Lord which blesseth and doth prosper our labour. Finallie they are not euil but the good gifts of God which he giueth for the maintenaunce of our liues, and not to our destruction: the fault is in our selues that riches are a snare to bring many men to euill ends. Moreouer ỳ Lord himselfe requireth and in his word commaundeth vs, to be thanckful vnto him for his good benefits bestowed on vs, to vse them with thankes giuing, to praise his name for al things, and to reioyce in his fatherly goodnes shewed vnto vs. For thus doth Moses the seruaunt of God in Deuteronomie charge the Israelites: When thou hast eaten therefore and filled thee selfe, then thancke the Lord thy God in that good land which hee hath giuen thee. Beware that thou forgett not the Lord thy God, that thou wouldest not keepe his commaundementes, his lawes, and ordinances, which I commaund thee this day: yea, and when thou hast eaten & filled thee selfe, and hast built goodly houses and dwellest therein: and when thy beastes, and thy sheepe are waxen many, and thy siluer and thy gold is multiplied, and al that thou hast is increased: then beware least thine heart rise, and thou forgett the Lord thy God, which brought thee out of the land of Aegypt, and from the house of bondage. Say not then in thine heart, my power and the might of mine owne hand, hath prepared mee this aboundance. Remember the Lord thy GOD: for it is hee that giueth thee power to gett substance &c.

Moreouer Paule the Apostle saith, that al the creatures of God are good, created to the good and preseruation of vs men, and biddeth vs vse them with the feare of God and giuing of thanckes. And againe, Whether yee eate or drincke or whatsoeuer ye do, do all to the glorie of God. And in another place: Let your maners bee farre from couetousnes, and bee content with the thinges that yee haue. For he hath said, I do not forsake nor leaue thee, so that we may boldly say, the Lord is my helper, I wil not feare what man can doe vnto mee.

Goods serue to supply our necessitie.

Let earthly goodes also serue our necessitie. Nowe necessitie requireth a commodious dwelling place, so much victualls as are sufficiente: comely apparell, and honeste company keeping wyth oure neighbours and equalls. Let euery man measure and esteeme these circumstaunces, first by his owne personne, then by his familie or household. For an householder must warely prouide and foresee that no necessarie thinge be wanting in his familie. Of this care of the householder, there are sundrye testimonies of Scripture extant, but especiallie that of Saint Paule, in the fifth Chapiter of his

first Epistle to Timothie. And here note that by necessitie all thinges are mente which the body or life of man doth necessarily require and stand in neede of, and finally whatsoeuer the honestie and besæming of euery man doth craue or demaunde. And thus farre verily and to this ende or purpose it is lawfull for any man to lay somewhat vp in store against yeares to come. The man, whose charge is much in keping a great house, hath neede of the more to maintayne it withall, and hee whose familie is not so bigge needeth so much the lesse, as his house is ỳ smaller. And one state of life and a greater port becommeth a magistrate, when an other countenaunce and a lower sayle besæmeth a priuate person. But in these cases let euery man consider what necessitie requireth, not what lust and riotting will egge him vnto. Let him thincke with himself what is sæmely and vnsæmely for one of his degree.

Necessitie excludeth not allowed plesure.

And yet wee doe not in this treatise make so strict a definition of necessitie, as that thereby wee do vtterly condemne all pleasure and moderate libertie for sensualitie and luxurie. For I know that God hath graũted and giuen to man, not onely the vse of necessitie, I meane the vse of those thinges, which wee as men cannot be without, but also doth allowe him all moderate pleasure wherewithall to delight him. Let no man therefore make scruple of conscience in the swæt & pleasaunt vse of earthly goods, as though with that sweete pleasure which hee enioyeth, hee sinned against God, but let him which maketh conscience, make it rather in the iust and lawfull vse of those terrestriall riches. For the Lord hath in no place forbidden myrth, ioy, and the swæte vse of wealth, so farre forth that nothing be done vndecently, vnthankfully, or vnrighteously. For the Prophete Jeremie alluding to ỳ promises of Gods lawe conteyned in the 26. of Leuiticus, and the 28. of Deuteronomie sayth: They shall come and reioyce in Sion, and shall haue plenteousnes of goodes which the Lord shall giue them, namely, in wheate, wine, oyle, young sheepe and calues, and their soule shalbe as a well watered gardeine, for they shall no more be sorrowfull. Then shal the mayde reioyce in the daunce, yea both yoũg and old folkes: For I will turne their sorrowe into gladnesse, and wil comfort them and make them merrie. I wil make drunken the heartes of the priestes with fatte, and my people shalbe filled with my goodnes, saith the Lord. Jeremie 31. Moreouer in the 4. Chapiter of the thirde booke of kinges wee read: And vnder Solomon they increased and were many in number as the sand of the sea, eating and drinking, and making merrie. Againe in the 8. Chap. of the same booke wee finde: And Solomon made a solemne feast & al Israell with him, a verie great congregation, which came together out from amonge all the people, euen from the entring in of Hemath vnto the riuer of Aegypt, before the Lord seuen dayes and seuen dayes, that is 14. dayes in all. Afterward he sent away the people, and they thanked the king, and went vnto their tentes verie ioyfully, & with glad hearts, because of all the goodnesse that the Lord had done for Dauid his seruaunte, and for Israell his people. Like vnto this is that which wee read in the 8. Chap. of Nehemias in these wordes: And Esdras with the Leuites saide to all the people

which

which was ſad and ſorrowfull, This day is holy vnto the Lord your God, be not ye ſorie, and weepe ye not, but go your way to eate the fat, & drinke the ſweete and ſend part vnto them that haue not &c.

And the Lord verily doeth not require vs men to be without all ſenſe and feeling of thoſe pleaſures which bee of his grace hath giuen vs to enioy, neither would he haue vs to be al together benummed like blockes and ſtockes and ſenſeleſſe ſtones. For he himſelfe hath graffed in vs al ẏ ſenſe and feeling of good and euill, of ſweete and ſowre. And the ſame our God & maker hath of his eternall goodneſſe and wiſedome, ordeyned a certaine natural excellencie in his creatures, and hath adourned them and made them ſo delectable, that wee may delight in and deſire them, yea and that more is, our God hath plãted in them a nouriſhing force and vertue to cheriſh vs men, and to keepe oure bodies in fayre and good liking. For Dauid ſayth, And (he maketh grow out of the earth) wine that maketh glad the heart of man, and oyle to make him haue a chearefull countenance, and bread to ſtrengthen mans hart. The trees of the Lord alſo are ful of ſapp, wherein the birdes make their neſtes and ſing. &c. Moreouer it is reported that Iacob the Patriarch did drincke to drunkenneſſe, and of Ioſeph and his brethrene the Scripture ſayth: and in drinking with him they were made drunken with wine. Now no man will take this drunckenneſſe of theirs for that exceſſiue bibbing, which the holie ſcripture doth euery where condemne, but for a certayne ſweete and pleaſant meaſure in drinking, wherewith being once ſatiſfied, they were made the merrier.

The common engliſh tranſlation hath, they were made merie.

For that madd kind of drunkenneſſe bereaues the ſenſes and is ſo farre from cauſing men to bee iocund and merrie, that cleane contrariwiſe it maketh them wayward, vnciuil, out of order, beaſtly, ſwinelike and filthie. A like phraſe of ſpeach vſeth Haggeus the Prophet where he ſaith: Conſider your own wayes in your harts, ye ſowe much, but ye bring litle in, ye eate, but ye haue not enoughe, ye drinke, but not vnto drunkenneſſe: that is, not vnto ſweet and pleaſaunt ſufficiencie, that being filled and iocund therewith, ye neede deſire no more, but for that plentie giue thankes to ẏ Lord your god benefactour for beſtowing it on you. This doe I ſomewhat more largely declare, becauſe of the Anabaptiſtes and certaine ſenſeleſſe Stoickes, and other newe ſprung vp hypocrites the Carthuſian Monkes, who as they goe about to make men meere blockes, ſo doe they with moſt tragicall outcries, condemne vtterly all allowable pleaſure and laweful delightes. They to colour and commend their odd opinion to the eares of men, abuſe many places of ẏ ſacred Scriptures: Woe (ſay they) to you which nowe are full, and doe laughe nowe, for the time will come, when ye ſhall hunger and weepe: When as in deede this and ſuch like ſayings were vttered of God, againſt the wicked & ſuch as do vnthankfully abuſe the benefites and creatures of their god God. And therfore for a concluſion of that, which I haue hitherto ſaid, I ad this, that godlye men muſt ſtill take carefull heede, that they let not looſe ẏ reynes to luſt, and ſo exceede the golden meane. For meane and meaſure in theſe allowed pleſures alſo is liked & loked for as wel as in other things.

riches must serue to do honour, & shewe curteous behauiour betweene mā & man.

Furthermoze, let goodes and earthly substaunce, serue to doe honour, and shew curteise humanitie in one man to an other. Foz we do of ductie owe honour and humanitie to oure kinsfolkes and alliaunce, our friends and acquaintance, our countriemen and straungers. Foz we must not only do good to them which are familiar with vs, but to them also whome wée did neuer sée before, in keeping hospitalitie foz wayfaring strangers, so farre as our substance wil stretch, to mainteyne it. Foz if otherwise thy wealth be so slender, as that it wil do no moze but mainteyne thine owne house and familie, no parcell of Gods law doth binde oz bid thee to distribute to other men the wealth, which thou thée selfe doest néede as much oz moze then they. It is sufficient foz thée to pzouide that they of thine owne household bee not a burden to other mens backes. So then the man whose wealth is small, is not compelled to spend that litle, which hee hath in doing honour oz shewing courteste to other men. It is enoughe foz him to beare with a valiaunt hart his owne harde hap, and to take héede that his pouertie pzocure him not to offend against right and honestie.

Let those who are indifferently stoared, and richer menne who haue wealth at wil, be courteous and liberall to enterteyne straungers wyth francke hospitalitie. Let their minds be set to vse liberalitie to their owne pzaise and honestie, and not giuen to filthie grædinesse, and vnhonest sparing of euery odd halfpenie. Foz some thou shalt finde, who thoughe they bee indifferently well stoared wyth wealth and possessions, are yet not withstanding so whoalie giuen ouer to the gathering of moze, that neither foz their owne honesties sake, noz foz any shewe of courteste they will once bestowe a dodkin vppon any man whatsoeuer, bee hee their owne countrieman, oz a straunger vnknowne. These kinde of fellowes are alwayes chambered, and kéepe themselues cloase in secreate counting houses, their baggs are their pillowes whereon they slépe, & dreame of their ruddockes, they are not séene to sturre abzoade, least peradventure occasion should bee offered them to giue entertainement oz to shewe some ciuilitie to aliaunts and straungers. The Scripture doth giue a farre better repozte of the most holie and famous Patriarchs our graund pzedecessours.

Lot sate in the gates of Sodome to wayte foz straungers and wayfaring men, to the ende hee might take them hoame to his house, and giue them enterteynment so well as hee could. And if it fell out that he mette with a straunger, hee did not desire him hoame to his house foz fashions sake onely, that is, with fainte oz layned woozdes, but hee vsed in earneste all the meanes hée could to compell him perforce to take vp his Inne and lodge with him that night. Of oure father Abzaham yée read in Genesis, that in the verie heate of the day, as hée sate in the dooze of his tent, hee espied thzee men that were travellers, whome at the first sight, although hée knewe them not, hee enterteyned very louingly and badd them welcome hartily. Foz he stayeth not to looke when they should come and requeste to refreshe themselues wyth him, but starteth vppe and meeteth them before they come to the dooze of his tent, where hee himselfe pzeuenteth them in speaking first vnto them,

them, and when hee had courteouſly after his countrie manner with obeyſaunce ſaluted them, hee biddeth them very louingly hoame to his houſe and ſayth: I beſeech thee my Lord if I may finde fauour in thy ſight, paſſe not away (I pray thee) from thy ſeruaunt.

Loe heere hee calleth a traueller and a ſtraunger to, by the name of Lord (euen as wee Germanes in the enterteyning of ſtraungers are wont to ſay: Sind mir Gott wol kommen, lieben herren vnd gouten friind.) And although hee were in the land, where hee dwelt, a man of highe authoritie and verie great name, yet notwithſtanding hee did, as it were, forget himſelfe and ſay: Paſſe not, I pray thee, away from thy ſeruaunt. He calleth himſelf a ſeruant of ſtrangers. He goeth on moreouer & ſayth: Let a little water be fet & waſh your feete & refreſh your ſelues vnder the tree. And I will fet a morſell of bread to comforte your heartes, and then ſhall yee goe on your way. In theſe fewe woordes hee conteyneth in a manner all the pointes of ciuil courteſie. Neyther did Abraham vſe theſe woordes to make a ſhewe onely of bounteous liberalitie: but when hee had by entreatie requeſted them to ſtay and by their graunt obteyned his deſire, hee beſtirreth his ſtumpes to accompliſhe in deedes, the thinge that hee had promiſed, hee maketh haſt to Sara which was in the tent and ſayth: Make readie at once three meaſures of fine meale, kneade it, and make cakes. The Scripture yet addeth further this cauſe: And Abraham running vnto his beaſts caught a calfe tender and good, and gaue it to a younge man, which haſted and made it readie at once. And hee tooke butter and milke and the calfe which hee had prepared, and ſett it before them. and ſtoode himſelfe with them: That is, did himſelfe ſerue them, as they ate vnder the tree. This is wonderfull verilie, and to bee thought on deepely. Thoſe gods were well and woorthily beſtowed vppon ſo bountifull, liberall, and courteous a man as Abraham was, which knewe howe to vſe his wealth ſo honeſtly and with ſo commendable courteſie.

Neither was hee alone in all his houſe ſo francke and liberall, as his wife and familie were readilie giuen and very willing to put that holie exerciſe in vſe and practiſe. All thinges therefore were readie wyth a trice. In making preparation alſo no diligence was wantinge, choice was made of all thinges, for riffe raffe and refuſe geere was not ſerued to theſe ſtraungers, but the beſt and likelyeſte of all that was found. The good man himſelfe taketh paynes like a ſeruaunte. Hee himſelfe bringeth in his countrie fare, whiche farre doeth excell all coſtly cates, and princelike diſhes, and ſetteth his gueſtes to meate with butter and milke, and ſerueth ỳ laſt courſe with beale well fedd and houſewifelike dreſſed. Neither was hee contente with this courteſie and enterteynemente, but humbled himſelfe further yet, and wayted at the Table, while his gueſtes were at meate.

The table, loe, was ſerued by him, which had thoſe great & ample promiſes made him by GOD, which is the father of all the faithfull, which is the rote and graundſyre of Chriſte oure Lord, which was the friende of God, and confederate to puiſſaunte kinges, beeing himſelfe the moſt ho-

nourable Prince in all the land, as hée that had in warre ouercome and vanquished foure of the mightiest kinges of all the Easte, and brought them backe againe to slauerie and bondage, deliuering his people whom they had taken captiue.

This excellent and worthie man, I say, may well bée a paterne for all wealthie men to followe in bestowing honour, courtesie, and hospitalitie vppon straungers and men vnknowen. For lastly beside his rare and seldome séene hospitalitie, he shewed moreouer this point of courtesie, that, when they rose from meate, he bare them companie some part of the way. Let our wealthie pinchpence therefore at the last bee ashamed of, and leaue their niggish liues and insatiable couetousnesse. What pleasure I pray you haue they of their riches? to whome doe they good? whom doe they honour with their close kept coyne? Or what honour or honestie doeth their monie procure or gett them while they liue amonge men? Whie doe not the wiser sorte of wealthie men rather leaue this crue of miserable wretches, and hearken to the Apostles words who saith: Remember to keepe hospitalitie: for by that meanes many haue lodged Angels vnwittingly and vnawares. And verilie hée speaketh there of Lot and Abraham. Neither is it to bee doubted, but that wée interteyne the verie Angels of God, and Christe himselfe, as often as wée shewe courtesie and hospitalitie to good and godly mortall men.

Goods must serue to relieue the poore.

Lastly, let the goodes of wealthie men serue, not to the interteynment of men of credite onely, but to the relieue also of poore and néedie creatures. For that wholsome saying of Paule must be beaten into their heads: Charge them that are riche, that they doe good, that they be rich in good woorkes, that they be readie to giue, glad to distribute, laying vp in stoare for themselues a good foundation against the time to come, that they may lay hold vppon eternall life. Wyth this doctrine of the Apostle doeth the Prophete Esaie very well agrée, where hée sayth touching Tyre: Their occupying also & their wares shalbe holie vnto the Lord: their gaynes shall not bee layed vpp nor kept in stoare, but it shalbe theirs that dwell before the Lord, that they may eate enough and haue cloathing sufficient. Loe, hére Esaias teacheth vs the meanes to lay vpp treasure that euer shal indure.

Moreouer, in the first Chapiter of Matthewe, the verie same is repeated that was spoken of before. Let vsurie one also call to his memorie the other wholsome sentences of the lord his God, to stirr him vp to the giuing of almes. In Deuteronomie Moses sayth: Beware that thou harden not thine heart, nor shutt too thine hand from thy needie brother: but open thine hād liberallie vnto him. Thou shalt giue him, and let it not greeue thine heart to giue vnto him: because that for this thing the Lord thy God shall inrich and blesse thee in all thy workes, and in all thou putteſt thine hand vnto. The Lord shall neuer be without poore, and therefore I commaūde thee, saying, Open thine hand liberallie vnto thy brother, that is poore and needie in the land. In the Psalmes wé finde: A good man is mercifull and lendeth, and guideth his wordes with discretion. Hee dispearseth abroad, and giueth to the poore: his righteousnes remayneth for

for euer, his horne ſhalbe exalted with honour. Solomon alſo ſaith: Let mercie or weldoing and faithfulnes neuer part from thee, binde them about thy necke, and write them in the tables of thine hart, ſo ſhalt thou finde fauour and good eſtimation in the ſight of God & men. Againe, Honour the Lord with thy ſubſtãce, and of the firſtlinges of all thine increaſe giue to the poore: So ſhal thy barnes be filled with plẽteouſnes, and thy preſſes ſhall flowe ouer with ſweete wine. And againe, Whoſoeuer ſtoppeth his eare at the crie of the poore, hee ſhall crie himſelfe and not bee heard. With theſe in all pointes doe the ſayinges of the Apoſtles and Euangeliſtes plainly agree. Giue to euerie one that aſketh of thee. Againe, Verilie I ſay vnto you, in as much as ye haue ſhewed mercie to the leaſt of theſe my bretherne, ye haue ſhewed it to mee. Which ſentence ſurely is woorthie to bee noted and deepely printed in the heartes of all Chriſtians. For if the Lord Jeſus reputeth that to be beſtowed on himſelfe, whiche thou beſtowest on the poore: then vndoubtedly hee thincketh himſelfe neglected and deſpiſed of thee, ſo often as thou neglecteſt or deſpiſeſt the nedie.

This is (vndoubtedly) true & moſt ſurely certeine. For the Lord and iudge of all people aſſureth vs by promiſe, that at the end of the world in that laſt iudgement, hee wil giue ſentence in this maner and order: Come ye bleſſed of my father, poſſeſſe the kingdome &c. For I was hungrie and ye gaue mee meate, I was thirſtie and ye gaue mee drincke: And ſo forwarde as is to be ſeene in the 25. Chapiter of Sainct Matthewes Goſpell. Hereunto alſo belongeth the wordes of Sainct Iohn the Apoſtle where hee ſaith: Whoſo hath this worldes good and ſeeth his brother haue neede, and ſhutteth vpp his cõpaſſion from him, how dwelleth the loue of God in him.

And from hence vndoubtedly did firſt ariſe the common voyce of them of old which were wõt to ſay: If thou ſeeſt a needie bodie die with hunger, and doeſt not helpe him while thou mayeſt, thou haſt killed him, and giuen conſent vnto his death. Let him therefore which hath ſtoare of earthly goodes, knowe for a ſuretie and in his heart be thoroughly perſuaded, that hee is bounde eſpeciallie to doe good to the nedie.

To whom we muſt do good.

Moreouer, let him that is wealthie doe good to all men ſo neere as he canne. For the Lord ſayth: Giue to euerie one that aſketh of thee. And Tobias giueth his ſonne this leſſon ſaying: Turne not thy face from any poore man. But if thou canſte not thorough lacke of abilitie doe good to all men, then ſuccour them chiefly whome thou perceyueſte to bee godly diſpoſed, and yet pinched with penurie. For S. Paul ſaith, Let vs doe good to all men, but to them eſpeciallie that are of the houſehold of faith. Let vs therefore ayde, ſuccour, and relieue fatherleſſe children and poore widowes, old men and impotent people, thoſe that are afflicted and perſecuted for the profeſſion of the trueth, and ſuch as are oppreſſed with any miſerie and calamitie. Let vs further and helpe forwarde good and holie learning, and all the worſhippers and true miniſters of God, that liue in want and ſcarſitie. Finally, let vs relieue ſtraungers, and whome ſo euer elſe wee maye.

Howe we ought to do good.

Nowe our ductie is to aide and stand them in steede, with counsell, comfort, helpe, monie, meate, drinke, lodging, rayment, commendations, and with all thinges else, wherin wee perceiue that they lacke our helping hand. Touching which, I spake somewhat in the tenth sermon of the firste Decade. We must also succour them readily, with a willing hart & a cheerfull mind. For God requireth a cheerfull giuer. And in helping them let vs do liberally. For Tobias saith: Bee mercifull after thy power, if thou haue much giue plenteously, if thou haue little, do thy diligence, gladly to giue of that little: For in so doing, the Lorde shall blesse both thee and thine.

How farre we must do good.

Thus much, my brethren, haue I hetherto saide, touching the lawfull vse of earthly goods. God graunt that euery one of you may print these sayings in his hearte, and put in practise this holy worke: let vs praye to the Lorde that he will vouchesafe to direct vs in his wayes, that, for ỹ getting of those transitorie goods, we lose not the euerlasting treasure of his heauenly kingdome.

¶Of the patient bearing and abyding of sundrie calamities and miseries: and also of the hoape and manifolde consolation of the faithfull.

The thirde Sermon.

I Shall not doe amisse, I think, my reuerend brethrẽ, if to the treatise which I haue alreadie made of earthly richesse, & of the vse and abuse of the same, I do here also adde a discourse of the diuers calamities, wherewith man, so long as he liueth in this fraile flesh, is continually vexed and daily afflicted. For since that many men do eyther lose their temporall goodes, or else can by no meanes gett them, whiche are the causes why they be oppressed with penurie and needinesse, it cãnot be but profitable and verie necessarie to for euery godly man to knowe out of the worde of God the verie reason and ground of those calamities, and of his consolation in his miseries, lest being swallowed vp of to great sorrowe, and entangled in vtter desperation, he giue him selfe ouer to be Satans bondslaue. Nowe, this treatise serueth for the whole life of man. For I meane not to speake of any one calamitie alone, as of pouertie or penurie, but generally of all the miseries that happen to man. Verily, since man is borne to griefe and miserie, as birdes to flying, and fishes to swimming, his life can neuer possibly be either swẽte or quiet, vnlesse he knowe the maner and reason of his calamitie. And if so be he knowe the reason thereof religiously taken and derived out of the worde of God, then his life cannot chuse but be swẽte & quiet. Howsoeuer otherwise it seeme to be moste bitter and intollerable. The minde of man verily is sorely afflicted and grieuously tormented with lamentable miseries, but ỹ same on the other side is swẽtely eased and migh-

mightily vpholden by the true knowledge of those miseries & holy consolations, derived & taken out of ỳ worde of God.

The kinds of calamities.

First of all it is requisite to lay before our eyes & reckon vp the seuerall kindes & especiall sortes of mortall mennes calamities. The euils verily are innumerable which dayly fall vpon our neckes, but those whiche do most vsually happen, are the plague or pestilence, sundrie & infinite diseases, death it selfe, & the feare of death, whose terrour to some is farre more grieuous then death can be. To these be added the death and destruction of most notable men, or such of whome we make moste accompt, robberies, oppressions, endlesse yll chaunces, pouertie, beggarie, lacke of friends, infamie, banishment, persecution, imprisonment, enforced torments, & exquisite punishments of sundry sortes and terrible to thinck on, vnseasonable & tempestuous weather, barrennesse, dearth, froast, hayle, deluges, earthquakes, the sinking of cities, the spoyling of feelds, the burning of houses, the ruyne of buyldings, hatred, factions, priuie grudges, treasons, rebellions, warres, slaughters, captiuitie, crueltie of enimies, and tyrannie: also the lacke of children, or troubles, cares, & hellish liues by the matching of vnmete mates in wedlocke, by children naughtily disposed, malitiously bent, disobedient & vnthankefull to father & mother, & lastly care & continual griefe in sundry sortes for sundrie things which neuer ceasse to vexe our mindes. For no man can in neuer so long a beadrowe reckon vp all ỳ euils, whervnto miserable mankinde is wofully endaungered & euery moment tormented. Newe miseries rise vp euery daye, of which our elders did neuer heare. And they are appointed to be fealt & suffered of vs, who with our newe & neuer heard of sinnes, do daily deserue newe and neuer seene punishmẽts, when as otherwise the miseries, which our forefathers fealt, had bene ynough and sufficient to haue plagued vs all.

The good and euill are afflicted with calamities.

But now with these euils, as wel the good & godly worshippers of God, as the wicked contemners of his name are troubled and kept in vre: yea, the Saincts are through al their life time afflicted and vexed, when as contrarily the wicked abounde with all kindes of ioy and delightful pleasures: whereupon it commeth, that great temptations and complaintes arise in the mindes of the godly. The wicked do gather by their happy state and pleasant life, that God doeth like their religion, and accept their maner of dealing, whereby they are confirmed and grounded in their errours. And on the other side the godly, by reason of the miseries, whiche they haue long suffered, doe reuolt from godlynesse, and turne to the vngodly, because they think that the state of ỳ wicked is farre better than theirs. Nowe it is good to knowe and seuerally to learne al this out of ỳ Scriptures.

That the godly are & haue bene afflicted as well as the wicked, since the beginning of ỳ worlde, it is manifest to be seene in the example of Abel & Caine: for, as the one was pitifully slaine of ỳ other for his sincere worshipping of God: so was the other for the murther made a vagabonde, not daring for feare to abyde in any place to take his rest in. Jacob sirnamed Israel is read to haue bene vexed with many calamities. The same is reported also of the Aegyptians while they per-

perſecuted ỳ Iſraelits. Saul was vexed, and Dauid afflicted. The Lord our Sauiour with his diſciples, bare the croſſe of griefe and trouble. Againe on the other ſide the Iewes who cruellie perſecuted Chriſte and his diſciples, were horriblie deſtroyed & that worthily tw, for their villanous iniuries. Unſpeakeable are the euills which ỳ church of Chriſt did ſuffer in thoſe 10 moſt bloudie perſecutions before the reigne of Conſtantine the great: but Oroſius the notable, diligent, & faithful hiſtoriographer maketh mencion that due and deſerued punishmentes were out of hand layd vpon the necks of thoſe perſecuting tyrantes, of whō I will ſpeake ſomewhat in place conuenient. And by the teſtimonies both of god & man, and alſo by manifold experience, we ſee it proued ỳ as well ỳ godly as vngodly are touched wt miſeries. Yea, truly the beſt and holieſt men for the moſt part are troubled & afflicted: when the wicked and worſer ſort are frē from calamities, leading their liues in eaſe and pleaſures. And while the good do ſuffer perſecution & iniuries, the wicked reioyce thereat. For the Lord in ỳ Goſpell ſaith to his diſciples: Verilie verilie I ſay vnto you, ye ſhall weepe and lament, the world ſhalbe glad: but ye ſhalbe ſorrowful. But now what kind of temtations thoſe bee, which ariſe in the hartes of the godly through their tribulations, and what thoſe men which are not altogether godleſſe nor the enimies of God, do gather of the felicitie wherein the wicked are, the ſcripture in many places teacheth vs, and eſpecially in that wōderfull diſcourſe of Iob & his friends. The Prophet Abacuch cōplayneth and ſaith: O Lord howe long ſhall I crie, and thou not heare? how lōg ſhal I crie out to thee for the violence that I ſuffer & thou not helpe? whie am I compelled to ſe iniquitie ſpoyling & vnrighteouſnes againſt mee? whie doeſt thou regard them that deſpiſe thee, & holdeſt thy tongue while the wicked treadeth downe the man that is more righteous then himſelfe? The wicked doth circumuēt the righteous, & therfore wrong iudgment procedeth. In Malachie the hypocrites do crie: It is but vaine to ſerue God, and what profite is it, that wee haue kept his cōmaundements? & that we haue walked hūblie before the face of the lord? Now therfore we call the proud and arrogant, bleſſed & happie: for the workers of wickednes liue happilie and are ſet vp, & they that tempt God, go on in their wickednes, and are deliuered. The holy prophet Aſaph conteyneth al this moſt fully and ſignificatly in the Pſalme where he ſayth: My feete were almoſt gone, my treadings had wel nigh ſlipped: for I was greeued at the wicked, when I did ſee the vngodly in ſuch proſperitie: for they are in no peril of deth, they are, I ſay, troubled with no diſeaſes, whereby they are drawne as it were to death, but are luſtie and ſtrong. They come into no miſſortune like other mē: but are free frō the euils wherwith other folk are plagued: and this is the cauſe that they are ſo holden with pride, & wrapped in violence as in a garment. Their eyes ſwel with fatnes, and they do euen what they luſt. They ſtretch forth their mouth vnto heauen, and their tongue goeth thoroughe the world. Yea & they dare to ſay: Tuſh how ſhuld God perceiue it? Lo theſe are the vngodly, theſe proſper in the world & theſe haue riches in poſſeſſion. Thē (ſaid I) haue I clēſed my hart in vaine, & waſhed mine hands in innocencie: and I beare puniſhēt euery day. And

The godly are afflicted when the wicked liue in pleaſures.

Abac. 1.

Mala.

Pſal.

And while I thought thus to my ſelf, I had almoſt departed from the generation of Gods children.

The cauſes of calamities.

Now ſince this is ſo, it followeth conſequently to beate out the cauſes of theſe calamities. For in ſo doinge wee ſhalbe the better able to iudge rightly of the miſeries both of ẏ godly and wicked ſort of people. The cauſes of calamities are many & of many ſortes: but the generall and eſpeciall cauſe is knowen to be ſinne. For by diſobedience ſinne entred into ẏ world. and death by ſinne, and ſo cõſequently diſeaſes, and al euills in the world. They are very lightheaded and vaine fellowes that referre theſe cauſes to I cannot tell what, blind conſtellations, and mouinges of Planets. For wee by our euill luſtes and corrupte affections, do heape vp day by day one euill on an others necke. And at our elbowes ſtandeth ẏ deuill, who roundeth vs in the eares & eggeth vs forwards: and as helps to ſpurre vs on, there are a crewe of naughtie packes that neuer ceaſſe to traine vs in: and daily there doe riſe vp diuers inſtruments of tribulation, wherewith the moſt wiſe and iuſt God doth ſuffer vs men to be exercciſed and tormented.

The cauſes why the Saints are afflicted.

But the ſame cauſes of affliction are not alwayes founde to bee in the holy worſhippers of God, as are in the wicked deſpiſers of his name. The Saintes are often afflicted, that by their trouble the glorie of GOD may be knowen to the world. For when the diſciples of Chriſt did ſee ẏ blind man in the Goſpell, which was blind from his mothers wombe, they ſaid to ẏ Lord: Maiſter, who ſinned, this man or his parents, that he was borne blinde? Ieſus aunſwered: Neither did this man ſinne nor his parentes, but that the woorkes of God might be made manifeſt in him.

Likewiſe when the Lord heard ſay that Lazarus was ſicke: This diſeaſe (ſaid hee) is not to death, but to the glorie of God, that by it the ſonne of God may be glorified. And yet if wee touch this matter to the quicke, there can none in the world be found without ſinne, ſo that if the Lorde will marke oure iniquities, hee ſhall alwayes finde ſomewhat to be puniſhed in vs. As it is at large declared in the booke of Job.

We are deliuered by the goodneſſe of the Lorde, not bi our owne mea or abilitie

Furthermore, the Lord doth ſuffer his ſpouſe the Church, which hee loueth full dearely, to bee troubled and afflicted, to this end and purpoſe, that hee may openly declare, that the elect are defended, preſerued, and deliuered by the power & ayde of God, and not by the policie or help of man. For Paule ſaith: We haue this treaſure in earthen veſſells, that the excellencie of the power may be Gods, and not of vs, while we are troubled on euerie ſide, but not made ſorrowfull. Wee are in pouertie but not in extreeme pouertie: wee ſuffer perſecution, but are not forſaken therein: wee are caſt downe, but wee periſh not: wee alwayes beare about in the bodie, the dying of the Lord Ieſus, that the life of Ieſus might alſo be made manifeſt in our body. For wee which liue are alwayes deliuered vnto death for Ieſus ſake, that the life alſo of Ieſus might bee made manifeſt in our mortall fleſhe. Alſo the ſame Apoſtle ſaith: Vertue is made perfect in infirmitie.

Afflictiõs are teſtimonies of the doctrin of faith.

Againe, as the afflictions of the holy martyrs and faithfull Saintes of Chriſt are teſtimonies of the doctrine of faith, as our Sauiour in the Goſpell ſaith: They ſhall deliuer you vp to counſells, & in their Synagogues they

they ſhall ſcourge you, yea ye ſhalbee brought before kinges and rulers for my ſake, that this might bee for a wittneſſe to them and the people. **Euen ſo in like manner are the Saintes ouerladen wyth miſeries made examples for vs to learne by, how to ouercome and deſpiſe ẏ world and to aſpire to heauenly thinges.**

We are tried by afflictions.

Finally, the Lord doeth trie thoſe that bee his, by laying the croſſe vpon their neckes, and purgeth them like gold in the fire, hee cutteth from vs many occaſions of euill that hee may bring vs to the bearing of greater and more plentifull fruite. The wiſedome of the Lord doeth therein followe the manner of Goldſmythes, who put their gold into the fire to purge, and not to marre it. And hee imitateth alſo good huſbandmen, who when their corne is ſomewhat to ranke do mowe it downe, and prune their trees not to deſtroy, but make them beare more abundant fruite. And this fleſh of ours verilie in peace and quietneſſe is luſkiſh, lazie, drowſie, and ſlowe to good and honeſt exerciſes: it is content and ſeeketh no further than earthly thinges, it is whoalie giuen to pleaſures, it doth vtterly forget God and godly thinges: nowe therefore it is not expedient onely but alſo very neceſſarie to haue this dull and ſluggiſhe lumpe ſtirred vpp and exerciſed with troubles, afflictions and ſharpe perſecutions. The Saints herein are like toyron, which by vſe is ſomewhat woarne and diminiſhed, but by lying ſtil vnoccupied is eaten more with ruſte and canker. Moſt truely therefore ſaid S. Peter: 1. Pet. 4. **Dearely beloued, thincke it not ſtraunge, that yee are tried wyth fire, which thing is to trie you, as though ſome ſtraunge thing happened vnto you: But reioyce rather in that yee are partakers of the afflictions of Chriſt, that when his glorie is reuealed yee may be merie and glad. For Paule to Timothie ſaith,** Remember that Ieſus Chriſte of the ſeede of Dauid was raiſed from the dead according to my goſpel, for which I am afflicted as an euill doer euen vnto bondes: and yet I ſuffer al things for the electes ſakes, that they might alſo obteine the ſaluation which is in Chriſt Ieſus with eternall glorie. It is a faithfull ſaying: For if wee bee dead with him, we ſhal alſo liue with him: if we be patient we ſhal reigne with him: if we denie him, hee ſhall alſo denie vs. **For in his epiſtle to the Romans he ſaith,** Thoſe which hee knew before, he did alſo predeſtinate that they ſhould be like facioned vnto the ſhape of his ſonne, that hee might be the firſt begotten amonge many brethren. Moreouer whom he did predeſtinate, them alſo he called: and whom he called, them alſo he iuſtified: and whom he iuſtified, them alſo ſhal he glorifie. **Againe in the ſame epiſtle he ſaith:** We reioyce alſo in tribulations, knowing that tribulation worketh patience: patience proofe: proofe hope: and hope maketh not aſhamed. &c. **This do ẏ priuate examples of the ſaints, and publique examples of the whole Church very plainly declare. Abraham, Iſaac & Iacob, had neuer knowne ẏ Gods helping hand had bene ſo faithful and alwayes preſent with them, they had neuer bene grounded in ſo ſure hope, nor ſhewed ſuch eſpecial fruit of their excellent patience, if they had not bin exerciſed with many perils, and, as it were oppreſſed with infinite calamities. Whervpon it cõmeth that Dauid cried.** It is good for me Lord that thou haſt troubled mee. **The Church**

of Israel was oppressed in Aegypt, but to the end that it might with the more glorie be deliuered and passe into the land of promise. The Iewishe Church was afflicted by them of Babylon and the Assyrians, so that their temple was ouerthrowne, and the Saintes caried captiue with ẏ worst of the people. But the godly sort in their verie captiuitie doe fœle ẏ wonderful helpe of God, and by that meanes are made the better by their afflictions, so that the name of the Lord was knowne amonge the Assyrians, the Chaldees, the Medes, and Persians, to his great glorie and renowne, as it is at large declared in the histories of Daniel, Hester, and Esdras.

Certaine punishments appointed as plagues to certaine sinnes.

Here also is to bee noted that certaine punishmentes are appointed of ẏ Lord as plagues for certeine sinnes so that most commonly a man is plagued by the verie same things, wherin he sinned against the Lord. Dauid offended God with murder and adulterie: & therefore is he punished with the shame of his owne house, with whoredome, incest, & detestable murder of his owne children, & lastly driuen out and banished his kingdome. It was pride and arrogancie wherin Nabuchodonosor sinned, and therfore being distract of his witts and turned into a beastly madnesse, he led his life for a certaine time with beasts of the field. But as Nabuchodonosor was, when God thought good, restoared to his kingdome: So Dauid did in time conuenient fœle the mercie of ẏ Lord in settling him in his seat againe. For this saying of the Lord is firmely ratified for euer, not only to Dauid, but to euerie one that beleeueth, which is in these words set downe in ẏ Scriptures: If his children forsake my law and kepe not my commaundements, I wil visit their sinnes with rodds, & their iniquities with scourges: yet will I not vtterly take my goodnes from him, I wil not breake my couenaunt, neither wil I change the thing that is once gone out of my mouth. Therfore it is to our profite that the Lord afflicteth vs, as he himselfe testifieth in ẏ Reuelation of Christ vttered by Iohn the Apostle and Euangelist, saying: Them which I loue, I rebuke and chasten. And Solomon long before that, did say: My sonne refuse not the chastening of the Lord, neither faint whē thou art corrected of him. For whome the Lord loueth him he chasteneth, & yet delighteth in him as a father in his sonne. Apoc. 3. Prouerb. 3

Sinne is the cause of the churches persecutions.

Now touching the persecutions & terrible plagues layd vpon ẏ neck of the whole Church of God, or seuerall martyrs of ẏ same, as they were for ẏ most part breathed out of worldly tyrants against the S. for their open cōfession and testimonies of their faith & truth of the Gospell, so most cōmonly the causes of those broyles were the sinns & offēces of the S. which the iustice of God did visit in his holy ones, no doubt to the good, & saluation of the faithful. For of ẏ bloudie persecution vnder the Emperors Diocletian and Maximinia, which caused many thousands yea many millians of Martyrs to com to their endings, we read this following in ẏ historie of Eusebius of Cęsaria, who learned it not by hearesay but was himself an eyewitnes of the same: When as by to much libertie and wantones, the maners of the Church were vtterly marred, and the discipline therof corrupted, while among our selues wee enuie one an other, & diminish one anothers estimatiō, while amōg our selues we snatch at & accuse our selues, mouing deadly warre a-

among our ſelues, while diſſimulation ſitteth in the face, deceipt lurketh in the harte, and falſhod is vttered in woordes, ſo that one euill is heaped ſtill on anothers necke, the Lorde beginneth by little and little, and with the bridle to checke the mouth of his tripping church, and reſeruing the congregations vntouched, he begineth firſt to ſuffer them to feele perſecution, which ſerued as ſouldiours in the camps of the Gentiles. But when as by that meanes the people could not be made to remember them ſelues, in ſo muche that they ceaſſed not to perſiſt in their wickedneſſe, & that the verie guides of the people and chief of the church vnmindful of Gods commaundemēt were ſett on fire among them ſelues with ſtrife, enuie, hatred, and pride, ſo that they might think they rather exerciſed tyrannie than the office of miniſters, becauſe they had forgottē Chriſtian ſinceritie and pureneſſe of liuing: then at length the houſes of prayer and churches of the liuing God were throwen to the grounde, and the holie ſcriptures ſet on fire in the broade and open ſtreetes. Thus muche, woorde for woorde, out of the 8. booke of his Eccleſiaſtical hiſtorie.

what kind of ſinnes the Saints ſinnes re.

And yet here I make difference betwixt ſinne and ſinne. For the Saincts ſinne, but yet they abſtaine commonly from heynous crimes, although nowe and then to, they fall into them, as it is euident by the example of Dauid. But yet for the moſt parte they flye from theft, murder, whoredome, and other grieuous ſinnes like vnto theſe. And while the Saincts are afflicted by tyraunts, it is not for their neglecting of iuſtice & true religion, but for ẏ contemninge of ſuperſtition, and ſtedfaſt ſticking to Chriſt and his Goſpell. The Lorde therefore doeth forgiue, and in the bloud of Chriſt waſhe away ẏ ſinnes of the holye Martyrs, reputing them to ſuffer deathe, not for the ſinnes whiche they haue committed, but for the zeale and loue of true religion. He alſo puniſheth the tyrants for the death of his Martyrs, becauſe in putting them to death they follow their owne tyrannous affection, and not the iuſt iudgement of the liuing God. The Lordes mynd verily was by tyrauntes to chaſten his people Iſrael. But the tyraunts (as Eſaie in his 10. Chapter witneſſeth) did not take it to bee ſo, but rather following their owne affections, they paſſed all meaſure in afflicting them, and neuer ſought after iuſtice and equitie: they therefore are puniſhed of the Lorde for killing his innocent and guiltleſſe ſeruauntes. For the thing which the Lorde did perſecute in his people, (their ſinnes, I meane and offences) that do the tyraunts neyther puniſhe nor perſecute: but ẏ thing that pleaſeth God (the loue, I meane, of true religion, and the vtter deteſting of idolatrie) that they are madde vpon, and perſecute it with ſwoorde & fire, and vnſpeakable torments. To this therefore doeth that ſaying of Sainct Peter belong: See that none of you be puniſhed as a murtherer, or as a theefe, or as an euill doer, or as a buſie bodie in other mennes matters: but if any man ſuffer as a Chriſtian man, let him not be aſhamed, but rather glorifie God on this behalfe.

Yet for all this, I would not that heynous offendours ſhould any whit deſpaire. They haue the example of the theefe that was crucified with Chriſt, that let them follow: let them I ſaye, confeſſe their faultes, beleaue in

in Christ, commit themselues wholie to his grace & mercie, and lastly suffer patiently the paine of their punishment, and in so doing there is no doubt but they shal be receyued of Christe into Paradise, and liue there for euer, as ỹ theefe doth with Christ.

And although the godly be slaine amonge transgressours, yet is hee no more defiled by suffering with them, than Christ our Lord was, being hanged amonge theeues. For though the godly and vngodly be wrapped and coupled together in one kinde of punishment: yet are they seuered by their vnlike ending. While the wicked after this bodily death, is carried to hell there to burne without intermission, and the godly taken immediately into heauen, to liue with Christe his Lord, to whom he committed and commended himselfe. Touching this matter, and the causes of the afflictions of the holy men of God, I wil not be agreeued to recite vnto you, dearely beloued, a notable place of S. Augustine out of his first booke de ciuitate Dei. Whersoeuer (sayth hee) good men doe suffer the same and like punishment that the euil sort do, it is to be marked ỹ there is not therefore no difference betwixt them, because there is no diuersitie in ỹ thing that they suffer. For as in one and ỹ same fire gold doth shine, and chaffe doeth smoke, and vnder one flayle the huske is broken and the corne purged, and as the scummy froath is not mixed with the oyle, although one weight of the same presse doth crush both out at once: euen so one and the selfe same miserie falling vppon the good and the bad, doth trie, fine, and melt the good: and on ỹ otherside condemne, waste, & consume the euill sort. Whereupon it commeth to passe, that in one and the same affliction, the euill doe detest and blaspheme the Lord, when contrarily the good, doe praye vnto, and praise his name for all that he layeth vpon them. So much matter maketh it in afflictions to mark not what, but with what minde euery man doeth suffer. For stirre vp durt and sweete oyntments alike, you shall haue the one stincke filthily, and the other cast forth a sweete smelling sauour. Therfore in that hurlie burlie and irruption made by the barbarous people, what did the Christians suffer which was not rather to their profite, while they did faithfully cõsider those troubles? especially, because they humbly considering the sinnes for which God being wroth, did fil the world with so many and great calamities, although they be farre from committing heynous, grieuous and outragious offences, doe yet neuertheless not repute themselues so cleare of all faultes, as that they iudge not themselues worthie to suffer temporal calamities for the crimes they commit euery houre and moment. For ouer and besides that euery man, which liueth peraduenture laudably enoughe, doeth in some pointes yeld a little to carnall concupiscence, although not to ỹ outragiousnes of horrible sinnes, to the gouffe of heynous offences, and abhominable iniquities, yet notwithstanding he yeldeth to some sinnes, which eyther he haunteth verie seldomely, or else committeth so much the oftener as they are the lesser. Ouer and besides this, therefore, I say, what man is there, which, when hee seeth and knoweth very well the men, for whose pride, lasciuious liues, couetousnes and damnable iniquitie, God (as he hath threatened) doeth plague the earth, doeth so esteeme them, as

they are to be thought of, and liue so with them, as he ought to liue wyth such kinde of people? For often times many thinges are wickedly dissembled, while wicked doers are not taught, corrected, chidden and admonished of their euil behauiours, either because we thinke the paine to much to tell them their faults, or while we are afrayd to haue the heauie lookes of them with whom we liue, or else auoyde their displeasure, least peraduenture they should hinder or hurte vs in temporall matters, when as either our greedinesse desireth to haue somewhat more, or oure infirmitie feareth to lose ỳ things which it hath already in hold and possession: so ỳ although the life of the wicked displease the good, for which cause they fall not into the same damnation, which is after this life prepared for the euill: yet since they doe therefore beare with, and forbeare their damnable sinnes, because they feare them in lighter and smaller trifles, they are iustly scourged wyth them in this temporall life, albeit they be not punished with them eternallie. While they bee punished by God with the wicked, they doe iustly fele the bitternesse of this life, for the loue of whose sweetenesse, they would not be bitter in telling the wicked of their offences.

This therfore semeth to me to be no smal cause why the good are whipped wyth the euill, when it pleaseth God to punish the naughtie manners of men with the affliction of temporal paynes. For they are scourged together, not forbecause they lead an euil life together, but because they loue this temporall life together, I doe not say alike, but together, when the better sort ought to despise it, that the euill being rebuked and corrected, might obteyne the eternall life, for the getting wherof if they would not be oure fellowes and parteners, they should be caried louingly drawne, euen while they be oure enimies, because, so longe as they liue, it is alwayes vncertaine whether their minds shalbe changed to bee better or no. Wherfore they haue not the like but a farre greater cause to admonishe men of their faultes, to whome the Lord sayth by the mouth of the Prophete: He verilie shall die in his sinne, but his bloud will I require at the hand of the watchman. For to this ende are the watchmen, that is, the guides of the people ordeyned in the Churches, that they should not forbeare to rebuke sinne and wickednesse. And yet for all this, that man is not altogether excusable of this fault, which although hee be no guide or ouersear of the people, doeth notwithstanding knowe many thinges worthie controllment, and yet winck at them in those with whome he lyueth and is cõuersant, because he wil giue them none offence, for feare least hee lose those thinges, which in this world hee vseth as hee ought not, or is delighted in, so as hee should not. And so forth. For all this haue I hetherto rehearsed out of Sainct Augustine.

The last and hindermost cause of the calamities which oppresse ỳ holy Sainctes of God is, because the Lord in afflicting his friends, doeth thereby giue a most euident testimonie of his iuste iudgement, which shall fall vpon his enimies for their contemning of his name and Maiestie. For Saint Peter sayth, The time is that iudgment must beginne at the house of God: if it first beginne at vs, what shall

shal the ende bee of those, which beleeue not the Gospell of God? And if the righteous scarsely bee saued, where shall the vngodly and sinner appeare? And like to this, is that notable sentence of the Lord, which hee spake, when hee went to the place of execution, saying: If they doe this in a moyst tree, what shall bee done in the drie? If the Saincts, by whom are meante the fruitefull trees bringing forth most pretious fruites of good workes, are by the sufferaunce of God in this world, so miserably tormented and wofully vexed, what shall wee say, I pray you, of the wicked, which are so farre from vertue and good works? They shal vndoubtedly bee plagued with vnspeakable paynes and punishments.

For touching the causes of those calamities wherewith the wicked are tormented, they can bee none other than the heynous crimes which they commit from day to day, and are therefore punished by Gods iuste iudgement, to the end that all men may perceiue that God hateth wicked men and wickednesse alike. So wee reade that Pharao was afflicted. Saul fell vppon his owne sword, and was slaine in the mounte Gelboe, with many thousand Israelites, because he had sinned against the Lord, which purposed to destroy him for an example of his iudgement, and a terrour to them that should followe after. Antiochus Epiphanes, Herode the great, Herod Agrippa, and Galerius Maximianus the Emperour, were taken horriblie with greeuous diseases and died of the same. The reason was because they sinned against GOD and his seruaunts, on whome hee determined to take a vengeaunce, and to make them pro-

The causes of afflictions in the wicked here.

Luke.23

fes of his iuste iudgemente: so to bee examples for tyrauntes, to perceiue what plagues remayne for those, which seeke the bloud of the godly and faithfull.

And although oure good God doth ordeyne all thinges, for the beste to his creatures, and sendeth in a manner all calamities and miseries, to drawe vs from wickednesse: yet because hypocrites and wicked people despise the counselles and admonitions of GOD, and neither will acknowledge God when hee striketh, nor turne to him when hee calleth them, all thinges doe turne to their destruction (euen as to them which loue the Lord, all thinges worke to the beste) and therefore doe they perishe in their calamities: for in this world they feele the wrath of the Almightie God in most horrible punishmentes, and in the world to come, when once they are parted oute of this life, do for euer beare farre greater and bitterer paynes, than any tongue can tell.

But if it happen that the wicked and vngodly sorte, doe not in this life, feele anye plague or greeuous affliction, then shall they bee punished so much the soarer in the woorld to come. The infelicitie of the vngodly.

There is no man that knoweth not the Euangelicall parable of the riche vnmerciful glutton, who, when as in this life hee liued as hee lusted, in passinge delightes, was notwithstanding in hell tormented with vnquencheable thyrste, and parched with fire, which neuer ceassed burning. The felicitie therefore of the wicked in this life is nothing else but extreeme miserie. For Saint James the Apostle sayth: Yee haue liued in pleasure vpon earth and beene wan- Iames.5.

ton, ye haue nouriſhed your harts as in a day of ſlaughter, which, I ſay, wil turne to you, as to well fedd beaſtes, that are fatted vp to be ſlaine to
Iere.12. make meate of. For Jeremie goeth a litle more plainly to worke and ſayth: O Lord thou art more righteous, than that I ſhould diſpute with thee: yet notwithſtanding, I will talke with thee. Howe happeneth it that the waye of the vngodly doeth proſper ſo well, and that it goeth ſo wel with them, which without ſhame offend in wickedneſſe? Thou haſte planted them, they take roote, they growe, and bring forth fruite. And immediatly after, But drawe thou them out O Lord, like a ſheepe to be ſlaine, and ordeine or appoint them againſt the day of ſlaughter. Wyth this alſo doeth that agree, which the
Pſal.72. Prophete Aſaph, after hee had roundly and largely reckoned vp the felicitie of ỹ wicked, addeth ſaying: Thou verilie haſt ſet them in ſlipperie places, thou ſhalt caſt them downe head long, and vtterly deſtroy them. O wyth howe ſoudaine calamities are they oppreſſed, they are periſhed, & ſwallowed vp of terrours. Euen as a dreame that vaniſheth ſo ſone as one awaketh: thou Lord ſhalt make their image contemptible in the citie. For
Pſal.37. Dauid alſo before him did cry ſaying: Yet a little, and the vngodly ſhal bee no where: and when thou lookeſt in his place, he ſhall not appeare. I haue ſeene the vngodly in great power, & flouriſhing like a greene Bay tree, and I went by, and loe he was gone, I ſoughte him, but hee could not bee found. In like maner alſo doth Malachie the Prophet witneſſe that there is great difference in the day of iudgement, betwirte the worſhipper and deſpiſer of God, and betwirt the iuſte and vniuſt dealer. For the day of the Lord ſhall come, in which the proude and thoſe that worke wickedneſſe, ſhalbe burnt as ſtubble with fire frō heauen, ſo that there ſhall remaine vnto them neither rote nor braunch. They that are wiſe therefore wil neuer hereafter be offended at the felicitie of the wicked: they will neuer deſire and long to be made partakers of their vnhappie proſperitie: they wil not grudge at all to beare the miſerie of the Croſſe, which they do daily beare to be layd by God vppon his Saintes, to the end they may be tried and fined from the droſſe of the fleſhe and this vncleane world. Thus farre haue I ſufficiently reaſoned of the cauſes of calamities.

Let vs now ſee (my reuerend brethren) howe and in what order the godly and ſincere worſhipper of God, doth behaue himſelfe in all calamities and worldly afflictions. His courage quayleth not, but kicketh rather all deſperation aſide, becauſe hee vnderſtandeth that hee muſt manfully in faith, beare al ſorts of euils. Therefore doth he arme himſelfe with hope, patience, and prayer. There are verily among men ſome, which ſo ſone as they feele any affliction, do preſently crie as the common voyce is, That it had been beſt if they neuer had been borne, or elſe deſtroyed aſſone as they were borne. A verie wicked ſaying is this, and not worthie to be heard in a Chriſtian mans mouth. But farre more wicked are they which ſticke not to deſtroy themſelues, rather than by liuing they would be compelled to ſuffer any longer ſome final calamitie, or abide the tauntes of the open world. And yet on the other ſide againe, men muſt reiecte the vnſauerie opinion of the Stoickes, touching

their

their Indolentia or lacke of griefe. Touching which I will recite vnto you (dearly beloued) a moſt excellent diſcourſe of a notable Doctour in the Church of Chriſt ſett downe in theſe wordes following.

WE are to vnthanckful towards our God, vnleſſe we do willingly and chearefully ſuffer calamities at his hand: And yet ſuch chearefulnes is not required of vs, as ſhould take away all ſenſe and feeling of griefe and bitternelle. Otherwiſe there ſhould be no patience in the Sainctes ſuffering of the Croſſe of Chriſte, vnleſſe they were both pinched by the heart with griefe, and vexed in body with outward troubles. If in pouertie there were no ſharpeneſſe, if in diſeaſes no paine, if in infamie no ſting, & in death no horror, what fortitude or temperancie were it to make ſmall accompt of and ſet litle by them? But ſince euerie one of them doeth naturallie nipp the mindes of vs all with a certaine bitternelle ingraffed in them, the valiant ſtomache of a faithfull man doth therein ſhewe it ſelfe, if he being pricked with the feeling of this bitternelle howſoeuer he is greuouſly payned therewith, doeth notwithſtanding by valiaunt reſiſting & continuall ſtruggling worthily vanquiſh and quite ouercome it. Therein doth patience make proofe of it ſelf, if when a man is ſharpely pricked, it doth notwithſtãding ſo bridle it ſelfe with the feare of God, that it neuer breaketh forthe to immoderate vnrulyneſſe. Therein doth chearefulneſſe clearely appeare, if a man once wounded with ſorrowe and ſadneſſe, doth quietly ſtaye himſelfe vppon the ſpirituall conſolation of his God and creatour. This conflicte which the faithfull ſuſteine againſt the natural feeling of ſorrowe and griefe (while they ſtudie to exerciſe patience and temperance) the Apoſtle Paule hath finely deſcribed in wordes as followeth: We are troubled on euerie ſide but not made ſorrowfull: wee are in pouertie but not in extreeme pouertie: we ſuffer perſecution but are not forſaken therein: we are caſte downe but we periſhe not. Thou ſeeſt here that to beare the Croſſe patiently, is not to be altogether ſenſeleſſe, and vtterly bereft of all kinde of feeling: as the Stoicks of old did folliſhly deſcribe the valiaunt man to be ſuch an one, as laying aſide ỹ nature of man, ſhould be affected alike in aduerſitie and proſperitie, in ſorrowful matters and ioyfull thinges, yea, and ſuch an one as ſhould be moued with nothing whatſoeuer. And what did they I pray you with this exceeding great patience? Forſooth they painted the image of patience, which neither euer was nor poſſiblie cã be found among men. Yea while they went about to haue patience ouer exquiſite and to preciſe, they toke away the force therof out of the life of man. At this daye alſo there are amonge vs Chriſtians certaine newly vpſtarte Stoickes, which thincke it a fault not onely to ſigh and weepe, but alſo to be ſad and ſorrowfull for any matter. And theſe Paradoxes verilie doe for the moſt part proceed from idle fellowes, whiche exerciſing themſelues rather in contemplation, than in working, can doe nothing elſe but daily breede ſuch nouelties and Paradoxes. But wee Chriſtians haue nothing to doe with this prouerbe Philoſophie, ſince oure Lord and maiſter hath not in words onely, but with his owne example alſo vtterly cõdemned it. For he groaned at, and wept ouer both his owne, Ferrea Philoſophia.

and other mens calamities, & taught his disciples to do the like. The world (saith hee) shal reioyce, but ye shalbe sorrowful, ye shall weepe. And least any man should make that weeping to be their fault, hee pronounceth openly that they are happie which doe mourne. And no meruayle. For if all teares be misliked off, what should we iudge of the Lord himselfe, out of whose bodie bloudie teares did trill? If all feare be noted to proceede of vnbeleefe, what shall we thincke of that horror, wherewith we read that the Lord himselfe was stricken? If we mislike all sorrowe and sadnesse, how shall wee like of that where the Lord confesseth that his soule is heauie vnto the death?

Thus much did I minde to say, to the intent that I might reuoake godly minds from desperation, least peraduenture they doe therefore out of hand forsake to seeke after patience, because they cannot vtterly shake off the naturall motions of griefe and heauinesse: which cannot chose but happen to them which of patience do make a kinde of senselessenes, and of a valiaunt and constant man, a senselesse blocke, or a stone without passions. For the Scripture doth praise the Saincts for their patience, while they are so afflicted with the sharpenesse of calamities, as that thereby their stomaches are not broaken, nor their courages vtterly quayled: while they are so stounge with the pricke of bitternesse, as that yet they are filled with spirituall ioye: while they are so oppressed with heauinesse of minde, as that yet they be cheerefull in Gods consolation. And yet is that repugnancie stil in their hearts, because the naturall sense doeth flye from and abhorre the thing that it feeleth contrarie to it selfe: when as on the other side the motions of godlinesse doth euen thorough these difficulties, by striuing, seeke a way to the obedience of God. This repugnancie did the Lord expresse when he said to Peter: When thou wast yonger, thou girdedst thee selfe & wentest whether thou wouldest: but when thou shalt be old, an other shal gird thee, & lead thee whether thou wouldest not. It is not vnlike verilie that Peter, when it was neede to glorifie God by his death, was with much adoe againſt his will drawen vnto it. For if it had beene so, his martyrdom had deserued litle praise or none. But howsoeuer he did with great cheerefulnes of heart obey the ordinaunce of God, yet because he had not layde aside the affections of his flesh, his minde was drawne two sundrie wayes. For while he saw before his eyes the bloudie death which he had to suffer, hee was vndoubtedly strucke thorowe with the feare therof, and would with al his heart haue escaped it. And on the other side when he remembred, that he was by Gods commaundement called thereunto, (ouercomming and treading downe all feare) he did willingly and cheerefullie yeeld himselfe vnto it. Iohn 21. Therefore wee meane to be Christe his disciples, our chiefe and especiall studie must be, to haue oure mindes indued with so great obedience and loue of God, as is able to tame and bring vnder all the ill motions of our mindes to the ordinaunce of his holie will. And so it will come to passe, that with what kinde of Crosse soeuer wee be vexed, wee may euen in the greatest troubles of oure mindes, constantly reteyne quiet sufferaunce and patience. For aduersitie will haue

haue a sharpenesse to nippe vs with all: likewise being afflicted with sicknesse and diseases, wee shall groane, and bee disquieted, and wishe for health: being oppressed wyth powertie wee shalbe pricked wyth the sting of care and heauinesse: in like manner wee shalbe stricken wyth the griefe of infamie, contempte and iniurie done vnto vs: Also at the death of our friendes, nature will moue vs to shedd teares for their sakes. But this must still be the ende of our thoughts, whie ỹ Lord would haue it so. Let vs therefore followe his will. Thus much hath hee.

Of the Saints patience.

Wherefore the faithfull being once ouertaken and entangled wyth calamities, doe chiefly remedie their miseries with patience: Which (as Lactantius sayeth) is the quiet bearing wyth an indifferent minde of those euills, which are eyther layde or doe fall on our pates.

For the saythfull man by patience, hauing his eyes thoroughly fastened vppon the word of God, doeth in sayth and hope, sticke faste to God and cleane to his word, hee suffereth all aduersities whatsoeuer bechance him, moderating alwayes the griefe of his minde, and paynes of his bodie wyth wonderfull wysedome, so that at no time being ouercome with the greatnesse of griefe or sorrowe, hee doeth reuolte from GOD and his word, to doe the thinges that the Lord hath forbidden. By patience therefore hee banquisheth himselfe and his affections, hee ouercometh all calamities, and standeth stil steadfaste with a quiet minde, and well disposed heart to Godwarde. And althoughe the faythfull doe with patience, suffer all thinges, yet doth hee finde faulte wyth the thinges that are wicked, and hardly beare wyth oughte, that is againste the trueth. For oure Sauiour Christe Iesus the onely perfecte example of patience, did most patiently yeld his handes and his whoale bodie, to bee bounde of the wicked: and yet neuertheleſſe, hee reproueth their iniquitie saying: Yee are come foorth as to a theefe with swoordes and staues, althoughe I was daily with you in the temple: but this is your houre and power of darckneſſe.

The Image of patience.

To this nowe belongeth that excellent description or liuely image of patience, layd downe by Tertullian in wordes as followeth: Goe to nowe let vs see the image and habite of Patience: Her countenaunce is calme and quiet, her forehead smoth, without furrowed wrinckles, which are the signes of sorrowe or anger: her browes are neuer knit, but slacke in cheareful wise, wyth her eyes caste comely downe to the ground, not for the sorrowe of any calamities, but onely for humilities sake. Upon her mouth shee beareth the marke of honour, which silence bringeth to them that vse it. Her colour is like to theirs that are nigh no daunger, and are guiltleſſe of euill. Her head is often shaked at the diuel, and therewithal she hath a threatening laughter. Moreouer the cloathes about her breasts are white and cloase to her bodie, as that which waggeth not with euery wind, nor tosseth vp with euery blast. For shee sitteth in the throane of that most meeke and quiet spirite, which is not troubled with any tempest nor ouercast with any clouds, but is plaine, open, and of a godly clearenes, as Helias saw it the third time. For where God is, there also is patience his darling which he nourisheth.

The force and effects of patience.

Moreouer the blessed martyr Cyprian in his Sermon *de bono patientiæ*, reckoneth vpp the force or workes of patience, and saith: Patience is that which commendeth vs to God, and preserueth vs. Patience is that whiche mitigateth anger, which bridleth the tongue, gouerneth the mind, kæpeth peace, ruleth discipline, breaketh the assaults of lust, kæpeth vnder the force of pride, quencheth the fire of hatred, restrayneth the power of the riche, relieueth the næde of the poore, maynteyneth in maydens vnspotted virginitie, in widowes chastitie, in married people vnseperable charitie, which maketh humble in prosperitie, constante in aduersitie, mæke in taking iniurie, which teacheth thæ to forgiue quickely those ẏ offend thæ, and neuer ceasse to craue pardon, when thou offendest others: which vãquisheth temptations, whiche suffereth persecutions, and finisheth with martyrdome. This is that which groundeth surely the foundations of our fayth: this is that which doth augment ẏ increase of our hope: this is that which guideth vs, so that wæ may kæpe the way of Christe, while wæ doe goe by the sufferinge thereof: this is that which maketh vs continue the sonnes of God, while we do imitate the patience of our father. Thus much Cyprian.

To this if it please you, you may add for a conclusion, that short, but verie euident sentence of the Lord in the Gospell, Through your patience possesse your souls: and these words of the Apostle: Cast not away your confidence, which hath great recompence of reward: For ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promises. For yet a verie little while, and hee, that shall come, will come, and will not tarrie. And the iust shal liue by faith: & if he withdraw himselfe, my soule shall haue no pleasure in him. Wee are not of them which withdrawe our selues vnto perditiõ: but wee perteyne to faith vnto the winning of the soule. But since patience is not borne in ẏ together with vs, but is bestowed of God frõ aboue, wæ must besæch our heauenly father that hee will vouchsafe to bestowe it vppon vs, according to the doctrine of James the Apostle, who saith: If any of you lacke wisedome, let him aske of God, which giueth to all men indifferently and casteth no man in the teeth: and it shalbe giuen him. But let him aske in faith nothing wauering.

Luke. 12.

Heb. 10.

Iame.

Nowe the sound hope of the faithfull vpholdeth Christian patience. Hope, as it is now a dayes vsed, is an opinion of thinges to come, referred commonly as well to good as euill things: but in verie dæde Hope is an assured expectation or loking for of those things which are truely and expressely promised of God, and beleued of vs by faith. So then there is a certaine relation of hope to faith, and a mutuall knott betwixte them both: Faith beleeueth that God sayth nothing but trueth, and lifteth vpp our eyes to God. And hope loketh for those thinges which fayth hath beleeued. But how shouldest thou loke for ought, vnlesse thou knowest that the thing that thou lokest for, is promised of God, and that thou shalt haue it in time conuenient. Faith beleeueth that oure sinnes are forgiuen vs, and that eternall life is thorough Christe our redæmer prepared for vs: nowe hope loketh and patiently wayteth to receiue in due time the things that God

God hath promised vs, howsoeuer in the meane time it be tossed with aduersities. For hope doth not languish nor vanishe away, although it seeth not that, which it hopeth: yea it quayleth not, although that things fall out cleane crosse and contrarie, as if the thinges, which it doth hope, were nothing so. And therfore Paul said: We are saued by hope: But hope, that is seene, is no hope. For how can a man hope for that which hee seeth? But and if we hope for that wee see not, then do wee with patience abide for it. Abraham hoped that he should receiue the promised land, when as yet he possessed not one foote of ground in it, but sawe it inhabited of most puissaunt nations. Moses hoped that he should deliuer the people of Israel out of Aegypt, and place them in ỳ land of promise, when as yet he sawe not the maner & meanes how hee should doe it. Dauid hoped that he should reigne ouer Israel, and yet he felt the peril of Saul and his seruaunts hanging ouer his head, so ỳ oftener than once hee was in daunger of his life. The Apostles and holie martyrs of Christ, did hope that they should haue eternall life, and that God would neuer forsake them: and yet neuerthelesse they felt the hatred of all sortes of people, they were banished their countries, and lastly were slaine by sundrie tormentes. So (I say) hope is the hope and looking for of thinges not present, and things not seene, yea it is a sure and most assured looking for of things to come: and that not of things whatsoeuer, but of those whiche wee beleeue in faith, and of those which are promised to vs by the verie true, liuing, and eternal God. For S. Peter saith: Hope perfectly in the grace which is brought vnto you.

Now they hope perfectly, which doe without doubting cõmitt themselues wholie to the grace of God, and doe assuredlie looke for to inherite life euerlasting.

Furthermore, the Apostle Paule calleth hope, as it were, the safe & sure anchor of the soule. And by how much the promise of God is the surer, by so much is hope the more firme and secure. For hope is not the looking for of any thing whatsoeuer, but of faith, that is of the thing, that faith hath beleeued, and which we knowe to be promised to vs in the woord of God. And therefore doth Paule expounde faith by hope, where he saith: Faith is the ground of thinges hoped for, the euidence of thinges not seene. Faith therfore is as it were the foũdation, whereupon hope doth rest, and so God himselfe & his infallible woord is the obiect to our hope. And for that cause Paul calleth God our hope: and so doe the Prophets also. To this belongeth the 91. Psalm, where ỳ faithfull crieth: Thou art my hope (O Lord) thou hast set thine house verie highe. Like to this thou shalt find an innumerable sort of places in the booke of the Psalmes. But hope cannot bee sure, where there is no sound faith, and expresse promise of God. Nowe since Gods promises are as well of thinges temporall as eternall, hope also is as wel of things transitorie as euerlasting.

And as faith is the gifte of Gods grace, and not the power or effecte of our owne nature, so hope is giuen vs from aboue, and confirmed in vs by the spirite of God. For in our looking after thinges, there are both groanings and longings for them. Temptations assayle and vrge vs sorely, as thoughe the thinge were vtterly de-

Hope, the gyfte of God.

Though the Lord put off the performance of his promises vnto vs for a seasō: yet he doeth not deceiue vs, because he is faithfull and iust.

ned, which is for a season deferred, or as though God knew not our state & condition, because he seemeth somewhiles, and as it were for euer to neglect and not set by our earnest expectation: wherfore our hope hath nede of much consolation and cōfirmation of the spirite of God. Which, if it bee sound, sustayneth and vpholdeth the minde of man ouerladen howsoeuer wyth very weake infirmities. And when the Lord deferreth his promises, and seemeth somewhat too long, eyther to neglect oure calamities, or else to lay more troubles on ỳ backes of vs, that are otherwise sufficiently afflicted, then commeth hope, which doing her duetie, biddeth vs pluck vp our harts and stay the Lords leysure, who, as he cannot possiblie hate them that worship him, so he neuer fayleth nor in the least point deceiueth them, for hee himselfe is the eternal trueth and euerlasting goodnesse. Here now the places of Scripture touching the certaintie of hope, are very profitable to teach, that the people that hoped in God were neuer confounded, although he did delay very long to ayde them with his healping hand. The Lord promiseth the land of Canaan to the seede of Abraham, but 430. yeares do first come about, before he setleth them in possessiō of it, yea before he brought them to it, he ledd them whoale 40. yeares about in the wildernes. Hee deliuereth the Israelits from the captiuitie of Babylon, but not till 70. yeares were spent. What may be thought of this also, that God hauing immediately after the beginning promised his only sonne, did notwythstanding not send him til and toward the latter end of the worlde? The Saincts must therefore stil endure, and alwayes wayte the Lords good leysure, because truth cānot possibly fayle them, and all that hope in it are surely saued. Dauid cryeth: Our fathers hoped in thee, they hoped in thee and thou diddest deliuer them. They called vppon thee and were saued: they hoped in thee and were not confounded. And againe, The Lord is good, happie is the man that hopeth in him. And againe, they that hope in the Lord, shalbe like mount Sion, they shal not be moued but shal stād fast for euer. And Paul in his temptations cryeth out in his epist. to the Phil. saying: I know that my affliction shal turne to my saluatiō, according to my earnest expectation, and my hope, that in nothing I shalbe ashamed. Phil. 2.

Thus much haue I said hetherto, to teach you how ỳ faithful do behaue themselues in sundry calamities: for they despayre not, but confirme their harts with assured hope, and suffer al euils with a patient minde, quietly wayting for ỳ Lord in their troubles, who is the only hope of al the faithful. Now to the end of this, I meane to ad a few general consolations, which may the more confirme the hope of ỳ faithfull, induce them to patience in suffering calamities, & cheare vp their heauie spirits to al maner afflictions. General consolations.

First of all let the afflicted weigh with himselfe from whence affliction cometh. Euil men, the diuel, sickines & the world, are they that afflict vs, but not without god, who suffereth them to do it: satan could not trouble Job, neither in goods or body, but by gods sufferāce. And ỳ Prophet Dauid cryeth, Thou art he that toke me out of my mothers womb, thou wast my hope when I hanged yet vpon my mothers breasts: I was left to thee as soone as I was borne. Thou art my God: my

From whence affliction cometh.

time is

is in thy hand. And the Lord in the gospel sayth: Are not two sparrowes sold for one farthing, & one of them lighteth not vpon the ground without your father? yea, euen al the haires of your head are numbred. Now God by whose gouernment al things are ruled, is not a God & a Lord only, but also a father to mortal men. And his will is good and wholesome to vs ward, besids that whatsoeuer he doth, he doth it al in order and iustly. But if the will of God be good toward vs, the thing cannot chose but be good to vs, which happneth by the sufferance and wil of him that loueth vs so dearly. And herein doe the children of the world differ much from the sonnes of God. For these (I meane ỳ sonnes of God) in comforting one an other in their calamities do say: Suffer and grudge not at the thing ỳ thou canst not alter. It is gods wil that it shalbe so, and no mã can resist it: suffer therfore ỳ power of the Lord, vnlesse thou wouldest rather double the euil, that thou canst not escape. But the worldlings on the other side being demaunded, howe they suffer the hand of the Lord, and whether they submit themselues to God or no, do make this answere. I must whether I will or no, since I cãnot withstand it. If therfore they could withstand it, by this we may gather, ỳ they assuredly would. But the children of God do patiently beare ỳ hand of God, not because they cannot withstand it, nor because they must by cõpulsion suffer it, but for because they beleue ỳ God is a iust and merciful father: for therfore they acknowledge & confesse that God of his iust iudgment doth persecute ỳ sinns of them, that haue deserued far more grieuous and sharpe punishment than he layeth vpon them: they do acknowledge also that god doth as a merciful father, chasten them to ỳ amendment of their liues & safegard of their soules: and therfore do they for his chastning of them yeld him hartie thankes, and forsaking vtterly themselues & their opinions, do wholie cõmit themselues whether they liue or die into the lords hãds. The Apostle going about to settle this in the heartes of the faithfull saith: God speaketh to you as to his sonnes, my sonne despise not thou the chastening of the Lord, neither faint when thou art rebuked of him. For whom the lord loueth he chasteneth, & scourgeth euery son that he receiueth. If ye endure chastening, God tendereth you as his sonns. For what sonne is he whõ the father chasteneth not? But if ye be without chastisemẽt whereof al are partakers, then are ye bastards & not sonnes. Since therfore whẽ we had fathers of our flesh, they corrected vs & we reuerenced them, shal wee not much more rather be in subiection to the father of spirites & liue? Secondarilie, let the faithfull beleuer which is oppressed w̃ calamities consider and weigh the causes for which he is afflicted. For either he is troubled & persecuted of worldlinges for the desire that hee hath to righteousnes & true religion: or else he suffereth due punishment for his sinnes & offfces. Let them which suffer persecution for righteousnes sake, reioyce and giue God thanks, as the Apostles did, for that he thinketh them worthy to suffer for the name of Christ. For ỳ lord in the gospel said: Blessed are they that suffer persecutiõ for righteousnes sake: for theirs is the kingdom of heauen. Blessed are ye when men shal reuile & persecute you, and shal say all maner euil saying against you for my sake: reioyce ye & be glad, for great is your

The causes of our afflictions

Math. 5.

your reward in heauen: for so persecuted they the Prophetes that were before you. But if any man for his sinns doth feele the scourge of God, let him acknowledge ỹ Gods iust iudgemẽt is fallen vpon him, let him humble himselfe vnder the mightie hand of the Lord, let him confesse his sinns to God, let him meekely require pardon for them, and patiently suffer the plague, which he with his sinnes hath worthily deserued. Let him followe the examples of Daniel and Dauid. Daniel confesseth his sinnes vnto the Lord and saith: We haue sinned, wee haue committed iniquitie and haue done wickedly, we haue not obeyed thy seruauntes the Prophetes, which spake to vs in thy name. O Lord vnto thee doeth righteousnes belong, and vnto vs open shame. Thou hast visited & afflicted vs, as thou diddest foretell by Moses thy seruaunt. And Dauid whẽ through Absaloms treason he was compelled to forsake Hierusalem and goe in exile, said to the priestes which bare the Arcke after him: Carrie backe the Arcke of God into the citie againe. If I shal find fauour in the eyes of the Lord, hee will bring me backe againe, and wil shew mee both himselfe and his Tabernacle. But if hee thus say, I am not delighted in thee: then, here am I, let him do with me what seemeth good in his eyes. And verilie it is much more better and expedient to be punished in this world, and after this life to liue for euer: than to liue here without afflictions, and in an other world to suffer euerlasting paines. Paul verilie doth plainly say: When we are iudged wee are chastened of the lord, that we should not be damned with the world. And the verie end of all chastenings and calamities wherewith the Saincts are exercised, tendeth to nothing else, but that by despising and treading downe the world, they may amende their liues, returne to the Lord, and so be saued. But touching the end of afflictions, wee haue spoken of it before.

Dani. 9.

1. Reg. 15.

1. Cor. 11.

Furthermore, the men that beare the yoke of afflictions, doe lay before themselues the plaine and ample promises of God, from which, and from the examples of the saincts they neuer turne their eyes. There are innumerable examples of them which haue felt Gods helping hand readie in all needes to ayde and deliuer them. Nowe our good God doth promise to helpe and deliuer, not them onely which are afflicted for righteousnesse sake, but them also whom he doth visite for their faults and offences. For Dauid saith: The Lord doth heale the contrite of heart: The Lord doth loose them that are boũd in chaynes: The lord giueth sight vntothe blind: The lord setteth vp againe them that doe fall. Hee is not angrie for euer, neither doth he alwayes chide. Hee dealeth not with vs after our sinnes, nor rewardeth vs after our iniquities. And how wide the East is from the West, so farre hath he set our sinnes from vs. To this belõgeth the whole thirtieth chapiter of Ieremies Prophecie. And Paule doeth beare witnesse to this and saith: As the afflictions of Christe are many in vs, so is our comfort great through Christ. Neither are wee without examples enoughe to proue this same by, and to lay before our eyes the present deliuerie of the Saincts, and the repentaunce of sinners in extreme calamities. Our auncestours ỹ Patriarchs Noe & Lot with their families, were by the mightie hand of God deliuered from

from the deluge, that drowned all creatures vnder the heauens, and the horrible fire that fell vppon Sodome. Iacob and Ioseph being wrapped in sundrie tribulations, were by their merciful God wond out and rid from all. Euen as also the children of Israell were brought forth and deliuered from the seruile bondage of Pharao in Aegypt. The people of Israel did in the wilderneſſe vnder their guides and Iudges, sinne often and greuously against the lord, for which they were punished roundly, and sharply scourged, but they were quickly deliuered againe by the Lord, so oft as they did acknowledge their sinnes, and turne themselues to him againe. There are also notable peculiar exãples of Gods deliuerance of his people in Dauid, Iosaphat, Ezechias, Panalles, and many other. There are to be seene in the Gospell innumerable places, where Christe deliuered his professours from sinne, from diseases, from euils, from perils, and from the diuel. In the Acts of the Apostles there are found most excellent patterns of present deliuerie by the mightie hand of God. The Apostles are imprisoned and faste bound in fetters, but they are losed and brought foorth by the Angell of God, and placed in the temple to preach the Gospel openly. Peter likewise is deliuered out of prison, when Agrippa had determined ỹ nert day following to make an end of and dispatch him. The Apostle Paul being oppressed with an infinite sorte of calamities, did alwayes feele the present hand of God at all times readie to rid him out of miserie. And setting this tribulation and deliuerie of his for an example to all the faithful he saith to Timothie: Thou knowest my persecution & afflictions which came to me at Antioche, at Iconium, at Lystra, which persecutions I suffered patiently: But from them all the Lord deliuered mee: yea and all that will liue godly in Christe Iesus, shall suffer persecution. Many more examples both the same Apostle reckon vp together in the 11. Chapiter to the Hebrues. All this I say, do the saincts consider, and in time of temptation and affliction, do comfort and strengthen themselues therewith. For so doth Paule teach vs, where he saith: Whatsoeuer is written, for our learning is it written, that through patience and comforte of the Scriptures wee might haue hope.

Examples of Gods deliuerance.

Beside this also the faithfull sorte call to their mindes the commaundements of Christ our Lord, wherwith he commeding patience vnto vs, hath layd the crosse vpon vs all. For in the Gospel he sayth: If any man wil goe after me let him forsake himselfe, and take vpp his crosse, and followe mee. For whosoeuer will saue his life shal loose it: and whosoeuer shall loose his life for my sake shall saue it. For what doeth it aduauntage a man to winne the whoale world, and loose his owne soule? Or what shall a man giue for a raunsome of his soule? For the sonne of man shall come in the glorie of his father with his Angels: and then shall hee reward euery man according to his workes. And againe in an other place he sayth, If any man come to mee, and hate not his father, and mother, and wife, and children, and brethren and sisters, yea, and his owne life also, he cannot be my disciple. And whosoeuer doth not beare his crosse, and come after me, he cannot bee my disciple. After which wordes, the Lord bringeth in certaine parables by which he teacheth vs to

The Lords commaundements of bearing the crosse.

make

make triall of our abilitie, before we receiue the profession of the Gospell. To the preceptes of their maister Christ, the faithfull Apostles Peter and Paul had an especial eye, exhorting vs to the patient bearing of the crosse of Christ. For Christ (saith Peter) was afflicted for vs, leauing to vs an example, that wee should followe his steppes. And Paul saith: Through many tribulations we muste enter into the kingdome of God.

The time of affliction is short but the rewarde very ample and eternall.

An other comforte that the faithfull haue in their afflictions is this, that the time of affliction is shorte, that the ioy and reward in the woorld to come is vnspeakeable farre more large and excellent, than the tribulation of this life is troublesome, so that there can be no comparison betwirt ỳ ioy of the one, and griefe of the other: and lastly, that our good God doth not lay such burthes on vs as we are not able possible to beare. Touching all which points, I thinke it conuenient here to rehearse prowfes out of ỳ scriptures to proue them true. S. Peter calleth the time of affliction short or momentanie. And the Prophet Esaie or the Lord rather in Esaies prophecie, long before Peters time did say: Goe my people, enter into thy chambers, and shutt the doores after thee, hide thee selfe a little while, vntill mine indignation be ouerpast. Paul also sayth, The fathers of your flesshe did for a fewe dayes chasten you after their owne pleasure, but the father of spirits doth (for a short time) correct you to your profite, that ye might bee partakers of his holinesse. But no chastising for the present seemeth to be ioyous, but greeuous. Neuertheless afterward it bringeth the quiet fruite of righteousnes to them, that are exercised thereby. Againe he saith, Wee suffer with Christe, that with him we may be glorified. For I am certainly persuaded, that the afflictions of this time, are not comparable to the glorie that shalbe shewed vppon vs. For the momentanie lightnesse of our affliction doth wonderfully aboue all measure, bring forth to vs an euerlasting weight of glorie, while wee looke not for the thinges that are seene, but the things that are not seene. For the thinges, that are seene, are temporall, but the thinges that are not seene, are eternal. Againe, in his first epistle to the Corinth. the same Apostle sayth, God is faithfull which shal not suffer you to be tempted aboue that you are able: but shall with the temptation make a way to escape, that ye may be able to beare it. But if it so happen, that the Lord doth seeme to vs to extend our tribulation longer than iustice would seeme to require, then must wee by and by remember that we may not prescribe to God any end of his wil, but must permit him freely to afflicte vs without all controllment, so much, so longe, and by such meanes as shal seeme to be best to his godly wisedome. He (who is himselfe the eternall wisedome, and loueth vs men entyrely well) doth know well enough his time and season, when to make an end of our miseries, and rid vs from afflictions. There are in the Scriptures sundry examples to comfort ỳ men, whose afflictions endure for any long time. The woman in the Gospell, was troubled with an issue of bloud by the space of twelue yeres, which had almost driuen her to vtter desperation of her healthes recouerie. An other lay bedred whole eighteene yeares. By the pole Bethesda, lay the sillie creature, who had bene diseased

diſeaſed eight & thirtie yeares. This ſpace ſurely was very troubleſome. But yet at laſt they were reſtoared to health againe, by God, who knoweth beſt at what time and ſeaſon his help is moſt expedient and profitable for mankind. Let vs therfore wholie ſubmit our ſelues to his good, iuſt, & moſt wiſe will, to be deliuered when, and how he ſhal thinche beſt.

No afflictions do ſeparate the godly frō their Lord and God.

But the chiefeſt comfort and greateſt hope in tribulation is, that not any force or miſerie can poſſiblie ſeperate the faithful and elect ſeruaunts of God, from God himſelfe. For the Lord in the Goſpell crieth out and ſayth: My ſheepe heare my voyce, & I know them, and they followe mee, & I giue to them eternal life, & they ſhall neuer periſh, neither ſhall any man plucke them out of my hand. My father which gaue them mee is greater than all: and no man is able to take them out of my fathers hand. I and my father am one. Hereunto belongeth that outerie of S. Paule which he vſeth to the encouragement of vs Chriſtians, where hee ſaith: Who ſhall ſeperate vs from the loue of Chriſte? Shall tribulation? or anguiſh? or perſecution? or hunger? or nakednelle? or perill? or ſword? (As it is written: For thy ſake are we killed all day longe, and are counted as ſheepe for the ſlaughter.) Neuertheleſſe we ouercome in all theſe things through him that loued vs. For I am ſure that neither death, nor life, nor Angels, nor rule, nor power, nor thinges preſent, nor things to come, nor height, nor depth, nor any other creature, ſhalbe able to ſeperate vs from the loue of GOD, which is in Chriſt Ieſu our Lord.

Rom. 8.

The ſainctes I confeſſe in their calamities, doe feele griefe and many diſcommodities, but ſo yet that euen in their diſcōmodities, they haue farr many more cōmodities: they are ther fore diminiſhed one way, but augmented an other way, ſo that ỹ croſſe of theirs is not their deſtruction, but an exercyſe for them, and a wholeſome medicine. And therfore I thinke that that ſame worthie and golden ſentence of S. Paul, can neuer be too often beaten into your minds, where hee ſaith: We are troubled on euery ſide, yet are we not without ſhift: we are in pouertie, but not in extreeme pouertie: we ſuffer perſecution, but are not forſaken therein: wee are caſt downe, but we periſh not. The faithfull therefore doe in this world, loſe theſe their earthly riches, but do they thereby loſe their faith? Loſe they their vpright and holy life? or loſe they the riches of the inner man, which are the true riches in the ſight of God? The Apoſtle crieth: Godlines is a great lucre with a mind content with that that it hath. For wee brought nothing into the world, & it is certaine that wee maye carrie nought away: but hauing foode and rayment we muſt therewith be content. And the Lord verily, who of his goodneſſe hath created Heauen and earth, and all that is therein for the vſe of men, which euen feedeth the Rauens younge ones, will not cauſe the iuſt man to die with hunger and penury. Moreouer that man doth not loſe his treaſure in this world, which gathereth treaſure as the Lord hath cōmaunded him, with whom ỹ faithful know ỹ a moſt wealthie treaſure is layd vpp in heauen for them which are in this world ſpoiled of their terreſtrial goods for their lord & maſters ſake. That worthy & notable ſeruaunt of god Iob, doth cry, Naked came I out of my

the ſainctes ſuffer are recompenced with other commodities.

my mothers wombe, & naked shal I turne to the earth againe. The Lord gaue, and the Lord hath taken away, as the Lord pleased, so is it happened. Blessed be the name of the Lord.

To deny the truth is not the way to keepe our Goodes.

Last of all, it is manifest that to denie the truth, therby to escape persecution, is not the way to kæpe our wealth and quiet state, but rather ỳ meanes to lose them, yea, by so doing wee are made infamous to all good men of euery age and nation. For we sée that they, which would not for Christ and the cause of his trueth hazard their riches, but chose rather by dissimulation and renouncing of the truth to kæpe their worldly wealth, did reteyne for euer, infamous reproch, and daily augment most terrible tormentes, which vered horiblie their guiltie conscience, losing neuertheless in the diuels name ỳ wealth, which they would not once hazard in the cause of their Sauiour. But they on ỳ otherside, which ieoparded themselues and all their substaunce in the quarell of Christe, despising manfully al daungers that could happen, did alwayes finde a swéete and pleasant cõfort, which strengthened the minds of their afflicted bodies. For they crie with the Apostle: Wee haue learned in whatsoeuer estate wee are, therewith to be content. Wee know how to be lowe, wee know also howe to exceede: euerie where and in all thinges we are instructed both to be full, and to be hungrie, both to haue plentie, and to suffer neede. We can doe all thinges through Christ who strengtheneth vs. They know that ỳ same Apostle hath said: Ye haue suffered with ioy, the spoyling of your goods, knowing that ye haue in heauen a farre more excellent substance, which will endure. For the Lord in the Gospel also said, Verilie I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my sake and the Gospels, but he shall receiue an hundred folde now at this present with persecutions, and in the world to come eternall life. Mar. 10. So than the Saincts and faithful seruauntes of God are oppressed with seruitude in this present world: but therewithall they know and consider that the Lord himselfe became a seruaunt for vs men, whereby they, that are seruauntes in this world, are made frée thorough Christe, and by terrestriall seruitude a way is made to celestiall libertie. The faithfull are exiled or banished their countrie: but the heathen Poet sayth, A valiaunt harted man, takes euerie countrie for his owne. Verilie in what place of this world soeuer wée are, wée are in exile as banished men. Our father is in heauen, and therefore heauen is our countrie. Wherefore when wée die, wée are deliuered from exile, and placed in the heauenly countrie and true felicitie. In like maner, whom the tyrant killeth with hunger and famine, those doth hée rid of innumerable euils. And againe whomsoeuer famine doth not vtterly kil, but only tormit. them doth it teach to liue more sparingly, and afterward to fast the longer and deuoutly. Nowe in this case the faithfull which suffer famine, to call to remembraunce the examples of the auncient Saincte, of whome when Paul speaketh, hée sayth: They wandered about in sheepe skinns & goate skinnes, being destitute, afflicted and tormented, of whome the world was not worthie: they wandered in wildernesse, & in mountaynes

and

and in dennes and caues of the earth. Christians also consider that the state of famished Lazarus, who died amõg the tongues of the dogges that licked his blaines, was farre better than ỳ surfetting of the strutbellied glutton, who being once dead was buried in hell. Moreouer it is to be abhorred, detested, and (yet) lamented of all men, to see a crue of barbarous villaynes, and vnrulie souldiours abuse perforce not honest matrones onely, but tender virgins also that are not fit yet, nor ripe for a man. But the greatest comfort that wee haue in so great a mischiefe and intollerable ignominie is, that chastitie is a vertue of ỳ mind. For if it bee a treasure of the minde, then is it not lost though the body be abused: euen as in like sort ỳ fayth of a man is not thought to be ouercome, although the whole body be cõsumed with fire. And chastitie is not lost verilie where the body is defloured, because the wil of the abused body, persevereth still to vse that chastitie, and doth what it may to kepe it vndefiled. For the bodie is not holy therfore, because the mẽbers therof are vndefiled, or because the secret partes therof are not vndecently touched: considering that the body being wounded by many casualties may suffer filthie violence, and since Physicians for healths sake may do to the members the thing that otherwise is vnseemely to the eyes. Wherfore so long as the purpose of the mind (by which the bodie must be sanctified) remayneth, the violent deede of an others filthie lust taketh not from the body that chastitie, which the perseuering continencie of the defloured body doth seeke to preserue. And in ỳ meane while there is no doubt, but the most iust Lord will sharpely punish those shameles beastes & monsters of nature, which dare vndertake to commit such wickednesse.

Affliction in warres by debouching of women.

The saints in suffering the crosse do feele no new or vnwoonted miseries.

The Saints are confirmed in their tribulations by the innumerable examples of their fore fathers, whereby they gather that it is no new thing ỳ happeneth vnto them, since God from the beginning hath with many afflictions and tribulations, exercised his seruaunts, and the Church his spouse whom he loueth so dearely. And here I thincke it to be very expedient & auaylable to the comforting of afflicted minds, to reckon vp the best & choysest examples that are in the scriptures. Of which there are many both priuate and publique. The chances and pilgrimages of the later Patriarchs (because I meane not to speake of them before ỳ deluge) are those which I call priuate examples. For our father Abraham is by the mouth of God called from out of Vr of ỳ Chaldeans to go into Palestine, frõ wt̃ce he is driuen by a dearth into Aegypt, where againe he is put to his shifts, & feeleth many pinches. After that whẽ he came againe into Palestine, euen till ỳ last houre of his life he was neuer without som one mishap or other to trouble & vexe his mind. His sonne Isaac felt famine also, and had one misfortune vpõ an others neck to plague him withal. He sinneth not ỳ calleth Iacob the wretcheddest man that liued in that age, considering ỳ infinite miseries wherewith hee was vexed. While hee was yet in his mothers wombe and saw no light he began to striue with his brother Esau: afterwardes in his striplings age, hee had much a doe to escape his murdering hands, by exiling himselfe from his fathers house into ỳ land of Syria: wher againe he was kept in vre and exercised

Examples of afflictions in the patriarchs.

sed charply in ỹ schole of afflictiõs. At his backreturne into his countrie he was wrapped in ỹ beset with perils enough and endlesse euils. The detestable wickednes of his vntoward children, had bene enough to haue killed him in his age. In his latter dayes for lacke of fode he goeth downe as a straunger into the land of Aegypt, where in true faith and patience, hee gaue vp the ghost. Of Moses ỹ great and faithful seruant of God the scripture testifieth ỹ in his youth hee was brought vp in the Aegyptian Court, but when he came to age, hee refused to be called ỹ sonne of Pharaos daughter, choosing rather to be afflicted with the people of God, thã to enioy the tẽporal cõmodities of this sinful world, because he counted ỹ rebuke of Christ greater riches, than all the treasures of the Aegyptians. The same Moses was grieuously afflicted, first by Pharao and his princes, and after that againe by them of his owne household, and his owne countrie people, whom he had brought out of the land of Aegypt. Dauid also the annoynted of ỹ lord, was troubled a great while with his maister Saul, that was mad vpon him, to haue brought him to his end, but hauing at the last (for al that Saul could do) obteyned ỹ kingdome, afflictions ceassed not to followe him stil, for after many troublesome broyles, he was by Absalom thrust beside his kingdome, and very streitly delte withall, and yet in the end God of his goodnesse did set him vp againe.

Christ and Paule examples vnto vs.

In the new testament Christ himselfe our Lord and sauiour, and that elect vessel his Apostle Paule, are excellent examples for vs to take comfort by. The Lord in his infancie was compelled to flye the treason & murdering hands of cruell tyrants, in all his life time he was not free from calamities, and at his death he was plaged amonge theeues. And Paul speaking of himselfe doth say: If any other be the ministers of Christ, I am more, in labours more abundantly, in stripes aboue measure, in imprisonmẽt more plenteously, in death often. Of the Iewes fiue times receiued I fourtie stripes saue one, thrice was I beaten with rodds, once stoned, thrice I suffered shipwracke, a day & a night haue I been in the depth, in iourneying often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the heathen, in perils in the citie, in perils in the wildernesse, in perils in the sea, in perils among false brethren, in labour and trauaile, in watchinges often, in hunger and thirst, in fastinges often, in cold and nakednesse, beside those thinges that outwardly come vnto me, the trouble which daily lyeth vpon me, is the care of al the churches. These I say, are priuate examples.

Exam. of all ages of the old Chur.

We haue a publique example in the Church of Israel afflicted in Aegypt, many times troubled vnder their kinges and Iudges, and lastly led captiue by the Assyrians and men of Babylon. Afterward being brought home againe by the goodnesse of God, they passe many bruntes, and are charpely afflicted vnder the Monarchies of the Persiãs, Greekes and Romans. What shal I say of the Apostolique church of Christ, which euen when it first began like an infant to crepe by the ground, did presently fele the crosse, and yet flourished still in those afflictions, which euẽ to this day it doth patiently suffer? Histories make mention of tenne persecutions, wherwith the Church of Christ (from the eight yeare of Nero, till the reigne of Con-

The [illegible] persecutions of Christ Christ

of Conſtantine the great, by the ſpace of 318. yeares) was terriblie ſhaken and ſharpely afflicted without interminſion or reſpite of time for it to breath in, and reſt it ſelfe from troubleſome broyles & mercileſſe ſlaughters. The firſt perſecution of thoſe tenne, did Nero that beaſt and leachrous monſter raiſe againſt the Chriſtians, wherein it is ſaid that Peter and Paul the Apoſtles of Chriſt were brought to their endings. The ſecond was moued by Flauius Domitianus, which baniſhed the Apoſtle Iohn into the Ile of Pathmos. The third perſecutour after Nero, was Traiane the Emperour, who publiſhed moſt terrible edicts againſt the Chriſtiãs: vnder him was the notable martyr and preacher Ignatius, with many other excellent ſeruaunts of Chriſt, caſt out to wilde beaſts, and cruellie torne in peeces. The fourth perſecution did the Emperour Verus moſt bloudilie ſtirre vpp through all Fraunce and Aſia, wherein the bleſſed Polycarpus was burnt in fire aline, and Irenæus the biſhop of Lions was headed with the ſword. In the fifte perſecution of the Church of Chriſte, Septimius Seuerus thorough many prouinces, did bloudily crowne many a Saint with the garland of martyrdome: amonge whome is reckoned Leonidas the father of Origenes. Iulius Maximinus was the firſt after Nero ỹ played the tyraunt againſt the Church: in that perſecution the preachers and miniſters of the churches were eſpeciallie murdered: amonge whom beſide an innumerable ſort of other excellent men, Pamphilus and Maximus two notable lightes, were eſpeciallie ſlaughtered. The ſeuenth bloudſucker after beaſtly Nero, was Decius the Emperour, who proclaymed moſt horrible edicts againſt the faithfull: in his time was S. Laurence a deacon of the Church, broyled vpon a grateyron, and the renowmed virgin Apollonia for her profeſſion, did leape into the fire aline. Licinius Valerianus, was as cruell as the reſt in executing the eighth perſecution againſt the faithfull profeſſours of Chriſt and his Goſpel. In that broile were ſlaine many myllions of Chriſtians, and eſpecially S. Cornelius and Cyprian, the moſt excellent doctours in all the world. Val. Aurelianus did rather purpoſe than put in execution the ninth perſecution. For a thunder ruſhed before him to ỹ great terrour of them that were about him, and ſhortly after he was ſlaine as hee iourneyed, and ſo his tyrannie by his death was ended. But C. Aurel. Val. Diocletianꝰ, Maximianus, Maxentius, and Marcus, Iulius Licinius, being nothing terrified with this horrible example, did raiſe the tenth perſecution againſt the church of Chriſt, which enduring by the ſpace of tenne whole yeares, brought to deſtruction an infinite number of Chriſtians in euerie prouince and quarter of the world. This broile doth Euſebius Cęſarienſis, paſſingly painte to the eyes of the reader: for hee himſelfe was an eye witneſſe and loker on, of many a bloudie pageant and triumphant victorie of the martyrs, which hee rehearſeth in the eight booke of his Eccleſiaſtical hiſtorie. In that ſlaughter were killed the firſt Apoſtles of our Tigurine Church, both martyrs of Chriſt, and profeſſours of his Goſpel, S. Fœlix and his ſiſter Regula. Anno Domini. 306.

After thoſe tenne perſecutions, there followed many more, and more terrible butcheries ſtirred vpp by many kinges and barbarous men,

in sundrie quarters of the earth, vpon the necke wherof did follow the mercilesse bloudsheddings cõmitted by ẏ Sarracens, Turkes and Tartars: moreouer the butcherlie bishoppes of Rome, did annoy extremely ẏ church of God, by shedding in ciuil and forrayne wars more christiã bloud than any tongue can possibly tell. No new thing therfore doth at this day happẽ to vs, that in the Church of Christ do suffer diuers persecutions & afflictiõs for we haue exãples of great efficacie both new & old to confirme our harts that they faint not in calamities.

Their afflictions were foretolde.

And therfore did the Prophets and Apostles, and their Lord and maister Iesus Christ foretel these perils, calamities, and all persecutions, because they would haue vs to fortifie oure minds against these miseries at al times and seasons, least by being shakẽ with them at vnawares, we should reuoulte from our faith & forsake our profession. Because I haue chosen you out from the world, saith the Lord to his disciples, therfore the world doth hate you. Remẽber the words which I spake vnto you, saying, The seruant is not greater than his maister. If they haue persecuted me, they wil also persecute you. If they haue kept my words they wil also kepe yours: but all these thinges shall they do to you for mynames sake: becausse thei know not him that sent me. This haue I said to you that ye should not bee offended. They shal driue you from their Synagogues: and the time shal come, that whosoeuer killeth you, shall thinke he doth God good seruice.

The rest that is like to this, I meane not at this time to recite out of the Prophets and Apostles, because it cãnot be briefly rehearsed: let euery one pick out & applie to his owne cõfort ẏ playnest & most euident testimonies, that by reading he shal light vppon.

And although the saincts do not reioyce at the destruction of their persecuting enimies, whõ they could wish rather to be conuerted and so saued, than in this present world to be punished, and in the world to come to be damned for euer: yet they are glad when they see ẏ Lord punish their afflicters, because therby they perceiue that God hath a care ouer those that be his seruants. They doe gather also by the present vengeance of God vpõ the wicked, that as afflictions are for the health and amendement of the faithful, so they are to the hurt and destruction of the vnbeleeuers. For while they persecute other, they themselues are destroyed, and while they trouble the church of the lyuing God, they kindle a fire of the wrath of god against themselues that wil neuer be quenched. For in the Prophecie of Zacharias thus we read that the lord speaketh touching his church, Behold I make Hierusalem a cupp of poyson vnto all the people that are round about her: yea, Iuda himselfe shalbe in the siege against Hierusalem. And in that day I wil make Hierusalẽ a heauie stone for all people, so that al such as lift it vp, shalbe torne & rent, & all the people of the earth shalbe gathered together against it. A like saying to this hath ẏ lord in Ieremie, where he speaketh against the persecuters of his Church and saith: Take this wine cup of indignation from my hand, & make all the people, to whom I send thee, to drincke of it: that when they haue drunken thereof, they may bee madd and out of their witts, for feare of the sword which I wil send among them. For I beginne to plague the cittie that is called after my name, and thinke

thinke ye then that ye ſhal eſcape vnpuniſhed? Ye ſhal not goe vnpuniſhed. And this is that whereto S. Peter alluding ſayd: The time is that the iudgement of God beginneth at the houſe of God: if it firſt beginne with vs, what ſhall the ende of them be, that beleeue not the Goſpell?

1 Pet. 4

Vengeãce taken of bloudie Rome.

I haue a litle aboue, rehearſed in order the tenne perſecutions which the Romaine Emperours ſtirred vp againſt the Church of Chriſt: now hiſtories make mẽtion that there was not one of them but was requited wᵗ ſome notable calamitie. And beſide the peculiar reuengements that followed euery ſeueral perſecution, it is to be noted that the moſt iuſte Lord after the ſpace of 342. yeares (for ſo many yeares are reckoned from the laſt of Nero, vnto the ſecond yeare of the Emperours Honorius and Theodoſius) did begin more abundantly to requite the death of his Saincts, vpon the necke of bloudthirſtie Rome. For within the ſpace of one hundred and nine & thirtie yeares, Rome was fiue times taken, and brought in ſubiection to the barbarous nations. For in the foure hundreth & twelfth yeare of grace which was ỹ ſecond of Honorius and Theodoſius his reigne, ỹ Wiſigothes vnder their captaine Alarichus both toke and ſacked ỹ citie, dᵘing notwithſtanding great mercie in their victorie. After that againe ỹ Vandals vnder their guide Genſerichus brake into the citie cruellie, and ſpoyled it very greedily. After them came the Herules, and the remnaunt of Atthilas his armie with their captaine Odacer, who toke the citie and got the kingdome to themſelues, extinguiſhing vtterly ỹ rule of the Romans in the weſt part of the world. Then againe, when about 14. yeares were come & gone, in-cõmeth Theodoricus Veronenſis with his Oſtrogothes, who ſlue the Herules and obteyned the citie. But it being recouered by the fayth and induſtrie, of the valiaunt captaine Belliſarius, and reſtored to Iuſtinian the Emperour of the Eaſt, was immediatly againe taken by Totylas a prince of the Goths, who with fire and ſword did ſacke it, pull downe houſes, and ouerthrew a great part of the walls therof, wherby Rome was ſo defaced, that for the ſpace of certaine dayes there was no man that dwelt within it. That ſpoile of the citie happened about the 548. yeare after Chriſt his incarnation. And thus dio Chriſte in reuenging his Church, laye deſerued plagues vpon the neck of bloudie Rome: beſide other miſeries (that I paſſe ouer) which it did ſuffer by the Hunns and Lombards. For this is enoughe to ſhewe how miſerablie Rome was plagued for afflicting the Church of Chriſt, which neuertheleſſe maugre the tyrauntes heades, remayned ſafe and ouercame thoſe brunts, and ſhall reigne with Chriſt for euermore. In like maner were the Sarracenes extinguiſhed & vtterly deſtroyed, when firſt they had ſuffered many a great ouerthrowe, & had bẽne plagued thoroughout the world with ſundrie miſhappes and ouerthwart calamities. The Turkes alſo do daily feele their woes & miſeries, and are likely hereafter to feele harper punithmentes. Moreouer, the Popes wyth poyſon are one ſlaine by an other, and are ſtraungly vexed with wonderful terrours. They are in no place ſure of their liues, but euen in the middeſt of all their frendes are beſet with miſeries, they liue in feare continually all

Popes dye of the pocks which doth bewray their shaltitie.

the whoale packe of them. Furthermore euen they amonge them, that liue most happilie, do rot away wyth that disease, that followeth filthie pleasures, than which there is no kind of death either sharper to the patient, or more detested amonge all men. And their adherents, which by their setting on do persecute ỹ church of Christ, doe either dropp away with the like disease that wayteth vppon filthy lust, or do by litle and litle consume away, as Herode and Antiochus did, which death is long before it dispatche them, but doeth torment them beyond all measure: yea and besids these bitter plagues they destroy one an other with endlesse ciuil warres. The Lord therefore is righteous and his iudgmẽts are iust and equall, who neuer forgetteth to reuenge his friends, by finding out his owne, and his seruants enimies to punish them for their desarts.

Since then (my brethren) that the case so standeth, let vs I beseech you, patiently suffer the hand of the Lord our God, as often as wee are touched with any calamitie, or tempted of the Lord our God, knowing this, that the lord doth strike vs that he may heale vs, and trouble vs that hee may comfort vs, and receiue vs to himselfe into ioyes euerlasting. And that wee may so doe, since we are otherwise to weake of our selues, let vs pray to our father which is in heauen, thorowghe Jesus Christ oure Lord, that hee will vouchsafe to bee present with vs in our temptations, and guide vs in the way of constancie, peace, and righteousnes. And for an example let euery one set before his eyes, the order that Christ oure Sauiour and maister did vse, who a litle before the crosse of his passion, betoke himselfe to prayer. For going vp into the mount of Olyues, he beseecheth his father humblie, and prayeth to him ardently. He is instant in prayer and lyeth vpon him earnestly: and yet so, that he submitteth all to his will and pleasure. Let vs also do the like, that we may haue trial of our fathers present ayde with the effectuall comfort of our mindes, and that wee for his goodnesse maye giue him praise for euermore. Amen.

Thei were eaten of wormes aliue, and stancke so horribly that no man could abide thē.

The conclusion.

¶ Of the fifte and sixt precepts of the second table, which are in order the ninth and tenth of the 10. commaundements, that is, *Thou shalt not speake false witnesse against thy neighbour.* And, *Thou shalt not couet thy neighbours house, &c.*

¶ *The fourth Sermon.*

The ninth commaundemente

WE are now come to the exposition of ỹ two last preceptes of ỹ tenne cõmandements. The ninth commaundement is: Doe not speake false witnesse against thy neighbour. By this precept is cõfirmed faith in couenauntes & contractes, it ruleth the tongue, and commendeth vnto vs veritie, the fayrest vertue of al other, and teacheth vs to vse modestie & sincerite both in word and deede. Hetherto yet haue we heard nothing in all Gods commaun-

dements

dementes touching the tongue, but a litle onely in the third commaundement. But of the tongue do arise the greatest commodities and discommodities of our life. For the tōgue (saith James) is a litle member & boasteth great thinges. Behold howe great a matter a little fire kindleth. And the tongue is fire, euen a world of wickednesse. So is the tongue set among our mēbers, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. All the nature of beastes, and of birds, & of serpentes, and thinges of the sea, is meeked and tamed of the nature of men: but the tōgue can no man tame, it is an vnruly euill, full of deadly poyson. Therwith we blesse our God and father, and therewith curse wee men that are made after the similitude of God. Out of one mouth proceede both blessing and cursing.

Therefore very well and necessarily is the way set downe in this ninthe precept, how men should frame and order their tongues. Now summarilie this precept doth commaunde vs, to vse our tongues well, that neither priuately or publiquely wee doe our neighbour harme, either in his lyfe, good name, or riches, by word or writing, or otherwise by paynting, neither by simulation nor dissimulation, no, yet so much as by a beck or a nod. All things are forbidden that are against truth and sinceritie. There is required at al our hands, simplicitie, plaine speaking, & telling of the truth. Briefly, wee are commaunded euery man to do his indeuour mutually to mainteyne plaine dealing and veritie. For in ỳ 23. of Exod. we read that the Lord did charge vs saying: Thou shalt not haue to doe with a false report. And in the 19. of Leuit, Ye shall not steale, saith the Lord, nor lye, nor deale falsly one with an other. And the Apostle James, after he had touched the euils of the tongue, (especially because out of one mouth proceeded good and badd) doeth add: These thinges my brethren ought not to be so. Doth a fountaine at one hoale send forth sweete water and bitter also? Can the figge tree (my brethren) beare Olyue bearries? either a vine figgs? So can no fountaine giue both salt water and fresh also. Verily since God hath giuen to man a tōgue, that by ỳ meanes of it, one man may know an others meaning, that it may blesse or praise God, and do good to all men, it is altogether requisit that it should bee applied to ỳ vse that it was made for, that thereby a man out of a good hart, might vtter good talk, cleare frō deceipt & hurt, from blasphemie and raylings, and from filthie speaking.

But it is best for vs by partes more neerely to sift the special points of this precept or argument. First of all in this cōmaundement it is forbidden euery man in the Court before a Iudge to beare false witnesse. Therfore al witnessebearing simplie is not forbidden vs, but false witnessing only. Doe not speake (saith he) false witnesse. It is lawfull therefore to beare true witnesse, especially if a magistrate demaunde it of thee. And therfore the Hebrue phrase is very significant and sayth: Aunswere not false witnesse against thy neighbour. Now he aunsweareth, that is asked a question. And in bearing of witnesse hee that speaketh, must haue a regard of God alone, and simple truth, hee must laye aside all euill affections, hatred, feare or all parte taking: hee must hide nothing, nor dissemble in his speache: hee must not deuise any

Of bearing witnesse.

any thing of his owne making: nor corrupt the meaning of his woordes that speake: as those false witnesses did in the Gospell, when before the Iudges they said: I will destroy this temple and in three dayes builde it againe. For they corrupted the meaning of Christe. And the Lord in the Lawe doth say, Thou shalt not take vpp a false report, neither shalt thou put thine hand with the wicked to bee an vnrighteous witnesse. Thou shalt not follow a multitude to do euill, neither shalt thou speake in a matter of iustice, according to the greater number for to peruert iudgement. He therefore that beareth false wittnesse, committeth sinne against God and his neighbour. For first of al hee stayneth himselfe with sacrilege and periurie, and so by telling a lye in the name of God, hee doeth despite to God himselfe: Moreouer hee doth to his neighbour so much hurt, as he taketh damage by the Iudges sentence either in bodie, goodes, or losse of life. For it is manifest that the Iudge being moued with thy false witnesse, did punish the accused party in bodie, goodes, or like it selfe: which he would not haue done, had hee not beene drawen thereunto, by thy false witnessing. And therefore a very good and iust lawe is that, which Moses hath vttered in these woords, If a false witnes be foūd among you, then shal ye do vnto him, as he had thought wickedly to haue done to his brother: & thou shalt put euil away frō the middest of thee: that the rest may heare, & feare: & dare after that do no more such wickednesse among you. Thou shalt haue no cōpassion on him: but life for life, eye for eye, tooth for tooth, hand for hand, and foote for foote. To this belongeth the saying of Solomon in the Prouerbs where he crieth, God hateth a false witnesse. And againe, A false witnesse shal not scape vnpunished. Wee haue an example in the two false witnesses that roase against the chaste and honest Susanna.

In this lawe are condemned also all false and wrongfull accusations, and vniuste indgementes bought for monie, at the mouth of vnrighteous Iudges. And as those deedes are worthilie forbidden, so likewise are they misliked that set their tongue to sale, I meane, such merchauntes as for a morsell of bread will easilie be hyred, either to blesse or curse the innocent. Of which sort of curūng, spightfull, and soothing tongues, thou mayest finde a great number in euery degree and state, both of riche and poore, of spirituall and of Lay people.

Furthermore wee haue here commended vnto vs ỹ inuiolable képing of bargaynes, couenauntes, and contractes: and on the other side are we especially charged, not to vse either guile, or deceite, or craft, or any kind of consening. Of which I haue spoken, where I treated of theft.

But now the especiall thing that is forbidden the faithfull herein is to tell a lye, that is, to speake an vntruth, either vppon purpose therwith to hurt his neighbour, or vppon any vaine and light occasion, or otherwise vpon some euill affection. For among men many kindes and sundrie sortes of lyes are reckoned vp. S. Augustine in his 14. Chapter ad Consencium de Mendacio, maketh mention of eight kindes of lyes. I amonge many will name a fewe onely. There is a iesting lye, as when I say that I lye, or other men knowe that I bee lye, by which lye of mine they take some pas-

time, or

site, or (as I should rather say) some pastime or pleasure. To lye in that sort, although it be no great and heynous sinne, is yet a signe of very great lightnesse: which the Apostle misliketh in ỳ faithfull, as it may appeare in the fifte Chapiter of his epistle to the Ephesians. And yet I thincke not that deuised fables, parables and feigned narrations are hereby forbidden: which, as they are in the Scripture euery where vsed in matters of most importaunce, so haue they also a very godly grace, being of themselues verie necessarie and profitable, for the readers vnderstanding. S. Augustine will not haue iesting myth, in the number of lyes. There is moreouer an officious lye, that is when I fitten or tell an vntruth for dueties sake, to the end that by my lye, I may keepe my neighbour harmeles from the euill or mischiefe, that hangeth ouer his head. Of this sort there are many examples in the holy Scriptures. The midwiues of Aegypt, did saue the Hebrues children aliue, whome Pharao commaunded to bee slaine at their birth: and being accused before the king for breaking the lawe, they did by an officious and a verie wittie lye excuse themselues, and pretend a certaine spadinesse of trauaile in the Hebrues wiues, more than the Aegyptian women had. Rahab doeth with a very straung tale, deceiue the citizens of Iericho, and by her ly preserue the spies of the people of God. And Michol Dauids wife, with a lye did saue her husbands life, and sent away her father Sauls seruants without their purpose, for which the king had sent them. And Ionathan faineth many a thing at his fathers table, for the goodwill that hee bare to Dauid, whom by honest shiftes and godly deceiptes hee did ridd from the bloudie hand of his cruell father Saule. The holy widow Iudith also, by lying and dissembling doth enter the tent of capitaine Holophernes, and by cutting off his head, doth set her afflicted cõtriefolkes at libertie againe.

Nowe it hath beene a question amonge the diuines of the Primatiue Church, whether they, whose examples I haue heere alledged, did sinne in lying or no. Origenes & they that followed him, did permitt a wise and godly man to lye, if so be it were for the welfare of them, for whome the lye was made. Neither was S. Hierome without suspicion of Origens opinion. For vpon the Epistle of Paul to the Galathians hee writ, that Peter and Paule to serue the time, did vse a kinde of simulation. But S. Augustine admonishing Hierome of that matter, denieth flatly that wee ought once to suspect, that a lye is allowed in the sacred Scriptures. On the other side againe, S. Hierome telleth Augustine that the best interpreters of the auncient Church, are full and whoalie of his minde. There are, to and fro, verie learned and large epistles written on both sides, which are extant nowe and to be seene amonge vs, and therefore I nede not sticke hereupon any longer. The same Augustine in the 15. chapter of his booke that he wrote ad Cõsentium contra mendacium, sayth, Hee, which saieth that some lyes are righteous, is to bee thought to say nothing else, but that some sinnes are righteous, & so consequently that some vnrighteousnes is righteous. Than which what can be spoken more absurd? For whereuppon is sinne, but because it is contrarie to righteousnesse? But those things, that are done against the law

of God, cannot be righteous. Now it is ſaid to God, Thy lawe is truth: and therefore that which is againſt the truth, cannot be righteous. But who doubteth, but that euerie lye is againſt the trueth? Therefore no lye can poſſiblie be righteous. And ſo forth as followeth.

Now on the other ſide, verie notable learned men haue thought, that Auguſtine was ſomewhat to ſtubbornely ſet againſt lying. And therefore ſome there are, which going as it were betwixte both doe ſay, that they (whoſe examples I alledged euẽ nowe) were not altogether without all ſinne, and yet they ſuppoſe that their fault in thoſe lyes, was a very ſmal ſinne. I would wiſh thoſe, which will allowe themſelues to lye officiouſly, to take hēede to themſelues, leaſt by following their owne affections more than enough, they do at laſt take that for an officious lye, which is in dēede a pernicious lye. For the laſt and worſt kind of lye is a pernicious lye. And that proceēdeth of a corrupt minde, and tendeth to the damage of thy neighbour, which hath deſerued no hurt at thy hand. This kind of lye is euery where cryed out vppon thoroughout the Scriptures: and the fault thereof increaſeth according to the quantitie of the miſchiefe that it doth. For diuines and eccleſiaſticall preachers do lye of all other moſt perniciouſly, while with lyes & corrupt doctrine they kill the ſoules of men, & make the bodies and goods of ſillie ſeduced people, both ſubiect to the curſe of God, and in daunger of a thouſand perils more. And hereunto belongeth hypocriſie alſo, which the Lord Jeſus doth in the Goſpel wōderfully taunt and bayt exceēdingly. Now hypocriſie doeth ſhewe it ſelfe, not onely and ſo much in craftie and deceitfull wor as alſo and farre more, in the wh cōuerſation of our liues, as when make ſemblaunce, or elſe diſſem ſuch thinges as are not, by that m nes lying to God, and beguiling o neighbour.

Furthermore, in this law are f bidden talebearings, priuie ſlande backbitings, cloaſe whiſperings, a al ſuſpicions which riſe by ſuch oc ſions. Deſpiteful quips perfore, a beades that are ready to ſpeake ev of all men, are plainely condemn For ſome there are which are wi out honeſtie, not ſticking to ſlaund all eſtates and conditions, both hig and lowe, publique and priuate, a people of all ages: and for that pu poſe do they caſt abroad infamous bels, they ſticke vp written Paſquil and ſet out pictures to diffame m withall. And to themſelues th ſeeme very eloquent, while with bi ter words they check and finde fau with all ſortes of men: yea, they a compt ỳ malapert prattling of the vnbrideled tongues, to be a commen dation of vncontrolled libertie an frée licence of ſpeaking. But the ſinne very greeuouſly which take d light in curſed ſpeaking, that is, wh che carrie about a tongue full of bi ternes, curſes, and deceipt: euen a they alſo are not without ſinne, tha lone a life to beare enuenomed ſpee and hurtfull talking. But wee mak a difference, & do except from wrong full quarels ſuch accuſations, as ar iuſtly made and openly ſhewed, e ther by writing or word of mouth, ſuch kind of chidings and chaſtening alſo as preachers vſe in ſacred ſer mons. For they, which do in that ſor chaſtiſe and purſue wicked vices an errours, do purpoſe nothing elſe bu th

the glorie of God and safegard of mes soules, which they desire to aduaunce by all the meanes they can, not seeking to vtter their spight, or weake the malice of their naughtie affections. But wee may gather by many argumẽts, that it is a heynous crime falsely to slaunder, and wickedly to backbite our brethren & neighbours. For there is scarsely any thing that doeth so much disgrace vs as backbyting doth. Wee are made to the similitude and likenesse of God, that wee may be the sonnes of God: but false accusations do make vs of the sonnes of God, to be the sonnes of the diuel. Now wee all abhorre and vtterly detest the name of the diuel: but if thou art a wrongfull slaunderer, than art thou the very same that thou doest so detest. For the diuel taketh his name of wrongfull accusing, and is called a slaunderer.

Moreouer, in the booke of Proverbes GOD is said to hate backbiters and wrongfull slaunderers. And in ỳ 19. Chap. we read: The thought of a foole is sinne, and a slaunderer is hated of men. For a good name (as the same Solomon witnesseth) is a precious treasure. When as therefore the same and good name of a man is put in hazard, by the false reportes and slaunders of a wicked tongue, the chiefest iewel that a man hath is put in ieopardie: so that in verie deede a slaunderer doeth seeme to sinne more deerely than a theefe: vnlesse a man make more accompt of his transitorie richesse, than of his name and good report. And therefore it is straunge at this day, that a theefe for stealing is neuer pardoned, & backbyters for slaunders are neuer once touched. I would to God that magistrats would once rightly weighe the sundrie circumstances of sundrie matters, and punish euery fault with penalties agreeable to the offence, and reuenge the greater crimes, with great and sharper punishmentes. For God truly doeth require of, and charge euerie one of vs, to doe oure best in mainteyninge truth, for the defence of oure neighbours good name, and preseruation of his earthly substaunce.

In this lawe also it seemeth that flatterie is forbidden, which, as the prouerbe doth truely say, maketh a fole madd, and causeth him that is mad, to be incureably mad. And therfore Solomon saith, that a flatterer is worthie to bee cursed of all men. They (sayth he) which say to the wicked thou art iust, shalbe cursed of the people, and hated of the tribes. And in an other place: The woordes of a talebearer bee as thoughe they were simple, and yet they pearce to the inward partes of the heart. When hee speaketh softly beleeue him not: for there are seuen mischiefes in his hart. And therefore in Ecclesiastes it is very well sayd: It is better to heare the rebuke of a wise man, than the songe of a foole. That is, of a flatterer. Flatterie.

And yet, althoughe flatterie bee so great an euill, it is notwithstanding fauoured of all men, so that as an infecting plague, it is crepte into the Church, into Princes Palaces, into Iudges Courtes, and euerie priuate house. For like an alluring Mermayde it hath a songe that doeth delight our flesh. For wee like foles are blinded with selfe loue, and doe not marke that flatteries and allurementes, doe breede oure destruction. Ezechiel blameth greatly all flattering Preachers, and sayeth: Woe vnto them that say to the people peace,

people, peace, peace, when there is no peace: which dawbe with vntempered morter, which sowe entising pillowes vnder euerie elbowe, and put alluring kercheifes vpon euery head, to hunt after, & catch soules. Of such kinde of teachers, that delight more in lyes and flatterie, than in syncere veritie, the Apostle Paule saith, The time shall come that they shall not abide to heare sounde doctrine: but they whose eares do ytche, shall gett them teachers according to their lustes, and shall turne their eares from the truth, and shalbe turned vnto fables And Dauid praying against this plague, as the thing that is most pernicious to all kinges and Princes in authoritie, doeth say: The righteous shall smite mee friendly, but the precious baulmes of the wicked shal not annoynt my head. And againe, Lord deliuer mee from lying lippes, and a deceiptful tongue. Thus much haue I hetherto said for the exposition of the ninth commaundement.

The tenth commaundemente of God.

Now followeth the tenth and last commaundement, which word for word is expressed thus: Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his manseruaunt, nor his maydseruaunt, nor his oxe, nor his asse, nor any thing that is thy neighbours. Which words the Lord in the fifte of Deut. doth lay downe in this maner and order. Thou shalt not couet thy neighbours wife, thou shalt not couet thy neighbours house, nor his field, nor his manseruaunt, nor his maydseruaunt, nor his oxe, nor his asse, nor any thing that is thy neighbours. Neither is there any difference or contrarietie in the thing it selfe, although in Exod. Thy neighbours house, and in Deuteronomie Thy neighbours wife, be set first in order. Now this maketh somewhat against them that diuide this last precept into two commaundements, which is in deede but one, as it may be partly gathered by this order thus inuerted in the setting of it downe in two sundrie places.

In this precept coueting is especially forbidden, I meane euill lusting, and corrupt desiring. For couetting is a word indifferently vsed, as well in the better as the worse signification. For Dauid affirmeth that he did long after God and his lawe, haue wished for (saith hee) O Lord thy saluation. And, I haue longed after thy commaundementes. Psal. 119. We must here therfore be able with discretion to iudge betwixt that good affection, which God did first create in man, and that other motion, the rote of euill that groweth in our nature, by the discent of corruptiō from our first father Adam. There was in Adam before his fall, a certaine good appetite with pleasure and delight. He was not so hungrie, that hunger did pain his emptie bowels (which is in deede a plague for sinne) but he did eate with a certaine swēt and delectable appetite. Hee was delighted with the pleasures of Paradise. Hee did with a certaine holy desire both loue and long after the woman which God had brought and placed before him. And this good appetite or desire proceeded from God himselfe who made both Adam and all his affections good at the first. Yea, and at this day also there are in men, certaine naturall affections and desires as, to eate, to drink, to slepe, and such like belonging to the preseruation of mans life, which of themselues are not to be accompted among the num-

be

ber of ſinnes, vnleſſe by corruption of originall vice they paſſe ỹ bounds, for which they are ordeyned. But in this treatiſe vpon the tenth commaundement deſire is vſed in ỹ worſer part, and is taken for the concupiſcence or coueting of euil things. This concupiſcence being tranſlated from Adam into vs al, is the fruite of our corrupt nature, or ofſpring of original ſinne: whoſe ſeate is in the hart of man, and is the fountaine and headſpring of all ſinne and wickedneſſe, that is to bee found in mortall men. For the Lord in the Goſpell doeth expreſſely ſay: whatſoeuer entreth in by the mouth, goeth into the bellie and is caſte out into the draught: but the things that come out of the mouth, proceede frō the heart, and thoſe defile the man. For out of the heart doe come euill thoughts, murders, adulteries, whordomes, theft, falſe witneſſe bearinges, deſpiteful ſpeaking: theſe be they that do defile the mā. And the Apoſtle Iames ſpeaking altogether as plainely in an other place doeth ſay: Let no man, when he is tempted, ſay that he is tempted of God. For euery one is tempted, while he is drawen away, & entiſed with the baite of his owne concupiſcence: then when luſt hath conceiued, it bringeth foorth ſinne, and ſinne when it is finiſhed bringeth forth death.

Concupiſcence.

Concupiſcence therfore is a motion or affection of the minde which of our corrupt nature, doth luſt againſt God and his lawe, and ſtirreth vs vp to wickedneſſe, although the conſent or déed it ſelfe doth not preſently followe vpon our conceipt. For if the déede do followe the luſt, then doth the ſinne increaſe by ſtepps and degrées. For firſt wee muſt conſider the very blotting out or corrupting of the Image of God in vs, Originall ſinne, and that diſeaſe that lyeth hidd in our members, which is by vſe called euill affections. Secondarilie, wee muſt conſider that it increaſeth by our delight and pleaſure therein. Thirdly it is augmented if wee conſent and ſéeke after counſell to commit the crime: and laſtly if the conſent breake forth to the déede doing, than is it greater and greater, according to the qualities of accidentes or circumſtances. Now al theſe are reckoned in ỹ number of ſinnes, thoughe by degrées the one of them is greater thā the other: touching which I will by Gods ſufferāce ſpeake ſomewhat more largely, when I come to the treatiſe of ſinne. Wherefore that euill and vnlawfull affection, which is of our naturall corruption, and lyeth hidd in our nature, but bewrayeth it ſelfe in our hartes againſt the pureneſſe of Gods lawe and maieſtie, is that very ſinne, which is in this lawe condemned. For although there be ſome which thinke that ſuch motions, diſeaſes, blemiſhes and affections of the mind are no ſinnes, yet God by forbidding them in this lawe, doeth flatly condemne them. But if any man doubt of this expoſition, let him heare the woordes of the Apoſtle who ſaith: I knew not ſinne but by the lawe: for I had not knowen luſte, except the lawe had ſaid, Thou ſhalt not luſte. Without the lawe ſinne was dead: I once liued without lawe: but when the commaundement came, ſinne reuiued, and I was dead. And againe, The affection of the fleſhe is death, but the affection of the ſpirite, is life & peace. Becauſe the affection of the fleſhe is enimitie againſt God: for it is not obedient to the lawe of God, neither can be. So then they that are in the

in the flesh cannot please God. The affection of concupiscence therefore doth condemne vs, or, as I should rather say, wee are worthily condemned by the iuste iudgment of God for our cõcupiscence, which doth euery houre and moment bewray it selfe in the thoughts of our harts. There are (I confesse) sundrie fantasies and many thoughts in the minds of men, which while they tend not to the offence of God or our neighbour, nor de cõtein any vncleanneslie or selfelone, are not to be counted in the number of sinns: as I did immediately after the beginning declare vnto you.

Man is cõuinced of sinne.

So hetherto verilie God hath forbidden the grosser sinnes which man doeth daily commit against him, and now at last bee commeth to the concupiscence & corrupte nature of man, the welspring of al euil, which in this precept he goeth about to stop vp and cause to sleepe: or as I should rather say, to detect to the eyes of all men ỹ infirmitie and weakenesse of mankinde. For what is he that hath not some whiles felt concupiscence? yea, what is he that is not euery houre & moment pricked with the stinge of fleshly concupiscence? What man is there (I pray you) that is not diseased with the naturall sickenesse common to vs al, and spotted with the blemish of originall guiltinesse? Being therefore cõuinced of sinne before the lord, wee are not able to excuse our fault, nor escape the sentence of the Iudge, that doth condemne all flesh. For the iust Lord doeth expressely condemne our naturall corruption and wicked inclination, which is a continual turning from God, and rebellion against the sinceritie, which hee requireth at our handes. For they are called happie that are cleane in heart, because they shall see God. They therefore whose hartes are wrapped in lustes, diseased with concupiscence, and spotted with the poyson of originall guilt, shall not see God. But such are al we that are the sonnes of Adam. And therefore this lawe doth conuince vs all of sinne, infirmitie, naturall corruption, & of damnation which followeth vpon the neck of our corruptiõ. Moreouer god in his lawe doth not only require the outward cleanneslie of the body, but ỹ inward pureneslie also of the minde, the soule, and al our affections: and giuetly charge that all, whatsoeuer wee thincke, determine, goe about, or doe, should tende to the healthy and profite of oure neighbour. This cõmaundement therefore may be referred to all the other that went before. For the Lord himself expounding this cõmandement, Thou shalt not cõmit murder, addeth, Whosoeuer is angrie with his brother shalbe in danger of iudgment, &c. Matt. 5. and againe in expõuding this precept Thou shalt not cõmit adulterie, he addeth. Whosoeuer looketh on an other manns wife to lust after her, hee hath committed adulterie alreadie with her in his hart.

And here he doth exactly rehearse ỹ things which we do couet, and in longing after which we are wont to sin: Now our couetousnes consisteth in ỹ desire either of things or persõs. The thinges that we couet are either immoueable or moueable: as we Germans do vsually say, *Der gueteren sind etliche ligende, etliche farende.* The immoueable things are houses, farmes, lands, vineyards, woods, medows, pastures, fishpooles & such like. Things moueable are monie, cattell, honour, office, and dignities. The persons, are wife, childrẽ, manseruants & maidseruants.

uants. These and such like which our neighbor hath in possessiō, none of vs ought to couet to his hurt or hinderance: or if any man happen to couet them, yet let him not consent to ỹ concupiscence, nor take delite therin, let him not seek to obteine the thing that he so desireth, nor suffer his ill conceiued purpose to break out to ỹ dead doing, in taking from his neighbour his things or persōs: for god requireth at the hands of those ỹ worship him, such kind of righteousnes, as is altogether sound and absolutely perfecte, not in the outward deede alone, but also in ỹ inward mind & settled purpose of the hart. Whereupon the lord in the gospel saith, Vnlesse your righteousnes exceede the righteousnes of the Scribes & Pharisees, ye shal not enter into the kingdome of God. But touching ỹ maner how Gods comaundements are fulfilled, & that faith is the absolute righteousnes, I will hereafter in an other sermon tell you, as I haue alreadie said somewhat in the sermon that I made vpon true faith.

Hetherto in twelue Sermons I haue runne through and declared the tenne precepts of the morall lawe, in which I told you that the forme of vertue is layd before our eyes, therby to frame our maners according to the wil of god. God himself hath diuided al the branches of his moral law into two tables. The first doth shew ỹ dutie of vs mē to our creator, & teacheth how to worship aright our God & gouernor. The secōd table in sixe whole precepts, doth declare what and how much euery man is bound to owe to his neighbour, & how we may al liue both quietly, well, & ciuilie one wt another. It comaundeth vs to honor our parents, & al those, which god hath ordeyned in stēd of our parents. It forbiddeth murder, or doing iniury to any man in his life and body. It forbiddeth whordom, adultrie, & wicked lustes, comending wedlock, cleannes, & a continent life. It forbiddeth lyes, false witnesse bearinges, and euil desires: & biddeth vs to loue our neighbours with al our harts, being ready at all times with al our power to doe them good. To God our Lord and most prudent lawgiuer be praise and thankes for euer and euer. Amen.

Of the Ceremonial lawes of God, but especially of the priesthood, time, and place, appointed for the Ceremonies.

¶ The fifth Sermon.

AFter the partition of gods lawes, next after ỹ moral lawe we placed the Ceremoniall lawe: and therfore since ỹ morall lawe is alreadie expounded, I haue now ment by the help of God, to treate of ỹ law of Ceremonies. And ỹ I may not hide any thing from you, note this by the way, that some write Ceremonię and some Cerimoniæ, which two words are vsed for Ceremonies, considering ỹ sundrie men haue sundrie opinions touching ỹ word frō whence it should come. For some (after the opinion of Seruius Sulpitius) do thinke that they are called Ceremoniæ a Carendo. But Festus affirmeth that Ceremonies did first take their name of the towne Ceres or Cerete. For Liuie in his fifte booke saith, that the reliques of the Romans were kept by the townsmen of Ceres in ỹ Frēch warre at what time ỹ Frenchmen inuaded

Rome By

By which occasion it is likely that for remembraunce of the benefite all the worshipp due to God, and all the holy rites or customes, were according to the name of the towne vsually called Ceremonies. But from whence soeuer the word is deriued, we in this treatise vse it for the holy dede of worshipping God, and the ecclesiasticall rites of sacred religion.

Ceremonies generally what they are.

Now Ceremonies are holy rites belonging to the ministers of religion, and also to the place, time, and holy worshipp exhibited to God, all which, howe they ought to be kept and obserued according as they should be, the lawes called Ceremonial doe exactly teach and precisely describe. Ceremonies therfore are the actions or rites which the lawes or rules called Ceremoniall doe frame or appoint.

Nowe Ceremonies are ordeyned either by God or men. As touching those which God hath instituted they are of two sorts. The one sort whereof he did ordeine in the old testament to the auncient Israelites, and the other at the comming of Christe to vs, that are the people of the new testament or couenaunt. Of the Ceremonies of the new testament I meane to speake, when I come to treate of the Church & the Sacraments thereof. At this time I wil discourse of the Ceremonies of the old testament, which were holy rites and actions ordeyned and deliuered by God himself to the people of Israel, vntil the time of amendement, partly to represent & in a shadowe to shewe the mysteries of God, and partly to worship God by them, and also with them to kepe the people of God in a lawfull religion, and in the societie of one ecclesiasticall bodie.

Humane ceremonies.

But men also haue brought in very many and sundrie sortes of Ceremonies: as amonge the heathen the Archflamines did, who were the priestes and ministers of Idols, whiche offices and romes both their kinges and princes did sometimes supplie. Among the Hebrues Ieroboam king of Israel, to the destruction of him and his, did chaung the Ceremonies, which God had ordeyned, into his owne, that is, into mens inuentions and detestable blasphemies. In this latter age of the world, wherein we liue, there is no ho of Ceremonies that are instituted daily by brainsick people. The miserie whereof, many learned men both haue, and do yet at this day lament and bewaile. Augustine complayneth that in his time Ceremonies did increase to faste in ỹ Church of God: what would he say, (thincke you) if hee were alive to se them now a dayes? But of this I wil speake at an other time. Now forbecause the word, Ceremonies, is attributed as a name to any heathenish rites whatsoeuer, I in this treatise would haue you to knowe, ỹ I speake not of euery Ceremonie, but of those onely which were deliuered of God by Moses to the people of Israell, not at the will of Moses, but at the wil of God, by the meanes or ministerie of Moses, according as it was said vnto him: See that thou doest all things according to the patterne that was shewed thee in the mountaine. The originall therefore or beginning of these ceremonies, which we treat of, are referred to God himselfe, ỹ most true and assured author thereof, and they did therfore please God, because they were godly, and might be exhibited in faith. Contrarilie, the Ceremonies in religion that are deuised and ordeyned of men are vtterly condemned,

ned, as is to be seene in the 12. of Deuteronomie. In the 17. Cap. of the 4. of kinges also we finde: Israel walked in the ordinaunces or Ceremonies which they themselues had made to themselues. It is knowne to all men what happened to Ieroboam and his household, and all the kinges of Israel that walked in the wayes of Ieroboam. So then these Ceremonies of ours, I meane, ỳ Ceremonies wherof I speake, are actions and rites not in prophane, but holy matters, which god himselfe did first ordeine, & which Gods people doth vse and exercise.

Diuine ceremonies.

These Ceremonies were not deliuered to al people or nations, but to the people of Israel only, and that too, as the Apostle saith, vntill the time of amendment, as that which should lye vppon the shoulders of the Iewes till the coming of Messiah, at what time they should be taken away, and after that appeare no more. And in this sense verily the Apostle Paul calleth the lawe the schole mistresse vntill Christe. We haue moreouer to note the end wherunto Ceremonies were ordeyned.

The ende wherto ceremonies were ordained.

Ceremonies do especially belõg to the doctrine of pietie & faith. For they were added to the first table, as a shoare or propp to vphold or staye it. For they teach the outward worship of the true God, which godly men do giue vnto him, and by them were the Israelits drawen not onely from strange gods, but from strange worships also, wherewith they were to much and too long inured & trayned vp in the land of Aegypt: to the end they should not haue any occasion to receiue or admit any strange kinds of worships, when they were furnished and as it were wrapped in so exquisite sorts of curious Ceremonies. This doth Moses in the 12. of Deut. make to be ỳ cause why God appointed such buste Ceremonies. Therfore Ceremonies and the vse of Ceremonies are in ỳ scripture expressely called ỳ worship of God. For with them it pleased God to be worshipped: and with them he did retaine his people in the true worshipping of him, and in the true religion, & cõmunion of one ecclesiastical body. For the church is seuered and diuided by the admitting or bringing in of new or strange ceremonies: as it is euident in the states and dealinges of Solomon & Ieroboam. Moreouer the Apostle Paul said, Are not they which eate of the sacrifice, partakers of the altar, & so consequently of the whole religion? Furthermore the chiefe or especial mysteries of Christ and his Church, were shadowed in Ceremonies, and were the Sacraments of ỳ Iewish people, wherwith the Lord would bind them vnto him, put them in mind of his benefits, and lastly kẽpe the pietie, obedience, and faith of his people in vse & exercise. And because the Lord did especially require faith and faithfull obedience at the hands of his seruants in the obseruing of Ceremonies, therfore those Ceremonies did not please but vtterly displease his Maiestie, so oft as the people were ignorant of the meaning of the secret mysteries conteyned in those figuratiue shewes, so oft, I say, as they were without faith, and obserued onely the outward actions or Ceremonies without inward zeale and touch of conscience. For the Lord in Ieremie crieth out and saith: Heape vp your burnt offerings with your sacrifices, and eate the flesh: For when I brought your fathers out of Aegypt, I spoke no word vnto them of burnt offeringes or sacrifices, but this I cõmaunded them saying, Hearken

The worshippe of God.

1. Cor. 10.

Whẽ God liketh and when he misliketh Ceremonies.

ken vnto and obey my voyce, and I wilbe your God and ye ſhalbe my people. And yet in an other place we read that the offering of ſacrifices, & that externall action of the people in worſhipping god was acceptable and of a ſweet ſmelling ſauour in the noſe of the Lord. Now wheruppon riſeth this diuerſitie I pray you, but vppon the difference of the mindes of them that worſhip the Lord? For ſacrifices pleaſed him, & the honour that was done vnto him in ſimple obedience & faith alone did pleaſe him to: but that religion hee did vtterly miſlike of, wherin he was worſhipped with outward ſhewes, and not with the fayth and ſincere obedience of the inwarde hart: in which ſort we read that Cain did ſinne, for God commaunded not to ſacrifice in that maner that Cain did. Againe he commaunded to ſacrifice and to worſhip him with external ceremonies, in faith that Chriſt ſhuld come to be the Sauiour of the world: not that they ſhould hope to be iuſtified by the externall action, but by him that was prefigured in al their Ceremonies, Chriſte Ieſus ỳ ſacrifice once to be offered to ſaue them all, who was the life and meaning wherunto all thoſe Ceremonies did leade, that are expreſſed in the lawe.

The knowledge of the ceremonies is not vnprofitable.

But it is not a miſſe here particularly to examine and loke into, not al and euery one, but the chiefeſt Ceremonies, and thoſe which are more ſignificant than the reſt. Let this labour of mine not ſeeme to any man to bee more curious than needeth, or leſſe profitable than it sheweth for. For it is vndoubtedly very auaileable to the ſound vnderſtanding of the abrogation of the lawe. All thinges, whatſoeuer God hath layd downe in the holy ſcriptures, are altogether profitable to our edification, and doe carrie with them a diuine authoritie, wherby we may cõfirme our minds: they therfore are very ſoles and godleſſe people, or to vſe a more gentle terme, they are ſhuttle witted & ignorãt of all good things, whoſe ſtomachs doe riſe at the Ceremonies that God hath taught, and whoſe eares are offended to heare a ſober & godly treatiſe vpon the expoſition of thoſe diuine ceremonies. Some there are, & that no ſmal number, who thincke it very profitable and an excellent thing to conſtrue Homer and Virgil allegorically: in diuine Ceremonies only fooliſh heads are perſuaded that no profite or wiſedom lyeth ſecretly hidden: when in deede in all the world againe ther is nothing more profitable, more pleaſant, more fine, more excellent, or more full of wiſedome in allegorical types, than the ceremonies are, that God hath ordeyned. For in them are the myſteries of Chriſte & his Catholique Church, very finely, plainely, and notably deſcribed.

Now in reckoning vp and touching theſe ſeueral ceremonies, I wilchiefly follow the very natural order. Ceremonies doe apperteyne to the Eccleſiaſtical worſhip of God. Therfore it is neceſſarie that there ſhould be perſons appointed in the Church, to bee the maiſters or rather publique miniſters of thoſe Ceremonies, to exerciſe and put them in practile, as the Lord ordeyned them. It is neceſſarie alſo that there be a certaine place and time appointed, wherein and when God ſhould be eſpecially worſhipped, rather than at an other place or ſeaſon: moreouer the holy rites, that is, the very ceremonies muſt be appointed and certainly numbered, that the worſhippers of god may know, what

and

and how great ỹ honour is that they are bound to giue vnto him. And first of al I meane to say somewhat of the persons, that is the priests or Leuits, referring stil the hearers to the reading of the holy Bible, wherein the whole is fully conteyned and largely described.

The beginning of priesthood among the old people, is deriued or brought from the creatiõ almost. For they say that in euery familie the first begotten were alwayes the priestes. It is certaine that when the first borne of Aegypt were slaine, the Lord did by a lawe consecrate to himselfe the first begottẽ of the Israelits. And the preeminence or dignitie of the first begotten hath alwayes bene very great by the Ciuil lawe. The first begotten did alwayes rule and beare the sway in his fathers house, and was as it were a king amonge his brethren: to the first begottẽ the inheritance was due, to the other brethren were portions giuen: the first begotten did excel the rest in the dignitie of ỹ priesthood. Therefore when Cain and Abel did strine about their birthright, they cõtended not about a trifle, but about a matter of very great weight. Wherupon when the mother virgin is said in Luke to haue borne her first begotten sonne, let no man thinke that she was the mother of the second begotten or many sonnes more. For in that Luke calleth Christ her first begotten sonne, therein is noted his dignitie and excellencie. For to Christ our Lord doth belong ỹ kingdome, priesthood, and inheritance. By whose boũtiful liberalitie wee are adopted to be his parteners both in the kingdome, priesthood, and inheritaunce of life euerlasting and all heauenly thinges. But to returne to oure purpose again, ỹ dignitie of priesthood amonge the people of Israel, did of right belong to Ruben, because hee was the first begotten. But he by committing detestable inceste did lose his righte. Next to him therfore was Leui: who also lost that dignitie for the sinne which he cõmitted in killing the men of Sichem trayterously, and prophaning the sacrament of Circumcision. But because the tribe of Leui did behaue it selfe manfully, not onely in the bringing of the children of Israel out of Aegypt, but also in punishing idolaters, I meane, ỹ men that worshipped the golden calfe, therefore did they receiue the office or dignitie of priesthood in reward of their vertue, and at that time were the Leuits chosen into the place of the first begotten of all the sæd of Israel: For thus wee read, And Moses said vnto the Leuites: Consecrate your handes vnto the Lord this day euery man vppon his sonne and vpon his brother, that there may a blessing bee giuen you this day. And againe, And the Lord spake vnto Moses saying, Behold I haue taken the Leuites from amonge the children of Israel for all that first openeth the matrice amonge the children of Israell, and the Leuites shalbe mine. Because all the first borne are mine: For the same daye that I smoate all the first borne in the land of Aegypt, I hallowed to mee selfe all the first borne in Israel. And so forth.

The Leuites chosen to be the priests.

Exod. 32.

Num. 3.

By this it appeareth that the tribe of Leui was appointed to the priesthood in the Church of Israel. Moreouer this dignitie or ministerie was singularly confirmed to this Tribe immediately vppon the insurrectiõ of Corah, Dathan and Abiron, by the wonderfull myracle that the

Lord wrought vppon Aarons rodd, which budded alone among the other eleuen twigs, for a witnesse, that god had appointed the tribe of Leui alone to the office and function of holy priesthood. And for that cause was the same rodd put into the arcke and kept in the tabernacle, to the end that none other tribes should affecte the priesthood at any time thereafter. All which is largely declared in the 16. and 17. Cap. of the boke of Numbers.

Certaine degrees among the Priestes.

Now there was amonge the Leuits a certaine order, there were degrees, and as it were appointmentes vnto sundrie offices. For the Leuites were diuided into three families, that is, into Cahatites, Gersonites, and Merarites: and they againe were parted into foure orders. For first of all out of the familie of Cahat were chosen princes to beare the sway, and rule the rest: to them the remnaunt of the Cahatites, and the other two orders, the Gersonites and Merarites were subiecte, and did obey the first sorte of Cahatites that were their gouernors. For Aaron the chiefe priest with Ithamar and Eleazar his sonnes, had the preeminence among the rest. For thus we read in the 3. of Numb. And thou shalt giue the Leuites vnto Aaron and to his sonnes. For they are giuen vnto him of the children of Israel. And thou shalt appoint Aaron and his sonns to waite on their priestes office: and the straunger that commeth nigh shalbe slaine. Therein did Aaron the chiefe priest beare ỹ type or figure of Christe the true, the best, and greatest king and bishop, to whome all Christians are subiecte as to their chiefe bishop and head, whose dwelling is in heauen.

Among the Leuits

And here obserue that all the Leuites did not serue in the tabernacle, nor that they al did euery where thorough the land of Israel instruct and teach. There were certaine ordinances touching the choice and refusall of those amonge the Leuits that were to be called to the ministerie or priesthood. Time will not serue mee to reckon all the lawes appointed for that purpose: The chiefe whereof are to be seene in the 21. and 22. Cap. of Exodus: In the 8. Chapiter of the boke of Nũbers the age is appointed of them that should be thought fitt for the ministerie, that is, from the 25. to the 50. yeare of their age. The priestes that were called and chosen to the ministerie were also consecrated. The maner of consecrating them, is farre more large and busie, than that I can in fewe wordes declare it. By their consecration was meant, that they ought to bee adourned with sundrie giftes, and indued with holy conuersation, that serue the Church in the office of priesthode. For to this doth especially belong the annoynting of the priestes, which is a type of the holy ghoste, where withall vnlesse an Ecclesiasticall minister bee indued, hee exerciseth the office to his owne destruction. This Ceremoniall annoynting of priestes, is set downe by Moses in the 19. of Exod. the 8. of Leuit. and the 8. Chapiter of the boke of Numbers. To this wee must add also the habite or apparel that the priests did vse. The priestes ware, when they did not minister in their charge or office, such kinde of garmentes as Lay men did, as wee may gather out of Ezechiel: but when they did serue in the ministerie, then did they wear ceremonial raymẽt according to gods cõmaundement. A very large description wherof Moses doth very wel set downe in the 28. and 39. cap. of Exod.

There

The priests ray ment.

There are in number 9. sortes of Ceremoniall garments, yet some doe reckon vpp but eight: Iosephus maketh 10. First of all the priestes before they went about their offices did washe themselues in water, and then put on their holy garments. Amonge those garments some there were indifferently vsed both of the inferiour and chiefe priests. And first their priuities are hidden with linnen breeches, comming downe to their knees and hamms, the vpper part whereof was tyed aboue their hippes with a gathering band like to the vpper part of our common slopps, to the end that if they should chaunce to fall, while they were busie in killing their sacrifices, or in bearing burdens to & fro, the parts should not appeare, which shame doth bidd to couer. Breeches.

The close frocke or cassocke.

Vppon their linnen breeches they had a close coate made of double linnen, which, (as Iosephus sayth) was made of silke. That was plaine or cloase to the body, without plaight or gathering, and came downe iust to the calfe of the legge. Such were souldiours wont to weare, and called them cassocks, so fitt for their limms and close to their bodies, that they were light, and without let either to runne or fight. And therefore the priestes making themselues readie to the ministerie of God, put on such a cassocke, that being comely cladd, they might notwithstanding with much expedition discharge their office, and exercise their ministerie.

The girdle.

The third kinde of rayment, that was a belt or girdle, did gird that cassock about the priest. This girdle was woauen of purple, scarlet, and blew silke, like to an Adders skinne, hanging downe beneath the knee, but in the holy ministerie tucked vp againe vpon the left shoulder. The fourth kinde of ornament was a Mitre or a rounde litle Capp, which couered his head almost to the eares, in facion like as if a mā should cut a bowle euen in the middest and sett the vpper parte vppon his head.

The cappe or mitre.

The Ephod.

Then was the Ephod (whereof mention is made, not in Exodus, where the Ceremoniall garmentes are reckoned vppe as it were of purpose, but in other places of holy scripture) which garment was indifferently common to all the priestes. This Ephod is thought to haue bene a linnen cloake, such an one as Dauid ware when hee daunced before the arcke. Of the priestes which Saule slue by the handes of Doeg the Edomite, thus wee read: And he killed that same day 85. men, that ware linnen Ephods. His meaning is not that they were slaine while the Ephodes were on their backes, but that they were killed when they were of that age and order that they might weare an Ephod, that is, that they mighte minister in the priesthood of the Lord. Therefore in Osee wee read, Thou shalt bee without Ephod and Teraphim, That is, without priesthood & religion. For the Ephod began to be vsed for the very priesthood, the garment or the signe for the thing signified. But if any man will take these words of Osee to be spoken of ỳ more notable Ephod, (of which I shal haue cause to speake anon) I will not greatly gainsay him. Nowe this linnen Ephod seemeth not to differ much from that which the Papistes do call a Surplice. These fiue garments the chiefe priest and vnder priests did vse alike. The other foure doe properly belong to the high priestes alone.

The Megil.

The first of the foure was called Megil, and was a coate downe to the an-

cles, a garment all of blew silke, from the necke downe to the soale of the foote, being cloase on euery side, vnlesse it were the places to put his head and armes out at: at the hemms beneath did hange 72. bells, and as many Pomegranates, so placed, that still betwixte two bells there hounge one Pomegranate, and betwixt two Pomegranates one bell: the cause thereof is made to be this, that when the highe priest went into the holy of holies, the sound might be heard: because he should by and by die ẏ death vnlesse he did so.

The brestlappe or highe priestes Ephod.

Nowe followeth the Ephod of the high priest, which differeth much frō that whereof I spake before. For it was not of lynnen, but woauen with weauers worke of divers colours of gold, purple, and silke, being vnlike to the other in shape and making. For it belonged to the highe priestes alone, and was a brestlap comming ouer ẏ bulke from the necke to the hippes: for like a curet it couered the breste, it came ouer the hinder parte of the shoulders, and about both the sides vnder the armeholes: bearing the same facion that at this day womens stomachers doe, which wee Switzers call Libli. This Ephod hee ware vpon the topp of his Megil that came downe to his ancles. Vppon eche shoulder hee bare an Onyx stone called Schoham, wherein were grauen the names of the children of Israell: against the breast there was nothing woauen in it, but a place was lefte voyd for the breastlap of Judgment.

The brest lappe of iudgemēt.

For the breastlap of Judgemēt whiche is called Hosen was the eighth ornament of their attyre, and it was a woauen cloath made of gold, purple and silke, about an handbreadth quare, and double, and hemmed about on euery side, because it should not rauell out. In that there was woauen precious stoanes of a wonderfull greatnesse (for the kinde) and of a meruaylous price, which were placed so in foure sundry rowes, that euery rancke conteyned three stones: in which, as in the Onyx stones, were grauen the names of the children of Israel. They glistered wyth a wonderfull brightnesse: for no stones were set in the brestlap, but such as shoane exceedingly. Whereby it seemeth that Vrim and Thummim, was nothing else but these rowes of precious stones. For Vrim & Thummim signifie lighte and perfectnesse, for as these stones did giue great light, so were they pure without all manner of spotts. And they thought that the highe priest did neuer saye right in a matter of weight, nor when hee was asked, did vtter truely the aunswears and Oracles of God, but when the breastlapp of Judgemente did hange on his breast. Nowe this breastlap of Judgement was tyed to the Ephod or the other breastlap by golden rings beneath, and aboue it hounge downe the shoulders by golden chaynes, that were fastened vnder the Onyx stones. This was the most precious and excellent parte of the high priestes apparel. For it was the coffer of wisedome, and treasure of all lawe and knowledge, of equitie and iustice from whence ẏ Israelites did fetch, as it were, the determinate aunswares to such doubtes, as at any time they stucke vppon: which is the cause (as it seemeth) that some haue translated Vrim and Thummim into the Greke Δήλωσις καὶ ἀλήθεια, that is (say they) doctrine & truth is in the priestes breast.

Vrim & Thummim.

The last of all is the golden Plate.

For,

For vpon the high priests head, there was a blew silke lace, where vppon this plate was put, which was broad beneath and sharpe aboue, in facion somewhat like to the labell of a bishops Miter, wherein was written, Holie to the Lord, or, The holines of the Lord. For Christ our Lord alone is holiest of all, and he that sanctifieth vs all. Hee is an Antichrist that doth vsurpe ỹ name or title. Some thinke that in that plate was written that name of GOD, that was not lawfull for any man to vtter. This plate was tyed to the capp full vppon the forehead with a blew silke lace, and was, as it were, a crowne vppon his head. Thus I say were ỹ high priest and vnderpriests arayed at the first.

That name was Iehouah, whiche wherefore euer the Israelites did finde it written, they did not call Iehouah, but expressed it by the worde Adonai, which signifieth Lorde: so greatly did they reuerence the maiestical name of God.

These sundrie Ceremonies haue sundrie and godly significations. The vse and end of these ordinaunces, the Lord declared by Moses to be for glorie and comelinesse sake: for they were inuented partly for the winning of credite and authoritie to the ministers of religion, and partly for the commendation or aduancement of religion it selfe: because the things are most regarded, that are set forthe with so great solemnitie. Moreouer it was profitable and especiallie necessarie with these busie Ceremonies to set a woorke the people, which, if they had beene without such Ceremonies of their owne, was very proane and ready to haue embraced the idolatrous rites of heathen nations.

The meaning of the Priests apparell.

Furthermore those Ceremoniall clothes vsed by the priestes Aarons successors, do offer to vs the beholding of Christ the true and highest priest. He was apparelled with the garment of righteousnes, temperance & vertue, which garmẽt is cõmon vnto vs also. For al Christians must put on and be cladd with Christe. And yet Christe hath the preeminence as the high and chiefest priest among vs all, not onely because he doth sanctifie vs, and indue vs with vertue: but also because hee hath certaine properties peculiar to himselfe, as hee that is both very God, and the Sauiour of the world. Hee beareth vs vppon his breast and shoulders, as Aaron did the precious stones: for wee are not vile, but very deere in the sight of God. Out of the breast of oure high priest Christ doth glister and shine the light of eternall wisedome. For in him, as it were in the treasurie of gods eternal wisedome, are all the riches of knowledge and wisedome layed vpp and locked. Hee is the light of the world, hee is both trueth and perfectnesse, so that all the world should of right, require and seeke at Christe alone for lawes, ordinances, aunsweares, and whatsoeuer else is needeful to perfectnesse and true happinesse. Hee is the holy of holies, the verie maiestie & holines of God: vpon his head is the crowne of glorie very rightly placed, as hee that sanctifieth onely, reigneth in glorie, and liueth for euermore. Besides al this, the priestes were by these Ceremonies taught to vnderstand by their very apparell, what was required at their hands, and what kinde of men they ought to be. Let the priests be alwayes readie to the executing of their office. let them walke honestly before God and men: let them be temperate and farre from lust and sensualitie: let their loynes bee girded with the belt of iustice and veritie: let their breast, their sides and backe bee furnished with the word of God: let their head bee couered with the helmett of Saluation: vppon that let Christe Iesus the Sauiour bee

placed: and let him be the chiefe of the ministers and of the ministerie: but chiefly let the priest bee heard in the Church. For if he be dumb he shal die the death: but if hee ring out the name of the Lord and preach his law, then doth hee stirr vp in the Church a sauour farre passing ỹ smell of swæt Pomgranates in the nose of God. Therfore vnder these cloathes is hidden the signification of the priestes manners, of their vertues and vices. Next after a mans talke, there is nothing that doth commend him sooner than his apparel. For as the man is, such is his talk, such is his cloathing: therefore the rayment doeth note of what conuersation the priests ought to be. Whereuppon it commeth that in the Scriptures wee are bidden to put on other cloathing, whē the meaning of the holy Ghoste is, that wee should chaunge our wicked conuersation: so that the very garmentes doe partly instruct the priests what they haue to doe, and what is seemely for them.

The Priestes office.

But nowe the time and course of this treatise, inuiteth mæ to speake somewhat of the priests office. Their office did consist in many thinges, but especially in teaching & instructing. For the chiefe cause whie ỹ priestes were ordeyned of God, was to instruct the Church in true pietie, and to teach the people the lawe of God. For thus wæ read that the Lord did say vnto Aaron, Thou & thy sonnes that are with thee, shall drincke neither wine nor stronge drinke, when ye enter into the tabernacle of witnesse, least happily ye die. Let it be an euerlasting ordinaunce among your posterities, that ye may put differēce both betwixt holie & vnholie, & betwixt cleane and vncleane, & that ye may teach the sonnes of Israel, all the statutes which the Lord hath spoken vnto them by the ministerie of Moses. Leuit. 10. The same lawe doth Ezechiel in as many wordes almost, rehearse in the 44. Chapiter of his Prophecie. And Malachie declareth it also, as it is to be seene in the second of his Prophecie. They therefore are vtterly deceyued, which thincke that the Leuiticall priestes were appointed onely for to kill the sacrifices. Moreouer the lord doth euery where in his lawes minister matter for the Leuitical priestes to instruct his people in: and that matter was not the heathenish Philosophie, the edicts of kinges or decrees of Senatours, but the very woord of God, deliuered to them by God himselfe. And that this doctrine might be the more commodiously vttered to the people, the priestes appointed certaine holy dayes, wherein the people should assemble together, to heare them preach the word of God.

Let them bleſſe.

Let Priests teache.

The next point of their duetie after teaching, was to blesse the people. That blessing was not frē for euerie priest to vse as hee liked, but was bounde to a certaine forme of wordes very solemnly vttered, which is thus expressed in the 6. of Numbers: And the Lord spake vnto Moses saying, Speake vnto Aaron & his sonnes, saying, On this wise ye shall blesse the children of Israel, and say vnto them, The Lord blesse thee, & keepe thee: The Lord shewe his face vnto thee, and be merciful vnto thee: the Lord lift vp his countenance vpon thee, and giue thee peace. This manner of blessing did they vse vndoubtedly in their holy assemblies, especially at the breaking vpp of the congregation when the people did de-

Num.

part

part. In an other place it is ſaid, that God did bleſſe, but here that Aaron and his ſonnes did bleſſe the people: whereuppon we haue to note, that God doth woorke inwardly and performe in the faithful, whatſoeuer the prieſtes in that forme of bleſſing did wiſhe vnto the people, ſo that ſtill to bleſſe, is the onely and proper woorke of God alone. And therefore verie ſignificantly after that ſolemne bleſſing vttered by the mouth of the prieſt, God doth add, And they ſhall call or put my name ouer or vpon the children of Iſrael, and I will bleſſe them. The prieſtes therefore do lay before the people the name of the Lord: they commend vnto them the mightie power of his Godhead: and ſhew them that all goodneſſe doeth flowe from God, teaching them how they may obteyne it through faith in Chriſt, who is the bleſſed ſeed that bleſſeth al that call vppon his name. Nowe in this ſolemne bleſſing fiue principal points are chiefly conteyned. Firſt the prieſt ſayth, The Lord bleſſe thee. That is, The Lord beſtowe vpon thee, whatſoeuer belongeth to the ſafetie of thy bodie and ſoule. Secondarily he ſaith, The Lord keepe thee. For it is not ſufficient to receiue good thinges at the hand of the Lord, vnleſſe they bee preſerued by his power, and not taken from vs by his wrathfull indignation, nor loſt againe by oure owne negligence. Thirdly hee ſayth, The Lord ſhew thee his face, or The Lord make his face ſhine vppon thee, The Lord doth thē ſhew vs his louing face when after his anger hee ſheweth vs his fauour, and doth become good and gratious to vs. And therefore in the fourth clauſe doeth followe a more plaine expoſition, where the prieſt ſayth, The Lord bee mercifull vnto thee: as if hee ſhould haue ſaid, The Lord be alwayes gentle and fauourable vnto thee in all that thou goeſt about, either in woords or deeds. The fift bleſſing is, The Lord lift vpp his countenaunce vppon thee. Now the Lord lifteth vpp his countenaunce, when he loketh vppon vs, when hee watcheth ouer vs, and doth direct and guide our wayes. The laſt deſire is Peace, which is taken for the ſaluation and chiefe goodneſſe that happeneth to mankinde, although in an other ſenſe it is put for the contrarie to warre or battel: and the peace of the conſcience is no ſmal felicitie to mortall men. Theſe were the good things that the prieſtes did wiſh to light vppon the people, teaching them withal to beſeech the Lord for thoſe bleſſings with ardent prayers, & earneſt ſupplications. Euen till this day there doe remaine the Pſalmes that the prieſtes did make for the peoples ſake to ſinge. For after that Dauid had brought muſick into the temple, then did the playing vppon muſical inſtrumentes with ſweete melodie and ſinging of Pſalmes beginne to be taken for an office among the prieſts. Touching this muſicke vſed in the temple the firſt booke of Chronicles ſpeaketh very much, where it treateth of Dauid and his dealinges, how he diſtributed the ſingers into 24. orders and that by courſe.

Sacrifices and miniſtring of the ſacramentes was commaunded the prieſts

Moreouer the prieſtes were commaunded to miniſter ỳ Sacraments and to ſacrifice. For they did circumciſe the infants, their office was to ſee the Paſſeouer eaten, and to offer ſacrifices of ſundrie ſorts vnto ỳ Lord: of which, I will ſpeake hereafter in place cōuenient. And that they might more commodiouſly offer their ſacrifices, Dauid by the inſpiration of the

holy ghost diuided the two families of Eleazar and Ithamar into 24. orders. For they did minister by course, as is to be seen in the 24. Chapiter of the first of Chronicles. All the while that their turne to minister did laste, the priestes remayned still within, and neuer did set a foote out of ỹ temple. For there were houses builded within the temple for the priests to dwell in, when their lot did come to serue the Lord: they neuer went vnto their owne houses vntill their course were expired, and their time to minister were fully finished. The priestes also did keepe the holy vessells and make them cleane: they kept the candels burning, & the holy fire that it should not goe out: to be short, they had the charge of all thinges which seemed to belong to the seruice of God, as oyle, franckincense and such like things.

The priests carried the tabernacle & vessels of the Lord.

Now before the temple was erected, and that the Israelits had obteyned a place where to settle themselues in the land of promise, the priests office was to see the tabernacle pitched downe, taken vp againe, and caried to and fro. For in the third of Numbers thus wee read: The Leuites shal keepe all the instruments of the tabernacle of the congregation, and haue the charge of the children of Israel, to doe the seruice of the tabernacle. For the tabernacle was so appointed, that when they iourneyed it might bee taken into many peeces. Therefore when the Israelites were readie to remoue their campe, Aaron and his sonnes came with the couerings appointed for the purpose, to wrapp vp and carrie the holy vessells in. The Caathites bare the Arke, the table, the altar and instrumentes belonging thereunto. The Gersonites had charge ouer the cordes, the couerings, the hangings, the curtaynes, the vayles and roapes belonging to ỹ tabernacle. The Merarites did beare the harder stuffe that was made of wood & brasse, as the pillers, barres, stakes and planks. Al which whosoeuer desireth to vnderstand more narrowly, let him read the third and fourth Cap. of the booke of Numbers. When the temple was builded, there were porters and warders of the temple appointed amonge the Leuites. The trumpetts also, wherewith the congregation was called together, were in the Leuites hands: as wee read in the 10. of Numbers. The priestes also were appointed to be readie & serue in the warres, as is to be seene in the 20. of Deut. For the Lord would not haue the lawes to be buisht where armour did clatter, for victories do auaile greatly to godlines and the studie of religion.

Doores. Trumpets. The priests were appointed seruice warre.

Beside this also the priests had yet an other office, that was, to iudge betwirt cause & cause, betweene cleane and vncleane. Both which are more largly declared in the 17. of Deut. and in the 13. and 14. cha. of Leuiticus. For as often as any difficult matter happened to rise amonge them, the hearing of it was brought to the mother citie Hierusalem: & if any man were suspected to be a Leper, the Leuiticall priestes did iudge of his disease according to the lawes that were prescribed them. So hitherto I haue summarily layed downe ỹ offices of priesthood among the old people, reckoning vp only the especiall parts belonging to their seruice. Now as those priests did serue the Israelitish church, so did they liue of the reuenues of ỹ church. For the Lord appointed them certain stipends, and dwelling places in the land of promise. For hee assigned 48. cities

cities for them to inhabite in the land of Israel, fre whereof were cities of refuge for men to flye vnto, as vnto Sanctuaries. Moreouer he comaunded to lay out and appoint, for the sustenance of the priestes cattel and families, the suburbs and fermes without the walls of the cities, within a thousand cubites compasse on euery side. In those cities were scholes so conueniently placed throughout all ỳ land, that all men mighte easilie goe with very smal paine from ỳ places there about, vnto the synagogues, to heare ỳ word of God. In those cities there was no sacrifices made: for they were commaunded to sacrifice in one place alone: and thrice a yeare they went vp to the temple to sacrifice vnto the Lord: but euery sabboth day ỳ law was taught in euery town wher the synagogues were. Moreouer the rents belonging to the priestes were great & ample, as is to be sæn in ỳ 18. of the boke of Numb. & in the last of Leuit. The wealth of the priests was enough & sufficient to maintein their families, and to liue themselues honestly. And they with that stipend did not giue themselues to riot and idlenes, but liuing moderately did apply themselues to learning & teaching of the people. Thus much hetherto touching ỳ persons belonging to the ministerie of holy religion.

A thousād cubites geometrical make one myle, three quarters of a mile, and 500 paces, reckoning fiue feete to euery pace.

A Synagogue was a place for people to assemble themselues togather in to heare the word or lawe of the Lorde.

And for because by lawe they could not sacrifice but in one place alone, there was a certaine place appointed to ỳ people, wherin as in an holy shop the priestes should exercise their holy ministerie in sacrificing to the Lord, and therfore now the very order and course of this argument doth require, that I say somewhat touching that holy place. That place in the beginning was the tabernacle builte by Moses, & afterward the temple which Solomon did make. The law, which forbadd them to sacrifice any where, but in that one place alone, vnlesse it were by dispensation, is extant in the 12. of Deut. and in the 17. Cap. of Leuit. and doeth conteyne the mysterie of Christe who was offered vpp but once, and in one place, to cleanse the sinnes of all the world. Of whome I wil speake somwhat more hereafter.

The holy place.

Now that tabernacle or tent (being called the tabernacle of appointment, because the Lord appointed it both to giue aunsweares in, and to haue his lawfull worship duelie accomplished in) was to the people in stead of a temple, so long as they wandered & dwelt in the wildernesse. For in so much as they strayed 40. yeres in the desart, it was not conuenient for them to haue a settled temple, but such an one as in their iourneys they might carrie to and fro, so oft as they remoued. That tabernacle was erected in this order, and was in a maner of this forme and facion. First of all there were stuck into the earth close by the ground, siluer sockets to fasten in, and set bordes vpon to make a wal withall: vnder euerie planke or bord were two sockets. For euerie bord had two tenons like pikes, whereby they were stucke into the socketts. The bordes on either side of the tabernacle North and Southe were twentie in number, at the vpper end, which was toward the Weste, were tenne boordes or planckes, all layed ouer with gold, and ten cubites high a peece. These, whē they were set vp, were stucke or fastened into the sockets: vpon the backe sides, those bordes had golden ringes, throughe whiche were barres of Sittim wood (whiche is thought to be white Thorne) thrust

The fashion of the tabernacle.

thruste, partly to ioyne the bordes cloase together, that they might bee like a wall without chincke or creauise, and partly to make them stand stedfast without wagging to and fro. The Sanctum on the East side, was shut vp with a vaile. Moreouer there were made tenne curtaynes or hanginges of brodered woorke, which were coupled together with loupes or taches. These curtaynes were layed vppon the toppes of the bords, that were set vpright, as it had bene the rafter or rouffe of an house: ouer which curtaynes were three coueringes more, the vppermoft whereof was of Taxus leather, well able in rayne to keepe water out. Nowe the tabernacle was in length 30. cubites, and in breadth 10. cubites: as may be gathered by the measure of ỹ bords. It was diuided also into three parts, The first was called Sanctum sanctorum, Holie of holies, and Adytum ædis (ỹ house into which no man came but the high priest alone) or ỹ Chauncel of the temple. The second was the Sanctū, whose length was twentie cubites, as the length of the first was tenn. The third part was called Atrium, the Court, which had in length an hundred cubits, and in breadth fiftie. This Atrium was compaſſed about with 53. pillers that were fastened down into brasen sockets, and were in height five cubits, vpon whiche there hunge hanginges of net woork through which a man might easily see: at the verie entrie was hāged a vaile twentie cubites long vpon foure pillers. The Sanctum sanctorum was diuided from the Sanctum by ỹ most precious vaile hanged vppon foure pillers of siluer: and the Sanctum was seuered from the Atrium with the second vaile, that was very precious, and hunge vppon fiue pillers layed ouer with gold. In the middeſt of the Atrium did stand the inner house, I meane the tabernacle that is diuided (as I said euen now) into the Sanctū, and the Sanctum sanctorum. Into the Sanctum sanctorum no man did enter, but the highe priest onely once in a yeare. Therein was layed the arke of the couenant of our Lord betwirt the Cherubin: wherunto some (vppon the Apostles woords) doe add the golden Censar. But other there be which thinke that by θυμιατήριον is ment the incense altar, and not the Censar. It should seeme thereby (if these fellowes be not deceiued) that at the time when the Apostle writt, the golden altar did stand within the vayle in the Sanctum Sanctorum. But it is manifeſt by the 40. Cap. of Exodus (as I meane to shewe you anon) that the golden altar from the beginning was placed in the Sanctum before the vayle. And thereunto agreeth that which may bee gathered out of the first Chapiter after S. Luk. But howsoeuer it was, this is sure, that the arcke of the couenaunt was not seene of any mortall man, but of the high priest alone, when hee offered incense in the Sanctum sanctorum, once in a yeare. For it was hidd with the first vayle, the staues, wherewith it was borne, appearing a litle within the Sanctum, by the bearing vpp of the vayle, which was somewhat thrust out with the endes of the staues, so that he which stode any thing nigh in the Sanctum might easily discerne it, but of him, that stode farther off, it could hardly bee perceiued. For in the 8. Chapiter of the third booke of Kinges thou readeſt, And they drue out the staues that the endes of them might appeare out of the Sanctum sancto

What things were laid in the Tabernacle

Sanctorū into the Sanctum, but they were not seene without. The Sanctū was open daily for the priestes, that did by course supplie the place of ministerie before the Lord. In the Sanctum before the vaile was placed the golden table furnished with Shewbread vppon the Northside: right ouer against it vppon the Southside was set the golden candlestick. Now in the middest betwirte those twaine before the vaile & the arcke, did stand the golden altar, called the altar of incense, which was consecrated to the burning of swéte perfumes. And in the Atrium, not very farre from the second vaile of the Sanctum did appeare the altar of burnt offeringes, and betwirte the altar and the vaile, was put the lauer out of which the priestes did wash themselues, when they began to goe about their ministerie. All the people which came to the sacrifice might easilie on euerie side sée to the altar. And of this sorte was the holy tabernacle, which was to the Israelits in stéede of a temple. Touching which hee shall read more largely and fully, whosoeuer will look in the 26. 27. 36. 38. and 40. Chap. of Exodus.

The Latin copie here doth square from the words of the 26. of Exodus where wee finde (as I haue turned it) that the table stoode on the North side, whereas the Latine copie saith, on the Southside, and calleth it pars Australis.

Now, so much as I haue hetherto spoken touching the building of the tabernacle, hath a very good end to be applied vnto, and conteyneth and cõprehendeth no obscure signification. For first of all it was profitable to nourish and mainteyne the vnitie of the Catholique faith. For with that one tabernacle, as with a sure bonde, they were tyed first to God and his religion, and then amonge themselues one to another, as it were, sundrie members compact and knit into one bodie. For to that tabernacle the whole people was gathered, as to one parish Church, to worshipp and pray vnto one God and Lord. And forbecause the children of Israel did dwell in tabernacles, it pleased the Lord also to haue a tabernacle builded for himselfe, and placed in the middest of them, that thereby hee might testifie that he himselfe doth dwell in ỳ middest of his people. The tabernacle therefore being as it were the palace of God, the most high & mightie king, did stand in the middest of the people, as a testimonie of his diuine presence to strike the feare and reuerence of God into the harts of al his subiects. Wée men lay vp in our tabernacles or houses the thinges that wee haue, and wilbe sought for and asked after at our houses. And therfore the Lord did place in the tabernacle the holy thinges, as it were his treasure, and would be inquired after in the tabernacle, promising that there he would heare the prayers and requestes of al the faithfull, ỳ called vpon his name. Moreouer in those Ceremonies are conteyned the secrete mysteries of Christe and his Church. For Paule calleth vs the temple of God and our bodies ỳ tabernacle of the Lord. For in vs the Lord wil dwell. The bords of the tabernacle are, as it were, the rafters, beames, and pillers of the Church. And the Church hath her pillers, which are doctours and other excellent men inspired with the holy ghost: and euery seuerall faithfull man is a bord layed ouer with gold, if hee kéepe sinceritie and remaine in the vnitie of the faith. The bords of the tabernacle were ioyned together with barres: and so must sound doctrine kéepe all the faithfull (which are the bords of the mystical tabernacle) in their duetie and quiet concord without cracke or creauise. The

The meaning of the Tabernacle.

curtaines

curtaynes, though they were many, yet were they knit together with golden loupes, as if they had bene but al one peece: and therefore the sundrie members of the Church must be gathered together and by charitie bee knit together in one, that they may be one amonge themselues, and as it were a rouffe of righteousnesse in the Church of God. The coueringes of the Church to keepe out stormes are faith, repentance, & desire to do good. Christ himselfe is the socket thereof. For none other foundation can bee layed than that that is alreadie layed, euen Christ Iesus. Moreouer the vaile that was spread before the Sanctum sanctorum, did signifie as the holy Apostle saith, that the way of ỳ saincts, which they had to go in, was not as then made manifest, so long as ỳ first tabernacle did stand. Therfore when Christ was come, and with his death had finished al, then ỳ vaile that hong in the temple was rent from the top to the very ground, whereby all men might vnderstand, that the way was opened into the Sanctum sanctorum, that is, into the very heauens, & that satisfaction was made for all men in respect of the law. In the tabernacle also did hange other vayles, which were as shadowes of ỳ flesh of Christ. Those vayles did hange at the very entrie into the Sanctum and the Atrium. Now Christe our Lord is the way and the dore, by whose incarnation and death, wee haue an entrie made into the kingdome of God. Yea Christ himselfe is oure tabernacle in whom wee dwel & line, and in whome we worship and please our God: he is the curtaine and seeling, the rafter & ornament of his Church: hee is the trustie & most assured couering that doth defende vs from the iniuries of man and the diuel: hee is the barre of the Church, which ioyneth the members thereof together, & keepeth them in the vnitie of faith, he is the piller and socket of his Church, hee is the head, and onely all-in-all both of our life and true saluation. In those figures therfore they of old had the chiefe mysteries hidden of Christe and the Church, in which Christ is now otherwise to be beheld, than he was in the beginning of the worlde beheld of the auncient Patriarchs, to wit, very God and very man, the onely and highest king and priest, the true Sauiour of the world, in whome and by whome alone the faithfull haue their whole saluation.

Heb. 9.

To proceed now, this Tabernacle by the Lords appointment was erected in Silo, as soone as they came into the land of promise, and did continue there vntill the time of Heli, as is euident in the 18. of Iosue, and 1. Samuel. 1. and 3. Chap. Vnder Heli the Arcke was taken by the Philistines, and caried into Palestine, frō whence it was restoared againe, and placed in Bethsemes, from thence againe it was carried to Kiriathiearim into the house of Abinadab in Gibea, that is, on the hill. For his house was set vppon an high place. For in the 6. of the second booke of Samuel wee read, Dauid wente with all the people to Baala Iuda (which is in the 15. of Iosue called Kiriathiearim) to fetch from thence the arke of God. And presently after: And they fetched it out of the house of Abinadab that was in Gibea, that is on the hill. For there was an highe place in Kiriathiearim, wherein Abinadab dwelte. Some other, which take Gabaa for the proper name of the towne, doe say that the Arcke was translated from Palestine

lestine into Gabaa. But, this is sure, the Arcke was conueyed from the house of Abinadab, into the house of Obededom, and from thence into the citie of Dauid, that is, into Sion. For so is the citie Dauid expounded in the eighth Chap. of the 3. booke of kinges. In Sion did Dauid pitche a newe tabernacle for the Arcke of God, wherin hee did place it, and appointed priestes to minister there before the Lord: as it is at large described in the 16. Chapiter of the first booke of Chronicles. And yet (by building that new tabernacle) Dauid neglected not the old tabernacle of appointment. For after the time of Heli, & the taking of the Arcke by the Philistines, it seemeth that it was translated diuersly from place to place. Silo verilie, wherein it was first placed, was desolate, as is to bee seene in the 78. Psalme, and the seuenth Chapiter of Ieremie. Therefore when Saule did reigne, it appeareth to haue beene pitched in Gilgal, where hee offered peace offeringes in signe of thanckesgiuing vnto the Lord, for victorie against the Ammonites, as is to bee seene in the 11. Cap. of the first booke of Samuel. In the 21. cap. of ỳ same booke it is apparant that ỳ tabernacle was for a time in Nob (a towne not very farre from Hierusalē, Esaie 10) where Abimelech the priest gaue to Dauid, the fresh Shew bread, that was take from the golden table. In the time when Dauid reigned, it was erected in Gabaon a citie of the Beniamites. For in the 21. of the first of Chro. thus we read: The tabernacle of the Lord which Moses made in the wildernes, & the altar of burnt offerings was at that time (when ỳ Angel appeared to Dauid wyth a swoord ready drawen) in the hill of Gabaon. In that place was it also in the reigne of Solomon, and to that hill did Solomon goe to praye to the Lord before the temple was builded. For in the first Chapiter of the second booke of Chronicles wee finde. And Solomon wyth all the Congregation, went to the highe place that was at Gabaon, For there was the tabernacle of Gods appointment, which Moses the seruaunt of the Lord made in the wilderneſſe: But the Arcke of GOD had Dauid brought from Kiriathiearim into the place which Dauid had prepared for it: For hee had pitched a tent for it at Hierusalem. Moreouer the brasen altar, that Bezaleel the sonne of Vri had made, was there before the tabernacle of the Lord: and Solomon and the Congregation wente to visite it. Therefore, where as wee read in the 3. Chapiter of the third booke of Kinges, Solomon loued the Lord, and walked in the wayes of his father Dauid, onely hee sacrificed and burnte incense in the highe places: that is not spoken in the dispraise but in the praise of Solomon, as hee that did not at aduentures sacrifice in euery place but in the highe places, to witt vppon that consecrated altar, whiche was appointed of the Lord, whereof I spoake euen now before. Other there are which think ỳ Solomon was not simplie blamed in these woords for offering vppon the altar of burnt offerings (for that was altogether lawful) but because he had til thē deferred the building of the temple. But that which goeth before & followeth after, doe make greatly ỳ those woords were spoken in that sense and signification, which I did first alledge. The same Solomon when the temple was builded, did cōmaund & see that the old Arck with al the instrumentes belonging

The histo-rie of the Lords Ta-bernacle.

longing thereunto should be brought by the priests as a precious treasure from Gabaon, and placed in the temple, which hee had caused to be builte for that purpose: the holy Scripture bearing witnesse thereunto and saying: And they brought the Arcke of the Lord and the tabernacle of appointment, and all the holy vessells that were in the tabernacle: the priestes and Leuites, I say, brought them into the temple. The 3. of kinges 8. Cap. and the 2. of Chronicles 5. Cap. And so was the tabernacle of the Lord, which stode 478. yeares, abrogated at the last, and in stede thereof the temple was erected.

Of Solomons temple.

Touching the temple of the Lord which was prepared by Dauid, but builded and made an end of by Solomon, I need not make many woords in the description thereof, because it is in the 3. of Kings, and 2. of the Chronicles very busilie set downe, & painted out at the full. The place where the temple was afterward builded, is reported to haue been shewed to Dauid by the Angel of the Lord, and that Dauid did first of all make sacrifice there vnto the Lord, and addeth these woords: This is the house of the Lord God, and this altar is for the sacrifice of Israel. As if hee should haue said, This plat of ground is appointed for the temple, in this peece shalbe builte the house of the Lord, yea, here shall be offered that onely and effectual sacrifice for all men, the very sonne of God Christ Iesus incarnate. For all the interpreters of the holy scriptures agree, that the place was at Ierusalem vppon the mountaine Moria, where Abraham once would haue offered his sonne Isaac: & that in that appointed or fatall place the temple was erected: and that the hill Golgotha or Caluarie was not farre of, but in the very topp of ỹ mountaine Moria, which was the place and holy hill, wherein the holy Gospell doth testifie that Christ was offered for the sinns of al ỹ woorld, which was prefigured in a type of the auncient sacrifices, & other Ceremonies belonging to the temple. The vse and end of the temple was none other, than the vse and end of the tabernacle was before.

1. Chro. 21.

4 vers. 21.

Ieroboam therfore and the kings of Israel, did sinne most grieuously, when they forsoke ỹ temple to make sacrifices in the high places, in their Cathedrall Churches at Bethel and at Dan, and in other high & pleasaunt places. The people of Iuda with their kinges did sinne most grieuously either for sacrificing to God in the high places, or else because they did not vterly cutt downe those highe places. For the Lord would, and his wil was to be worshipped in one place which hee had chosen vnto himselfe. The plaine lawe touching that matter is certante in the 12. of Deuteronomie, & is very expressely set downe in the 17 of Leuit. in these woords following: Whosoeuer of the house of Israell shall kill an Oxe, or a sheepe, or a goate, within the host or without the host, (to witt for a sacrifice vnto the Lord. For otherwise they might lawefully kill a beast for their sustenance in any place whersoeuer) and shall not bring it to the doore of the tabernacle of the cõgregation, to offer his Sacrifice before the dwelling place of the Lord, bloud shalbe imputed to that man, as if he had shedd bloud. Wherefore when the children of Israell bring their offeringes, let them bring them to the Lord before the dore of the tabernacle of appointment vnto the priest, that hee may offer

The sinne of them that sacrifice in the high places.

offer them. And let them no more offer their offerings to diuels, after whō they haue gone a whoring. This ſhal be an ordinaunce to them for euer in their generations. And he that doth not this ſhalbe rooted out from amōg his people. There are in theſe woꝛds thꝛee thinges to be noted. Firſt that it was not lawfull to ſacrifice, but in ẏ one place onely, that was beforꝛe the altar of burnt offeringes. Secondarilie wee haue to marke that that commaundement was giuen, to the end, ẏ al men ſhould vnderſtand, that the ſacrifice was made to God, to whom the tabernacle did belong. Thirdly, that to offer ſacrifice out of ẏ place againſt Gods comaundement, was to make ſacrifice vnto the diuel: that the offerer was to be iudged as a murderer: and that hee was excommunicated by the loꝛd God, as he that was excluded frō the companie of God & his holy ſaints. But wheras Samuel, Helias, and certaine other Patriarches did by Gods ſufferance make ſacrifices vpon ſome eſpeciall cauſes in other places & not beforꝛe the altar in ẏ tabernacle, they did it by diſpenſation. They therefoꝛe that ſacrificed in highe places not to ſtraunge Gods onely, but euen to the very true God did ſinne firſt of all by diſobedience. Foꝛ God doth miſlike, yea he curſeth al the woꝛſhip done vnto him, which we our ſelues do firſt inuent without the warrantiſe of his woꝛd: it is faithfull obedience ẏ pleaſeth him beſt. Secōdarilie they ſinned by making a ſchiſme in the vnitie of ẏ Eccleſiaſtical body. Thirdly foꝛ deſpiſing ẏ myſterie of Chꝛiſt that was to be offered in the mount of Golgotha, & foꝛ not referring the meaning of their ſacrifices to Chꝛiſt the onely truth of all their typicall Ceremoines. Laſtly they ſinned by truſting in their ſacrifices, as in well wꝛought woꝛkes to iuſtification, and by neglecting ẏ woꝛſhip of God, & chaunging it into trifles of their owne inuentions. The tēple ſtod from the time that Solomon did firſt build it, vntil ẏ firſt deſtruction of it, vnder king Zedechias 440. yeares. And from the reparatiō of it, vnto the vtter ouerthꝛowe vnder Veſpaſian it ſtod 582. yeares. Other there be that do accompt it otherwiſe. Thus haue I hetherto ſpoken a litle of a great deale concerning the temple.

X Now it remayneth foꝛ me to touch and lightly to paſſe ouer the holy inſtruments belonging to the tabernacle and temple of the Loꝛd: amonge which the arcke of the couenant was the chiefe, which arcke was ſo called, becauſe of the tables of the couenant, that were put within it. It was alſo called the arke of the Loꝛd God of hoſtes, which dwelleth vppon it, betwixt the Cherubim, & by that meanes the Loꝛd himſelf was called by the name of Him that ſitteth betwixt the Cherubim, becauſe he did from thẽce giue aunſweares vnto his ſeruauntes, and had placed it in the middeſt of his people, to be a ſigne that his pꝛeſence was alwayes amonge them. Touching the ſtuffe whereof, and the foꝛme how the arcke was made, I will ſay nothing here. Foꝛ the matter & faſhion are in their colours very liuely painted out in the 25. Chap. of Exod. Of the meaning, myſterie, & vſe of ẏ arcke I will ſpeake ſomewhat now. We men lay vp in our coffers and cheaſts the treaſures ẏ we moſt ſett by. And therfoꝛe we vnderſtand that in the arcke was layed the treaſure of the Church, and all the ſubſtance of which the faithfull made moſt accompt. We muſt not therfoꝛe ſeek foꝛ them in mē, in Noah, Abraham, Iſaac, Iacob, Moſes, Dauid,

The ſignification & miſterie of the Arke.

Area is an arke or a coffer, and what was layed therein.

S. Marie, Iohn, Peter, or Paule, much lesse in the Romish indulgẽtiarie, but in him in whom all fulnesse dwelleth, and in whom all the treasures of gods wisedome and knowledge are heaped vp in store, who is not seen here on the earth, but in the Sanctum Sanctorum, in heauen, I say, aboue: and is called Iesus Christ: whose diuinitie is figured by the most pure gold, and his humanitie by the Sittim wood, that is, of Cedar, or rather white thorne. For he toke vpon him flesh, like to our sinnefull flesh, euen the very flesh, that wee haue in al pointes, sauing that it was not sinnefull: Out of this arke do the faithfull fetche all good and necessarie things for the vse of their life and eternall saluation. For in the arcke wee read that there was layd the tables of the couenaunt, the pot of Manna, and Aarons rodd ẏ budded. For we heard that in Christ were hidden the iewels of the Church. Christ is our wisedom, the word of the father, the fulfilling of the Lawe, he is iust himselfe and oure righteousnes also. In Christ is the heauenly foode. For he is the bread of life that came downe from heauen, to the ende that euery one that eateth of it may liue eternallie. In Christ did the priesthood bud againe: it seemed verily at the death of Christ vppon the crosse to haue béene cut downe for growing any more, but at his resurrection it budded againe, and he toke the euerlasting priesthode that neuer shalbe ended. For euen now as he standeth at the right hand of his father in heauen, he maketh intercession to him for vs. Moreouer the arke was compassed with a crowne, because Christ our lord is a king which deliuereth vs his faithfull seruaunts from all euill, and maketh vs the sonnes of God. Vppon the arke we read that there was placed the mercie seate, which was either the couer of the arke, or else a seate set vppon the arke. By it was figured, as the Apostles Iohn & Paule interprete it, Christ our Lord, who is the throne of grace and the propitiation for oure sinnes, not onely for ours, but also for the sinnes of all the world. Out of the propitiatorie or Mercie seat also were vttered the Oracles and aunsweares of God. For the vse of the mercie seate is read in the holy Scripture to haue béene this, that Moses entering into ẏ tabernacle did at the mercie seate receiue the answeres and commaundements of God, which he declared vnto the people. And Christ is he, by whom our heauenly father declareth his will to vs, and whom alone he hath giuen vs to heare, saying, This is my beloued sonne in whom I am wel pleased, heare him. Two Cherubim haue their faces turned toward the mercie seate, and do as it were loke one to an other. Whereuppon S. Peter saith that The Angels do desire to behold the sauiour of the world, which is declared in the Gospell. The same Angels doe alwayes serue our Lord and maister, and are readie at his becke, as to him that is Lord ouer all. Now none did carrie the arke of the Lord, but the priests alone. For they onely, which are annointed by ẏ holy ghost, and indued with true faith do receiue Christ, and are made partakers of his heauenly giftes. Neither must wee winck at and let passe the note that is giuen in the 4. and 5. Chap. of the first booke of Samuel, where it is said ẏ the Israelites for abusing the arke, and turning it to another vse than that for which it was giuen, and for attributing vnto it more than the Scripture willed, were slaine by the Philistines, and that the arke was carried into captiuitie:

Christe his priesthood compared to Aarons rod.

captiuitie: to the ende that all men might learne therby not to attribute more to the Sacramentes and myſteries of God than is conuenient, and not to applie them to any other vſe than that for which the Lord hath ordeyned them. For the arke was not ordeined to the ende that it ſhould be taken for God, although it bare the name of God, neither was it made to the end that they ſhould loke for grace and helpe to proceede from it, as we read that they did, but it was giuen them as a token that God their confederate was in the middeſt of his people, ſo long as they did kepe the tables of the couenaunt, that were cloaſed within the arke, & did cleaue to God alone, at whoſe hands they ſhould loke for all good things through Chriſt his ſonne, whiche was prefigured by the arke.

The golde table.

Nexte to the Adytum or Sanctum Sanctorũ in ỹ Sanctum, did ſtand the golden table, the matter and faſhion wherof is declared in ỹ 25. ca. of Exod. Vppon the table we men doe ſet oure meate and ſuſtenance, by the table we are refreſhed, and at the table we forget our cares and are merrie and iocunde. Therfore the table can be none other but Chriſte our Lord and Chriſtian doctrine. For Chriſt is the ſuſtenance of our life, he is the ioy & mirthe of the faithfull. The table was of gold without, and all wood within, becauſe Chriſt our table is both God and mã. The table (which is the type of Chriſtian doctrine) is ſet forth in ỹ Church: it is not therefore to be ſought at Athens amonge the Sophiſters, nor amonge the Gymnoſophiſtes of India, nor in the Jewiſh Synagogues. Vppon the table are ſet 12. new loaues diuided into two parts. For the bread of life which is new and ſweete, doth feed and fill both the Jewes and the Gentiles. Moreouer that bread was holy and not prophane, & none might eate it but ỹ prieſtes alone. In like maner the faithful only are worthie of Chriſt the bread of life, and they that beleeue receiue it only. The loaues were called by the name of Shewe bread, or ỹ bread of ſight, wherby is ment that ỹ bread of life (which is Chriſtian doctrine) ſhould alwayes be in ſighte before oure eyes. And as thoſe loaues were to be ſet alwayes before ỹ Lord in the ſight of all men: ſo muſt not the doctrine of Chriſte be priuily hidden, but openly ſhewed vnto all people. A veſſel with franckincenſe was ſet vpon the Shewe bread. Becauſe they that eate the heauenly bread doe offer to God prayers and thankeſgiuinges without intermiſſion, which is to God as ſweete as franckincenſe. In the 24. of Leuiticus it is at large declared in what ſort the Shewe bread is prepared.

The ſhewe breade.

The golde cãdleſtick.

The golden Candleſticke is in the Sanctum, & ſtandeth before the vaile on the one ſide, or ouer againſt the table. We haue the deſcription of it in the 25. Chap. of Exodus. Candles are ſet vp in oure common houſes to giue light to all them that are in the houſe. And Chriſt our Lord is come a lighte into the world, that whoſoeuer followeth him ſhould get the light of life. Out of Chriſte doe proceede, and vpon Chriſte doe ſticke other noſes of Candleſtickes, which haue their light from Chriſt the chiefe Candleſticke. For the Lord did ſaye vnto the Apoſtles, Ye are the lighte of the world. So then Chriſt is the ſhancke or ſhaft of the Cãdleſticke, vpon which ſhanke many ſnuffes or noſes doe ſticke, whiche hold the light vp to ỹ Church. For what light ſoeuer is in the miniſters

of ỳ Church, they haue it all of Chriſt who is the head of light, & very lighte it ſelfe. The candleſticke is wholie all of gold. And Chriſt is very God in dæd the lighte and wiſedome of the father: and the miniſters of Chriſte muſt bee ſincere and throughly ſnuffed from al affections of the fleſh: and to that end belongeth the vſe of the ſnuffers that did pertaine vnto the candleſticke.

The incenſe altar.

In the middeſt betwirt the table & the candleſtick before the vaile in the Sanctum did ſtand the golden altar of incenſe, whiche is exactly painted out in the 30. chap. of Exodus. That altar was ordeined for two vſes. For firſt there was offered vppon it euery day incenſe or perfume, which it was not lawfull to offer or prepare to any other God or creature. That was done twice euery day at morning and at euening. Zacharias the father of Iohn Baptiſt was in that miniſterie, when he ſawe the Angel, and for his vnbelieſes ſake was made dumbe for a ſeaſon. Secondarilie incenſe was offered vppon that altar, after a certaine ſolemne manner once in a yeare, that was, at the feaſt of Clenſing, as is declared in the 16. Chap. of Leuiticus. Nowe by incenſe or perfume is to bee vnderſtood the prayers of the faithful, as Dauid witneſſeth where hee ſaith: Let my prayer bee ſet foorth in thy ſight as the incenſe, and let the lifting vp of my handes be an euening ſacrifice. Nowe there was but one incenſe altar alone. Whoſoeuer builded any more hee was condemned of blaſphemous wickedneſſe. By that onely altar is figured Chriſte oure Lord both God and man, the mediatour and interceſſour betwirte God and man, by whome all the Sainctes doe offer all their prayers to God their Lord and heauenly father. They therfore build many altars, which chooſe to themſelues creatures to bee their interceſſours, by whoſe mediation they deſire to obteine that, which they lacke, at ỳ hãds of God. In the end of the 30. cap it is expreſſely ſaid, Who ſoeuer ſhall make like incẽſe to that to ſmell therto, ſhal periſh frõ amonge his people. Therfore through Chriſt alone ỳ faithfull Church of Chriſte doeth offer her prayers to God the father. This altar whereof we ſpeake, was bound about with a crowne of gold. For Chriſt our Lord and altar, is a verie king and prieſt & weareth the crowne of glorie. Nowe wee muſt pray at morning and at euening, that is, continually & very earneſtly. And we muſt alwayes pray in & through the name of Chriſt. And Chriſt is he alone through whõ God hath bẽn pleaſed with the prayers of them that haue prayed in ỳ morning, that is, at the beginning of the world, and is at this day pleaſed with them ỳ pray to him at euening, that is, in the end and theſe laſt dayes of the world. They therfore ſinned moſte greuouſly againſt ỳ Lord, that offered incenſe in the high places euery where. For as they were rebellious and diſobedient to God, preferring their owne inuentions before the lawes of GOD, whiche they neglected: ſo did they deſpiſe the myſterie of Chriſte the onely mediatour, in departing from that onlie altar.

In ỳ Court or Atrium did ſtand another altar which was called the braſen altar or ỳ altar of burnt offerings, which is finely deſcribed in the 27. of Exodus. Of this ſort alſo there was but this one. For it was not lawfull for any religious man to ſacrifice in any other place, ſauing in ỳ holy place, where this altar was, vnleſſe it were by ſome ſingular diſpenſation.

There-

Therefore whom the Rubenites with their confederates had builte an altar by the bankes of Iordan, and that the fame therof was brought to the eares of the other tribes of Israel, they did all agree with one consent, that the crime was to be punished with open warre. Whereby wee may againe gather the greatnesse of their fault, whiche neglecting that altar did offer sacrifice in the high places. Of whiche I also spake before. Nowe that onely and Catholique altar of ours is Iesus Christe: who offered himselfe a liuing sacrifice for vs to God. Neither is there any sacrifice in all the world that can clense sinne but that alone.

Neither do any sacrifices of the faithfull please the father, but those that are by faith offered vppon the altar Iesus Christe. For Christ doth sanctifie vs, and being sanctified, we doe by him offer the sacrifice, that hee doth well accept off. This haue I taken out of the Apostles doctrine in the 13. to the Hebrues, and the twelfth to the Romanes.

The brasē lauer.

The laft of the holy vessells was the brasen lauer, which was placed in the Atrium betwirte the vaile of the Sanctum, and the altar of burnt offerings. It is described in the 30. chap. of Exodus. In it was conteyned the water wherewith the priestes, that ministred before the Lord, did wash themselues. By that lauer was Christ signified, whiche is the washinge of the faithfull. And by it was ment, that holy thinges were not to be handled with vnwashed hands and feete. They washe themselues that by the holy ghost are purified, and by the grace of God are made fitt to the ministerie of religion. But hee is in daunger of death, that is not a partaker of ỹ grace of life.

Besides these there are also reckoned other instrumentes belonging to the tabernacle: but these in a manner are the chiefe. I thought not good by beating out busilie euery particularitie, to reherse vnto you euery smal thing, least peraduenture by to long a treatise, I should be to tedious vnto your patience. Now the same holy vessells that were in the tabernacle were in the temple also, sauing that in Solomons temple there was a farre more goodly shewe and pompe, than in the tabernacle: for none other cause vndoubtedly, but that the mysteries of Christe and of the Church, should increase euery day more and more to the sighte of the world. Christe the true Solomon and king of peace and tranquillitie, the very eternall felicitie it selfe hath rayfed vpp in this world to himselfe a Church, which stretcheth to the endes of the world. Of which the Prophetes haue spoken very largely, Zacharie especially, and the famous Prophete Nathan, 2. Samuel. chap. 7. Thus muche hetherto of the holye place.

The holie time.

After the holy place in the sacred Ceremonies the next to be handled is the holy time. For as to the outward religion a certaine place was giuen, so to the same also an appointed time was assigned. And holy dayes are to be imployed vppon holy actions. For actions are either those, which we cal handie workes inuented for to get victuals, clothing, and other thinges necessarie for the vse of oure bodies: or else they are holy or religious, whiche are done for ỹ exercise of outward religiō. Wee must not consume all oure time in handie workes and prophane businesse: neither can wee bestowe al times vppon outward religion. But those actions are not without time.

For euery action is cõteyned in time. Therefore God hath diuided the time into sundrie parts for sundrie actions, so that hee will haue some woorking dayes to serue for handie actions, and other holy dayes for ẏ exercise of outward religion. Not that the woorking dayes are not holy & dedicated to the Lord: (for he doth chalenge all dayes and times to himselfe, and will at all seasons be worshipped in hart) but for because the holy dayes are singularly, and as it were, more precisely consecrated to the outward worshippe of God, than the woorking dayes are.

What an holiday is.

Therfore the festiuall or holy day, which by Gods appointment is holy to the Lord, was kept for the deuoute exercising of Gods outward worship. Therefore those dayes are not holie, nor those feasts lawful, which are not held to the one & onely God IEHOVAH: neither are those holy dayes lawfull, in which the lawfull seruice of God is not lawfully exercised. And for those causes the Sabbothes & festiuall dayes of the Israelites, are in the Prophetes many times reiected, because they were vnlawfully solemnized without pure faith and sincere affections.

To what end the holy dayes were ordeined.

Nowe all holy dayes had one common name & were called Sabbothes, feastes, holy dayes, meetinges and assemblies. All holy dayes, what name soeuer they were called by, were ordeined to God alone, not to creatures, not for surfetting and wanton chambering. All holy dayes were inuented for the health, profite, and recreation of mankinde. For holy dayes are no burden, but the easing of our burdens. Prophane woorkes I confesse are profitable, but ease is also necessarie: for without rest labour cannot continue. The Lords will therefore is to giue man a time of recreation, and biddeth his seruaunts to be merrie on the holy dayes in holinesse and modestie, so that their ease maye be an honest recreation, and not reprochfull sensualitie. Againe ease of it selfe is not good, but in respecte of an other thing it is good. God biddeth to cease frõ woorke, but yet hee setteth vs on woorke another way, hee willeth vs to cease from bodily labour, and begin to woorke in hart and mind, and wholie applie our selues to his holie seruice. And therefore it is needefull to haue holy assemblies, the reading of the holy Scriptures, publique prayers, sacrifices (for it is prescribed in the 28. and 29. Chap. of the booke of Numbers, what they ought to offer at euery feast and holy day) the celebration of the Sacraments, and whatsoeuer else the Lord hath commaunded to be done at festiuall dayes and solemne seasons. For that one thing is here required especially, which Marie found, as shee sate at the feete of Iesus and heard his word.

Moreouer all feastes generally doe conteine the memorie and put vs in the remembraunce of notable things, euery feast according to ẏ name. The Sabboth did put them in minde of Gods good benefite in creating the world for the behoofe and profite of vs men. It was also, as Moses witnesseth Exod. 31. a signe of the true sanctification which God alone bestoweth vppon the people that call vppon his name. The other holy dayes did beate into them the memorie of the other benefites that God had shewed them, and had (as I will anon declare) their seuerall significations.

Nowe there was a measure and certaine number of holy dayes, which were distinguished and very wisely ordered: first into seuen nights, whereof

of euerie one had in it one Sabboth, that was the seuenth day: then into monethes. For the first day of euery moneth was holy to the Lord, & was called the feast of the New mone: and lastly they were diuided into yearely feastes, which returned once euery yeare at an appointed season: of ý sort of feasts there were thre in number, The Passeouer, Pentecoste, and the feast of Tabernacles. Besides these there were also other made holie dayes, which God had not commaunded, but were receiued by the Church to the glorie of God, & the remembrance of his great benefites. For the feast of Lotts which they called Purim, & was brought in by Mardocheus, was receiued of all ý Church, as is to be seene in the 9. of Esther. The feast of dedication was ordeined by Iudas Machabeus with ý consent of all the Church, in memorie that the temple was restoared, and the people deliuered from the tyrannie of king Antiochus, as is to be read in the 4. Chapter of the first booke of Machabees. And Christ our Lord did honour that feast of dedication with an holy Sermon. Moreouer there were solemne fastinges appointed to be kept amonge the people of God, as in the fift moneth, wherin the citie was set on fire: in the seuenth moneth, wherin Godolias was slaine: and in the tenth moneth wherin Hierusalem was besieged: Of which fastinges the Prophete Zacharie speaketh in his 7. and 8. Chapiters: and in the time of Esther a fast was ordeined in the moneth Adar, for a remembraunce of the calamitie whiche was wrought, or rather purposed against the Iewes by the wicked Aman.

Solemne fastings.

The Sabboth.

Of the Sabboth and the signification therof I spake a little aboue, and in an other place also where I expoũded the tenne commaundements. The Sabboth was obserued by a naturall and diuine lawe euer from the first creation of the world: and is the chiefe of all other holy dayes. For it was not then first ordeined by Moses, when the tenne commaundementes were giuen by God from heauen. For the kéeping of the Sabboth was receiued of the sainctes immediatly from the beginning of the world. And therfore we read that the Lord in the commaundementes did say, Remember that thou kepe holy the Sabboth day. And before the lawe was giuen there is euident mention made of the Sabboth in the 16. of Exod. & the 2. of Gen.

The newe Moone.

The second kind of holy dayes was the New mones, which were solemnized in ý beginning of euery moneth. Mention is made of them in the 10. & 28. Chap. of the booke of Numbers. Samuel. 20. Psal. 81. Ezech. 46. and 2. of Chro. 2. That solemnization is reported to haue bene ordeined in remembraunce of the light created, to admonish the people not to ascribe the monethes to Ianus, or Mars, or any other planet, but to the one & onely God the maker, gouernour, & ruler of al things and seasons. Moreouer it was a signe of the reparation or renuing of faithful minds by the heauenly illumination: that we Christians may truly and in déed solemnize the new mone, whē being brought forth of darckneſſe into light by the sonne of God, we walk as becōmeth the children of light, & reiect the works of the diuel and darkneſſe.

The three yeares metings or assēblies of the Iewes.

The third kinde of holy dayes doth conteine the feastes ý returne once euery yere, of which I find to be thre: The Passeouer, the Pentecoste, & the feast of tabernacles. Now the Lords will was, ý in these thre feasts there should be generall assemblies and

ſolemne mœtinges in the holy place, to wit, at the tabernacle, and after the tabernacle, at Solomons temple. For thus ſaith Moſes in Deut. Thrice in the yeare ſhal euery male appeare before the Lord thy God in the place, whiche hee hath choſen, that is, in the feaſt of ſweete bread, in the feaſte of weekes, and in the feaſt of tabernacles. Neither ſhall hee appeare emptie in the ſight of the Lord. Euery one according to the gift of his hand, and according to the bleſſing of the Lord thy God which hee hath giuen thee: that is to ſay. Euery man ſhall offer to the Lord according as he can, and according to ỹ meaſure of riches which the Lord hath giuen him. Now thoſe three ſolemne feaſtes were diuided into three ſeuerall monethes moſt apt to iourney and to trauel in. In the ſpring time was the Paſſeouer holde, when firſt the corne began to ſpindle or turne into eares. About harueſt when the firſt worke belõging to husbandrie was done and finiſhed, they kept the feaſt of Pentecoſt. And laſtly, when all their fruits were in, they went vpp to the feaſt of tabernacles. And ſo many went to it as poſſiblie could goe. Some are of opinion that they, which had once in the yeare appeared before the Lorde, were diſpenſed withall, and might lawfully tarrie at home, at the other two feaſt times. But I thinke verily that religious men, did ſeldome times vſe ſuch diſpenſations. The Lord in one place promiſeth that hee will defend & keepe the boundes and ſubſtaunce of them, that trauell to ſeeke his name. Howſoeuer thoſe diſpenſations were admitted, yet this is moſt ſure, as appeareth by all hiſtories, that at thoſe feaſtes were very great aſſemblies.

Paſſeouer. Nowe the feaſt of Paſſeouer was called by many names, but eſpecially it was termed the feaſt of ſweete, or vnleauened bread. For by the ſpace of ſeuen whole dayes they fedd vpon vnleauened bread. The Ceremonies of that feaſt, with ỹ ſacrifices that were to be offered thereat, are at large deſcribed in the 12. of Exodus, and 23. of Leuiticus. In that feaſt was eaten the Paſcall Lambe, in no other place but at the tabernacle, or afterward at the temple, Deut. 16. for a remẽbrance of that notable deliuerance of Iſrael, and al the faithfull out of the Aegyptian ſeruitude and ſlauerie. In that feaſt God would haue the firſt fruits of their land offered vnto him in token of the Manna, wherwith he fedd their fathers. Moreouer that feaſt did ſignifie the paſſing ouer and deliuering of the faithfull, which in the ſtreaming of bloud was accompliſhed by Chriſt. Whereuppon the Apoſtle ſaid, Chriſt our Paſſeouer is offered vp. 1. Cor. 4. But of the Paſſeouer I will ſpeake more in my next Sermon.

Pentecoſt. The Pentecoſt was alſo called the feaſt of weekes, and newe corne. For at that feaſt was ſet forth Shewe bread made of the new yeares corne. They reckoned from the next day after the Paſſeouer ſeuen weekes, that is, fiftie dayes, and vppon the fiftieth day they did celebrate the memorie of the lawe of God, reuealed and giuen by God himſelfe from heauen vnto his people Iſraell. For the fiftieth day of their departure out of Aegypt, we read that the Lord himſelfe ſpake to them at the mount Sinai, and gaue to them the lawe of the ten commaundements: ſo that the Pentecoſt was a memoriall, that as then the Church was illuminated with the very word of God. And that old Pentecoſt was a figure of the day wherein Chriſte the

the Lorde beeinge the ende of the lawe, did sende the holie Ghoste vpon his disciples, and did illuminate his spouse the churche. The ceremonies belonging to this feaste are expressed by Moses in the 23. Chapter of Leuiticus.

The feaste of the seuenth moneth, or of the tabernacles.

They kept the feast of Tabernacles in the seuenth moneth, as Moses commanded in Deuteronomium: saying, When thou hast gathered in the croppe of thy lande and vineyardes, then shalt thou keepe the feast of Tabernacles, by the space of seuen dayes: and thou shalt be merrie in thy holie daye, thou and thy sonne and thy daughter, thy man seruaunt and thy maide seruaunt, the Leuite, the straunger, the fatherlesse, and the widdowe that are within thy gates. Seuen dayes shalt thou keepe holie vnto the Lorde thy God, in the place which the Lord hath chosen to him selfe: because the Lord thy God hath giuen thee happie successe in all thy fruites, and in all the woorke of thy handes. See therefore that thou reioyce. Moreouer the manner of this feast solemnely celebrated is to be reade in the 8. Chapter of Nehemias, where, whosoeuer looketh, hee shall finde it described at the full.

Nowe this feast of Tabernacles of ỹ seuenth moneth, was diuided into foure solemnities. For the first daye of the moneth was ỹ feast of Trumpets, or sounding of Trũpets, which was a memoriall of those troublesom warres which the people did happely atchiue by the helpe and ayde of God, against the Amalechites, and all other their heathen enimies. And by that feast was signified that the whole life of man vppon the earth is a continuall warrefare. Vpon the tenth daye of the same moneth was holde the feast of cleansing. In that feast the Priest in a solemne fourme of wordes beganne to confesse aloud the peoples sinnes, and euery man quietly following in the same wordes did recite them priuately to him selfe, & in his minde did quietly speake vnto the Lorde. To those confessions was added the ceremonie vsed with the scape goate, and the sacrifice whiche is at large set downe in the 16. Chapter of Leuiticus. And so were the sinnes of the people cleansed: which was a type of the cleansing, ỹ should be through Christ, who beeing once offered, did with the onely sacrifice of his bodie, take away the sinnes of all the worlde. It did also contein the doctrine of true repentance. Vpon the fiftenth daye beganne the feast of Tabernacles. For by the space of seuen whole dayes, that is, from the fiftenth to the 22. the people dwelte in Tabernacles. The ende of this ceremonie the Scripture doth declare to be, that the posteritie should know that the Lorde did place their forefathers in Tabernacles: whereby they were put in minde of the good, that he did to them, while they were in the wildernesse. For they were kepte fourtie yeres in the wildernesse, so ỹ they lacked neither victuals nor cloathing. And by that feast wee are warned that the life of this worlde is but as a stage, and that wee haue no abyding place to staye for euer, but are still looking for the worlde to come: as the Apostle taught vs 2. Cor. 5. Heb. 13. The fourth feast of this moneth was held vpon the 22. daye, and was called the Congregation or assemblie. Vppon that daye was gathered the offering and stipend giuen to the ministerie, for reparations of the temple, for the cost of Sa-

The feaste of trumpets.

The feaste of cleansing.

The feaste of tabernacles.

The congregation.

crifices, and maintenaunce of the miniſterie. It is thought that in ỳ feaſt was ſong the Pſalme: How pleaſant are thy Tabernacles &c. and certeine other Pſalmes called Torculares Pſalmi, which they did vſe. Thus much hitherto concerning the feaſtes that fall out once in euery yere.

The yeare of Iubilie.

Here alſo I thinke it neceſſarie to make mention of the yeare of Iubilie. Nowe this yeare of Jubilie was euery fifteeth as it fell by courſe, which is at large deſcribed with all the ceremonies belonging thereunto in the 25. of Leuiticus. It was declared to all the people in the lande of promiſe by the ſound of a trumpet made of a Rammes horne, with a proclamation of freedome to all them that were wrapped in ſeruitude or bondage.

In that Jubilie was cõteined verie euidently the myſterie of Chriſte our Lorde, who declared to vs the meaning of that ceremonie out of the 61. Chapter of the prophecie of Eſaie, in Sainct Lukes Goſpell where hee ſaith that hee is hee that doth in deede proclaime the Jubilie, the true freedome and acceptable yeare of the Lorde. Nowe he hath pronounced remiſſion & freedome to all the faithfull, not with a trumpet made of a Rammes horne, but with the Goſpell. For by the mercie of God in the merite of Jeſus Chriſte the ſonne of God all debtes or ſinnes are forgiuen to all the faithfull that line vpon the face of all the earth vppon condition, that we whoſe ſinnes are forgiuen ſhould likewiſe forgiue the treſpaſſes of them that offend vs. And in Chriſte verily wee haue the true and euerlaſting reſt that ſhall neuer faile vs. By Chriſte wee haue returne graunted vs to our poſſeſſion or countrie, from whence wee were fallen, that is to heauen the place of ỳ faithfull.

Thus much haue I ſaide of the holie time or holie dayes as briefely as poſſibly I could. The reſt is at the full to be ſeene in the 23. of Exodus: Leuiticus 23. Num. 28. & 29: Deut. 6. That which is behinde touchinge this argument, I meane, touching the Jewiſhe ceremonies, I will by Gods leaue make an ende of in my nexte Sermon. Nowe let vs make our humble prayers and ſupplications vnto God &c.

Of the Sacraments of the Iewes, of their ſundrie ſortes of ſacrifices, and certeine other thinges perteining to their ceremoniall lawe.

The ſixte Sermon.

In my laſte Sermon I ſpake of ỳ holy perſones, I meane, the miniſters of Gods religion the Leuitical prieſtes, and the place and time aſſigned to Gods ſeruice: there remaineth nowe for vs to conſider the holie thinge which thoſe holie perſons did exerciſe in the holy time & place, I meane the verie worſhip & holie rites ſo ordeined, taught, & preſcribed by God him ſelfe, that all men

men might easily vnderstande how to do seruice, and what honour to giue vnto the Lorde. In this treatise wee haue first to consider the Iewish Sacraments, and then their sacrifices.

Two Sacraments of the Synagogue.

The auncient church of the saints had two especial sacraments, circumcision and the Paschall lambe. Of both which I will speake severally, and agreably to the worde of God according to the grace which the Lord shal vouchsafe to giue vnto mee.

Circumcision what it is.

Nowe circumcision was the holie action, whereby the flesh of the foreskinne was cutt awaye for a signe of the covenaunt that God made with men. Or to describe it more largely, circumcision was a marke in the privie members of men betokening the eternal covenant of God, and was ordeined by God him selfe, to testifie his goodwill toward them that were circumcised, to warne them of regeneration and cleannesse, and to make a difference betwixt the confederates of God & other people or nations.

The originall or beginning of Circumcision.

The author therefore of circumcision is God him selfe: the beginning of it is of great antiquitie. For ỳ Lord him selfe in the Gospel saith: Circumcision began not at Moses, but at the Patriarches. Moses verilye did renue or repaire the lawe or custome of circumcision, but Abraham the renowmed friende of God was the first that was circumcised in the ninetieth yere of his age, and in the verie same daye that God making a covenaunt with him did first ordeine the vse of circumcision. For he added circumcision as a seale to the league which hee made with Abraham and with his seede for euer. The place is extant in the 17. Chap. of Genesis. It was first ordeined in the 2046. yeare after the creation of the worlde, 390. yeres after the deluge, when Sem the sonne of Noah was 487 yeares olde. So that Moses is founde to haue bene borne 320. yeares after the firste institution of circumcision: wherby it appeareth that circumcision was in vse amonge the Patriarches 400. yeares before the law was giuen to the Israelites by the hand of Moses.

Of the league of God and man.

Now for because circumcision is added as a signe or seale to the league that was made betwixt God & Abraham, I must briefely & by a short digression touch the manner or order of that couenaunt. God in making of leagues, as he doth in all things else, applieth him selfe to our capacities, & imitateth the order which men vse in making confederacies.

Men do by leagues as by most sure and stedfast bonds bynde themselues to the societie and fellowship of one bodie or people, in which societie, to the end they may be the safer and liue more quietly from the wronges and iniuries of all other nations, they do mutually hazard both liues & liuings the one in defence of ỳ others libertie. In these leagues they do precisely expresse what they be that make ỳ confederacie, vpon what conditions, and howe farre the couenant shall extend. And therefore when Gods mind was to declare the fauour & good will that he bare to mankind, and to make vs men partakers wholie of him self and his goodnes by powring him selfe out vpon vs, to our great good & profite, it pleased him to make a league or couenant ẅ mankinde. Now hee did not firste beginne the league with Abraham, but did renue to him the couenant ỳ he had made a great while before. For he did firste of all make it with Adam the first father of vs all, immediately vpon his transgression, when

when hee receiued him fillie wretche into his fauour againe, and promised his onely begotten sonne, in whome he would be reconciled to the world, and through whome he would wholy bestowe him selfe vpon vs, by making vs partakers of all his good and heauenly blessinges: and by binding vs vnto him self in faith and due obedience. This auncient league made firste with Adam hee did afterwarde renue to Noah, and after that againe with the blessed Patriarche Abraham. And againe after ỳ space of 400. yeres it was renued vnder Moses at the mount Sinai, where the conditions of the leagu were at large written in the two tables, and many ceremonies added thereunto. But most excellently of all, most clearely and euidently did our Lorde and sauiour Iesus Christ him selfe shewe forth that league, who wiping away all the ceremonies, types, figures & shadowes brought in in stéd of them the verie trueth, and did moste absolutely fulfill and finish the old league, bringing all the principles of our saluation and true godlynesse into a briefe summarie, which, for the renewing and fulfilling of all thinges, & for the abrogation of the olde ceremonies, hee called the newe league or newe testament. In that testament Christe alone is preached the perfectnesse and fullnesse of all thinges: in it there is nothing more desired then faith and charitie, and in it is graunted holy and wonderfull libertie vnto the Godly. Of which I will speake at another time. But now I returne to ỳ league which was renued with Abraham.

Betweene whom the league was made.

We are expressely taught in Genesis who they were that made the league, that is, the liuing, eternall & omnipotent God, who is the chiefe maker preseruer and gouernour of al thinges: and Abraham wt al his séde, that is, with all the faithfull of what nation or countrie soeuer they bée. For so doth the Apostle expounde the séede of Abraham, especially in his Epistle to the Galathians, where hee saith: If ye be Christes, then are ye the seede of Abraham, and heires by promise.

The time howe long this league should indure is eternall, and without ende or terme of time. For although in the renuinges or declarations of the league many things were added, which afterwarde did vanish away, especially when Christ was come in the flesshe, yet notwithstanding in the substantiall and chiefest poyntes ye can finde nothing altered or chaunged. For God is alwayes ỳ God of his people: he doth alwayes demaunde and require of them faithfull obedience: as may moste euidently bee perceiued in the newe testament.

The time how long this league should indure

For there are two poyntes or especiall conditions, conteined in this league. The first whereof declareth what God doth promise, and what hee will doe for his confederates, I meane, what wee maye looke for at his handes. The seconde comprehendeth ỳ duetie of man, which he doth owe to God his confederate and souereigne Prince. Therefore God for his parte sayeth, I will bee thy God and Saddai, that is, thy fulnesse and sufficiencie: I will, I say, be thy God, and the God of thy séede after thée. God of him selfe is wholly sufficient to moste absolute perfectnesse and blessednesse, neither néedeth hee the helpe of any other, since whatsoeuer is in any place whersoeuer, it is both

The conditions of the league or couenant

God is all in al to his confederats.

both of him, & hath abyding by him. God alone sufficeth man, and hee alone is the giuer of all that men desire, or doth belong to perfect felicitie. And therefore Saturnus (peraduenture by occasion of the worde Saddai) tooke his name among the heathen, and signifieth to suffice or satisfie. For he alone is able to satisfie or suffice all, who is him selfe verye fulnesse and sufficiencie it selfe. But nowe God sheweth by two argumẽts that he will bee the sufficiencie or all in all to the seede of Abraham. For first he saith, To thy seede wil I giue the lande of Chanaan. In which promise he comprehendeth all earthly & bodily benefites, to wite, greate wealth, felicitie, tranquillitie, abundaunce of all thinges, health, glorie, notable victories, and whatsoeuer else perteineth to the preseruation & temporall happinesse of mankinde.

Nowe howe he did performe this promise to the seede of Abraham the holie scripture doth declare, by that meanes teaching that the verie true God was the God of Abrahams seed, as he had promised to their father Abraham. Secondarily he promiseth ỳ seede, wherein all the nations of the earth were to bee blessed: to witt. Christ the Sauiour, whome he had promised to Adam many yeares before. To blesse is to enriche with al spirituall benediction, wherein hee comprehendeth all ỳ spirituall giftes of God, the forgiuenesse of sinnes, the reuiuing of life, and glorie euerlasting. To blesse also is to take away a curse, so that this promise of Gods to Abraham is all one wt that, which he made to Adam: saying, The seede of the woman shal treade downe the Serpents head. For the head of ỳ olde Dragon is nothing else, but the power and kingdome of Satan. His power is the curse, sinne, and death. Therefore, when his head is crushed or troaden downe, the curse is take away, and in sted of the curse succeedeth a blessing. By this I saye hee doth declare that he will bee the God of Abraham and of his seede.

What is required of men in the league.

The second condition of the league betwirt God and man, prescribeth to man what he must do, and howe hee must behaue him selfe towarde God his confederate & souereigne Prince. Walke before mee, saith God to man, and be vpright. Now, they walke before God, which do direct all their life, woordes, and woorkes according to the wil of God. His will is that we should bee vpright. That vprightnesse is gotten by faith, hope, and charitie: in which three are conteined all the offices of the Sainctes which are the friendes and confederates of the Lorde. Therefore this latter condition of the league doth teach the confederates what to doe, and howe to behaue themselues before the Lord: to wite, to take him for their God, to sticke to him alone, who is their onely all in all, to call vppon him alone, to worshippe him alone, and through his Messiah to looke for sanctification & life euerlasting. These were the cõditions of the couenant: to whiche the number of ceremonies were not added in Abrahams time, which afterwarde were giuen to the Israelites vnder the leading of their Capteine Moses.

Circumcisiõ was the signe or zeale annexed to the league.

To this confederacie the Lord did adde circumcision as a signe or seale to confirme it withall. Seales are put to writings for an effectual force and confirmations sake. The tables or writinges do conteine and giue euidence of all the points of the whole league

league. Circumcision therefore is added to the league in stede of the writing and also of the seale, and for that cause circumcision is called the league it selfe: euen as the writinges or letters of couenants among vs are commonly called the verie couenant, whē as in dede they are nothing else but the euidences of the league, which conteine in writing al the order of the confederacie, and confirme it with a seale. It is verie vsuall that the signes do take the names of the thinges which they do signifie, so that it is no meruayle though circumcision be called the league, when as in dede the league is not the cutting of the skin, but the communion of fellowshippe which wee haue with God.

In the seuentēth of Genesis thus saith the Lorde, touching this signe of outwarde circumcision: This is my couenaunt, which ye shall keepe betwixt mee and you, and thy seede after thee. Euery male shalbe circūcised among you. Ye shal circumcise the flesshe of your foreskinne: and it shalbe for a signe of the couenant betwixt mee and you &c. Lo here circumcision in these woordes of the Lordes is first named the couenaunt, and afterwarde for expositions sake, it is called the signe of the couenaunt. In the same sense doth Sainct Stephan call it a testament in the seuēth Chapter of the Acts, when he meant that it was the signe or seale of the Testament.

The manner and order of Circumcision.

Moreouer the manner of circumcision is declared: Ye shal, saith God circumcise the flesh of your foreskin. For there is a skinne which doth incompasse, couer, and hang somewhat ouer the nut or forepart of a mannes yarde, and that skinne is called the flesshe of the foreskinne, because it doth appeare or hang before the rest. This skinne did they cutt away with a knife made of stone, and did make bare the topp or nutt of the manchildes priuie member. The cutting or taking away of the flesshe was called circumcision. But nowe whose office it was to cut that skinne away, we finde not expressed. It appeareth that the moste honourable in euery house or familie, I meane the firste begotten or auncient of euery housholde did circumcise before the lawe, which office was turned to the priestes, when once the lawe was giuen. It is a singular example and no more to be found like vnto it, that Zippora the wife of Moses did circumcise her sonne. Exod. 4. Chap.

Nowe also the time of circumcision is set downe, to wite, the eighth day, when the newe borne childe beganne to be of a little more strength. And we gather out of the fifte Chapter of the booke of Iosue that they did circumcise them, not with knives of yron, but of stone: for in that Chapter the Lorde doth in expresse woordes commaund to circumcise the sonnes of Israel with knives of stone. But it is manifest by the rites, of the sacraments that God doth alter nothinge in the ceremonies of the sacraments: and therefore we coniecture and gather that Abraham vsed none other, but knives of stone, especially since we read that Zippora Moses his wife did circumcise her sonne with a stone. The rest of the Iewishe trifles which they sowe abrode touching the ceremonies of circumcision, I do of purpose here let passe. For they are vtterly vnworthie to be heard, and haue no mysteries conteined in them. But the knife of stone is of force in the exposition of the mysterie of circūcision.

For

The mysterie and meaning of Circumcision.

For circumcision had a mysterie and a moste certeine meaning hidden within it.

For firste circumcision did signifie that the whole nature of man is vncleane and corrupt, and therfore that all men haue nede of cutting and regeneration. And for that cause that cuttinge was made in the member wherewith man is begotten. For we are all begotten and borne the sonnes of wrath in originall sinne. Neither doth any man deliuer vs from that damnation, but he alone that is without sinne, to wite, the blessed sede Jesus Christ our Lord, who was conceiued by the holy Ghost and borne of the virgin Marie: who with the shedding of his bloud (which was prefigured in the bloud shed in circumcision) doth cleanse vs from sinne, and make vs heires of life euerlasting. And now this circumcision maketh sorely against them that denye originall sinne: and putteth them to their shiftes that attribute iustification and saluation to our owne strength and vertue. For if we were cleane, if we by our owne power could get saluation, what néded our fathers to bee cutt in that sorte. The things that are cutt off, are either vnpure, or else superfluous. But God made nothing vnpure or superfluous. Nowe hee made the flesh of the foreskinne. If the flesh of the foreskinne had bene euill, God had not made man with the flesh of the foreskinne. The skinne therefore is not euill of it selfe, nor yet superfluous: but the cuttinge of the foreskinne doth rather serue to teache vs to vnderstande, that by our birth and nature wee are corrupt, and that wee cannot be cleansed of that corruption but by the knife of stone.

And for that cause verily was circumcision giuen in that member and in none other. I will anon adde another cause out of Lactantius why it was giuen in the priuities, and in none other parte of all the bodye.

Moreouer circumcision did signifie & testifie that God almightie, of his mere grace and goodnesse, is ioyned with an indissoluble bond of couenant vnto vs men, whome his will is first to sanctifie, then to iustifie, and lastly to inriche with all heauenly treasures through Christe our Lorde and reconciler. For that was the meaninge of the stoanie knife. Because Christ the blessed sede is the rocke of stone, out of which doe flowe moste pure and cleansing waters, and he by his spirite doth cutt from vs, whatsoeuer thinges doe hinder the mutuall league and amitie betwixt God and vs: he also doth giue and increase in vs both hope and charitie in faith, so that wee may be knitt and ioyned to God in life euerlasting, which is the blessed and happie life in déde. Nowe here it is expedient to heare the testimonies of the lawe and the Apostles. In the 30. of Deuteron. Moses saith: Deut. 30. The Lord thy God shall circumcise thy harte, and the harte of thy seede, that thou maist loue the Lorde thy God. Now the outward & visible cutting was a signe of this inwarde circumcision. And Paule also speakinge of Abraham saith: And he receiued the signe of circumcision, as the seale of the righteousnesse of faith, which he had being yet vncircūcised, that he should be the father of all them that beleeue, though they were not circūcised, that righteousnesse might bee imputed to them also &c. Lo here Abrahams circumcision was a signe ỳ God by his grace had iustified Abraham: which iustificatiō he receiued by faith

faith before his circumcision, which is an argument that they which beleeue, though they be not circumcised, are neuertheleſſe iuſtified with faithfull Abraham: and againe that the Iewes, which are circumcised, are iuſtified of God by faith. And for that cauſe was circumciſion giuen in the verie bodie of man, that he might beare in his bodie the league of God, and be thereby admoniſhed that hee is iuſtified by grace through faith.

The grace of God is not tied to Circumciſion.

Whereby wee gather alſo that the grace of God, and the iuſtification of the godly is not tyed to the ſigne. For if it had, then had not Abraham bene iuſtified before his circumciſion, but euen in his circumciſion. Furthermore if it had bene ſo, then ỳ Lord, whoſe wil is to haue mankind ſaued, would not haue giuen commaundement to haue them circumciſed vpon the eighth day. For many children died before the eighth daye, and neuer came to circumciſion, and yet they were not damned. To which wee may adde that Sara, Rebecca, Rahel, Iochabeth, and Marie Moſes ſiſter with innumerable mo matrones and holie virgines could not be circumciſed, and yet they were ſaued by the grace of God through faith in the Meſſiah that was to come. The grace of God therefore was not tyed to the ſacrament of circumciſion: but yet it was not deſpiſed and neglected of the holy ſainctes of the olde church, but vſed to the end, for which it was ordeined, that is, to be a teſtimonie and a ſeale of frée iuſtification in Chriſt, who circumciſeth vs ſpiritually without handes by the working of the holie Ghoſte.

Coloſ. 2.

By circumciſion the circumciſed are gathered into one church.

Furthermore, God by the outwarde and viſible ſigne did gather into one church them which were circumciſed, in which number thoſe, which he had choſen before, hee did ioyne to him ſelfe with the bonde of his ſpirite. For ſainct Paule for the verie ſame cauſe did call the people of one religiõ the circumciſion, as is euident by the 15. Chapter to the Romanes, and the third to the Philippians.

Therefore by circumciſion God did ſeparate his people from the vnbeléeuing nations. Whereupon it came that to be called vncircumciſed was as great repꝛoche among them, as to be called dogge is nowe adayes among vs. For an vncircumciſed perſon was reputed for an vncleane & pꝛophane man, and for ſuch an one as had no parte in God nor his couenaunts.

Finally, circumciſion did put the circumciſed in mind of their duetie al their life long, to wite, that euery man ſhould thinke that he had taken vpon him to pꝛoteſte God, & to beare in his bodie the Sacramẽt of ỳ Lorde. For that is the cauſe why the Iſraelites were named, or had their names giuen them in their circumciſion. For it is euident in Luke that Iohn Baptiſt and Ieſus our ſauiour had their names giuen them at their circumciſion, euen as alſo the firſt circumciſed at his circumciſion was called Abraham, whoſe name before was ſaid to be Abram.

It did admoniſh the circumciſed of his duetie, for ſo much as he had giuen his name vnto the Lord his confederate, to bee inrolled in the regiſter of God amõg the names of them that giue them ſelues vnto the Lorde: wherefore he ought by couenaunt & duetie to frame his life not after his owne luſt and pleaſure, but according to the will of God, to whome he did

did betake him selfe. For the condition of the couenaunt was, that the circumcised shoulde not defile them selues with idolatrie and straunge religions, that they should not pollute with vncleane lyuing the bodies and myndes that were hallowed to the Lord, but that they perseuearing in true faith, should ensue godlynesse, shewe the workes of repentance, and be obedient to God in all things. For thus saith Moses in the tenth of Deuterono. Circumcise the foreskinne of your hearts, and harden not your neckes any longer. To which wordes the Prophet Jeremie alludeth in his fourth Chapter: saying, Bee ye circumcised to the Lord, and cut away the foreskinne of your hearte. And the Martyr S. Stephan rebuking the vnbeléeuing Jewes sayeth: Ye stiffenecked, and of vncircumcised hearte and eares, ye alwayes resist the holie ghost: Verie rightly therefore doth the holy Apostle Paule in his Epistle to the Romanes declare, that there are two sortes of circumcision: the one of the letter, in the flesshe, the outwarde circumcision, that is made wt handes: the other in the heart, of the Spirite, the inwarde circumcision, which is made by the meanes of the holy Ghost. The circumcision of the heart God doth like well of in those ẏ be his, but that in the fleash he doeth vtterly mislike of, if as the fleashe is, the heart be not circumcised. The liking and misliking of these two circumcisions is in that, which went before, so plainly alreadie declared, that I néede not to stick any longer vpon it.

Two Circumcisions, one of the Spirite, the other of the letter.

And here I think it not amisse, before I make an ende of circumcision, to reherse vnto you (déerely beloued) the woordes of the auncient writer Lactantius, lib. Instit. 4. Chap. 17. where he speaketh of circumcision in this manner. The meaning of circumcision was, that we should make bare our breastes, to wite, that wee should liue with a simple and plaine dealing heart: because that parte of the bodie which is circumcised, is partely like to a heart, and is the fore parte of the priuitie: and the cause why God commaunded to make it bare, was, that by that signe he might admonishe vs not to haue a couered heart, that is, that we should not couer within the secretes of our conscience any crime, whereof wee ought to be ashamed. And this is the circumcision of the heart, whereof the Prophets speake, which God hath translated from the mortall fleshe to the immortall soule. For the Lorde being whole set and fully minded according to his eternall goodnesse, to haue a care for our life and safegard, did set repentance before our eyes for vs to followe, as a waye to bring vs thereunto: so that if wee make bare our heartes, that is, if by confession of our sinnes we satisfie the Lord, we should obteine pardone, whiche is denied to the proude and those that conceale their faultes, by God, who beholdeth not the face as man doeth, but searcheth the secrets of the brest. Thus much hitherto hath that auncient writer of the churche Lactanti9 Firmianus declared vnto vs touching the mysterie of circumcision.

Lactantius touching Circumcision.

Nowe all this whiche hitherto I haue saide touching the meaning and mysterie of circumcisiõ was set forth as in a picture to be séene of all mens eyes, so often as circumcision was solemnized in the church. There was the league, as it were, renued, which God did make with men. There was the grace of God, his sanctification,

The summe of Circumcision.

and our corruption declared: therein did Christ the rocke of stone appeare, who with his spirite doth cutt & wash away all spottes of the Churche.

Moreouer the worshippers of God did learne by that signe, and so by all the holie ceremonie, that they beeing in one ecclesiasticall bodie, ought to do their indeuour by pureneſſe of liuing to winne the fauour of God their confederate. Because by the visible circumcision there was after a sorte an open confession made of the true religion, of frée consent to the true religion, and of a bynding by promise vnto the same. He therefore that did despise or vnaduisedly neglect that holie ceremonie, was sharply punished, as may be gathered by the 17. of Genesis and the fourth Chapter of Exodus. And so muche hetherto touching circumcision.

Of the Paschal lamb.

There followeth nowe the seconde Sacrament of the auncient churche, I meane, the Paschal Lamb. It is an Hebrewe word, not signifying a passion, as it should seeme, if it were deriued according to the Greeke etymologie, but it signifieth a skipping, a leaping, or a passing ouer. For the Hebrewe *** signifieth to leape or passe ouer. The cause of this worde Moses him selfe sheweth in the lawe, where he saith: The Lord shall go ouer to strike the Aegyptians, & when he shall see the bloud vppon the vpper poste and the two side postes of the doore, *** the Lord wil passe ouer that doore, and will not suffer the destroyer to come within your houses. This sacrament is knowen also and called by other names. For it is called a signe, a remembraunce, a solemnitie, an holie assemblie, the feast of the Lorde, a worshipp, an obseruation, an oblation, and a Sacrifice. But whereas that ceremonie is called a passing ouer, that is not done without a trope. For the passing ouer was the verie benefite, wherein the Angel of the Lorde did passe ouer the Iewes, leaue their houses vntouched, and saue their liues: but for because the Paschall Lambe was a memoriall & a renuing of that benefite, therefore it toke the name of the benefite. Euen as I admonished you before, that it is vsuall in Sacramentes, for the signes to bee called by the names of the thinges that they signifie, because of the likenesse and mutual proportion that is betwirt them.

What the Passeouer was.

Let vs see nowe what the passeouer was, and what kinde of ceremonie did belong vnto it. The Passeouer was an holy action ordeined by God, in the killing and eating of a Lambe, partely to the ende that the Churche might keepe in memorie the benefite, which God did for them in the land of Aegypt, to be a testimonie of Gods good will towarde the faithfull, to be a type of Christ, and partely also to gather all the partakers thereof into the fellowship of one bodie, and to put them in minde to be thankfull and innocent.

The

This Sacrament was first ordeined by God him self, and not by man. For Moses deliuered to the children of Israel whatsoeuer he receiued at the Lordes hande: as is to bee seene at large in the 12 Chapter of Exodus. And he instituted that ceremonie euē at that verie time, when he brought the Israelites from out of Aegypt. Now since this ceremonie came firste from God, it followeth consequently that all the passeouers, which followed, euen vntil that passeouer, whiche the Lorde did holde with his disciples a little before his death, were holie and

diuine

diuine actions. To fleshe and worldly wisedome many pointes, I may saye, all the partes of this sacrament do seme to be merely absurde and altogether nedelesse, but faith, whiche loketh vp to God the author of this sacrament, hath a great respect vnto, & reuerenceth greately all the mysteries conteined therein. For euen as God is the chiefe and moste absolute wisedome, so are all his ordinances moste absolute and passing profitable.

Here now is noted the time, when this Sacrament was first deliuered to the church of Israel, to wite, in the foure hundreth and thirteth yeare, (counting from the promise made to Abraham, or from the time that hee departed frō his countrie firste) which was the 2447 yeare from the beginning of the worlde, 791 yeares after the generall floud. The time is also appointed when the passeouer shoulde be holden, to wite, euery yere, in the moneth Nisan, which taketh parte of our March and parte of April. Moreouer the verie day is named, that is, the fourtenth of the moneth, beginning their accompt at ỹ spring times Equinoctiall. For on the tenth daye they chose the Lambe that should bee eaten, and on the fourtenth day they killed it. There is also set downe the houre of the daye, when it should bee slaughtered: that was, about euen tyde, to wite, betwirt three and fiue of the clocke in the after noone, according to the course of our dialles, and as the Iewes were wont to reckon ỹ houres of the daye, it was to bee killed betwirt nine and eleuen a clocke. And in that killing of the Lambe at euen tyde did this meaning lye hidde, that Christ should be slaine in the latter dayes of the worlde, yea the verie houre and moment wherein Christe should dye was therein foretolde. For he gaue vp the ghoste about the ninth houre. Whereupon Saint Peter saith that the Prophets did search at what moment or minute of time the spirite of Christ, which was in them, did signifie that Christ should come and suffer.

Furthermore there was a certein appointed place assigned to this Sacrament. In Aegypt verily they did eate it by companies here and there in seuerall houses. But, when they were once come into the land of promise, it was not lawful to hold passeouer in any place, but at the Tabernacle of appointment, and after that at the temple in Hierusalem. Being diuided therefore into seuerall houses at Hierusalem they did eate it by companies, as is to be seene in the 22. Chapter of S. Lukes gospel. And that was a type that Christe, which was to be offered but once vppon the mount of Caluerie, should bee effectuall for euer to cleanse the sinnes of all his people.

There was also appointed who they should be, that shoulde holde the passeouer, to wite, the whole circumcised congregation of Israel, beinge assembled by houses and families in so greate companies, as were sufficient to eate a Lambe. For as Christe is the Sauiour of vs all, so all sinners (for wee all are sinners) are the cause whie Christ our Lord was offered vpon the altar of the Crosse.

Moreouer there is great diligence vsed in describing the manner of killing & eating the Lambe. First they chose to them selues this Lambe frō among other Lambes and kiddes: the fifte daye after they cut the throate therof, and saued the bloud in a platter

kon from 7. in the morning till 6. at night, & so it was, that our three a clocke was nine a clocke to thē, & our fiue, eleuen to them.

The ninth houre of the Iewes is three a clocke in the afternoone to vs.

The place appointed for the eating of the Passeouer.

Who were the guests at the eating of the lambe.

The manner or rite of eating the Passeouer.

ter, which with a bushe of Hyssope made like a holie water sticke they sprinckled vpon the two sides and vpper postes of the doore. The Lambe it self they did eate publiquely, not boyled with water, but rosted with fire, and that whole also, I meane, bothe head and feete, and purtenaunce to: and with it they did eate letuce or sower hearbes, and vnleauened bread. And while they were at it, they stode about it, with their loynes girded, with shoes on their feete, and staues in their handes. They did eate it in haste, they neither brake nor cast a bone of it vnto the dogges, but burnt the bones with fire. From euening vntil morning no man did set one foot out of doores.

The ende whereto this ceremonie tended.

All these ceremonies had their endes whereunto they tended, conteined greate mysteries, and bare a verie euident signification of thinges past, things present, and thinges to come. They did also ioyne the whole congregation or Iewish churche into one bodie, and profession of one religion: and did also warne all those that did eate of the Lamb to be thankfull to God, and zelous in religion: as I will by partes touch, and teach you as briefely as I can.

The Lords benefite was kept in memorie by the eating of the Passeouer.

For first of all the Lordes will was to keepe in memorie, and as it were for euer to prolong the remembrance of that great benefite, which hee did once for his people of Israel, in preseruing merueilously his chosen flock, when he slewe in one night all the first borne of the Aegyptians, and the next day after led his elect from out of Aegypt, where they had a long time susteined greate miserie in bondage.

This benefite he woulde not haue onely to bee preached by woorde of mouth (for it is certeinly sure that in that feast were made moste effectuall Sermons touching Gods benefites & grace shewed to their fathers) but woulde haue them also layde before their eyes by an holie action and ceremonie, as it were by a looking glasse & liuely picture, euen as though their deede were newely in dooing againe before their faces. For the visible action did after a sorte make a Sermon to their eyes and other senses. Wherfore Moses, when he did interprete ye ceremonie and holie action, did saye: When your children shall saye vnto you, what meaneth this worshipe of yours? ye shall saye vnto them, this sacrifice is the passinge ouer of the Lorde, who passed ouer the houses of the children of Israel in Aegypt, whē he slewe the Aegyptians and deliuered our houses. Exod.

The remembrance of GODS good will towardes his people.

But this ceremonie was the signification of a thinge alreadie past and therefore it should haue little availed that age of man which followed, to celebrate a benefite which did nothing at all belong vnto them, vnlesse the Lorde had applyed it to euery age and season. God therefore woulde haue this to be as a testimonie to the posteritie, of his fauour, goodnesse, and perpetual assistance, to put them in mind that he was not only the God of their fathers and auncestours, but that he would be the God of all the posterities of the Israelites, that hee would beare with and spare them for the bloud of Christ, and finally that hee both would and could defend them frō all euill, and bestowe vpon them all good and fatherly blessinges. For in the 136 Psalme we reade: O praise the Lorde for he is good, because his mercie endureth for euer: which strucke the first borne of the Aegyptians, for his mercie endureth for

euer

euer. With a strong hand and a stretched out arme, For his mercie endureth for euer. Besides the remembraunce therfore of the benefit, which God did for their fathers, the posteritie did by the vse of that ceremonie stirre vp their faith to beleeue that god would haue mercie on, and do good for them according to his naturall goodnesse, euen as hee did to their fathers before them. And by that meanes this ceremonie was no small exercise of faith in the childzen of Israel.

The Lamb was the type of Christ, of his passion & redemption.

Furthermore, those ceremonies did conteine the mysteries that were to come of Christ the Sauiour of vs al. For in them was prefigured what Christe should be, what hee should do for the worlde, by what meanes the faithfull should bee partakers with him, and howe they shoulde beehaue them selues before him. For amonge many other beastes, there was none thought to be more fitt for this sacrament then a lambe, not so muche for the signification of simplicitie and patience that was in Christe, like to the quietnesse of a Lambe, as for because a Lambe was the dayly sacrifice that was offered to the Lorde. For Paule saith: Christe our paschall Lambe is offered vp. And a Lamb by the lawe was euery morning and euening offered vp in sacrifice. For Christe is the lambe that was killed since the beginning of the worlde. Of whome John Baptist testifyed saying: Beeholde the lambe of God that taketh awaye the sinnes of the worlde. And for because wee all did goe astray like sheepe euery one after his owne way, the sonne of God came downe vnto vs, and became a sheepe of oure verie substaunce and nature. But yet hee was sound and without spott, without sinne and wickednesse: conceiued by the holy ghoste and borne of the virgin Marie. He was a male, and of a yeare old: that is to say, strong and all one, the same to day that he was yesterday, and the same for euer, to witte, the sauiour of al the worlde. The ceremoniall lambe was chosen and taken from amonge other lambs and goates. For Christ descended lineally of righteous men and sinners: as is to be seene in the first Chapter of Mathewes gospell. Likewise for the shedding of ỹ lambs bloud, God did beare with the whole church of the Israelits: for the bloud of Christ (whereof the lambes bloud was a type) was to be shedde, that by it al the faithful might be cleansed, and that by the sheadinge of that, the anger of God the father mighte be appeased, and he reconciled againe vnto the church. The bloud was sprinckled vppon the vpper and two side postes of the house with a bunch of Hysope. Hysope verilie is a base hearb and of small accompte: and the preachinge of the gospell seemeth to be foolish, vile, and of no valure: & yet by the preachinge of the gospell the bloud of Christ, vnto the remission of sinnes, muste be sprinckled on vs which are the house of God. Now we receiue the lambe to life, when we do eate, that is, whē we beleue that Christ did suffer for vs. For Christ is eaten by faith, as is at large declared in the 6. Chap. of Sainct John. The lambe is dressed with fire, and not with water: it is not eaten rawe but rosted. For Christe was not man alone, but verie God also, the true burnt offering. He is able fully to absolue vs, so that there nēdes no additiō of ours. All our additions are mēre water & altogether colde. Moreouer the whole Lambe was to be eaten, the head, the fete, and purtenance. For vnlesse we

beleeue that Christ is very God & verie man, and that he is our wisedom, and righteousnesse, wee doe not eate him wholy. They eate not the head, which deny that Christ is God. They eate not the feete, which do deny that Christ is man. They eate not the purtenance, which do not acknowledge the gifts that are in Christ, which he doth communicate vnto the faithfull, to wite, righteousnesse, wisedome, sanctification, redemption, and life. The bones of the Lambe were neither broken nor thrown to the dogges, but burnt with fire. For in Christe there was not one bone broken: as the Apostle John beareth witnesse in the nineteenth Chapter of his Gospell. Herein also lyeth hidd another mysterie'. For although the sonne of God did suffer in his humanitie, yet in his diuinitie hee remained still without any passion. Nowe the thinges in Christe which we cannot attaine vnto by reason of the excellencie of his Godhead, we do earnestly wishe for & greately desire. Moreouer, Christ is the meate of the reasonable and faithfull soule, and is not to be cast to dogges and vnbeleeuing miscreants. The Lambe was to be eaten in haste, without delaye. For Christ must bee eaten by faith out of hande without foading off, and that too with a sharpe desire and eager appetite. With the Lambe they were commaunded to eate sower hearbes and vnleauened bread. For the faithfull must repent them of their life yll spent, and wholie betake thē selues to a purer trade of liuing. For here followeth the maner howe they ought to behaue themselues toward their redeemer. They stode to eate the Lambe, hauing their loynes girded, with shoes on their feete, and staues in their hands. Such was the habite of waifaring men or pilgrimes. We therefore must so behaue our selues in this present world, as doth become pilgrims & straungers which do contemne this world & looke for another countrie. In their iorney, therfore let them giue them selues to temperate modestie: let their feete be shodde wt the preaching of the Gospell of peace, let them wholie leane vpon ye staffe of Gods aide & succour, & let thē departe, wt as much haste as may be, from the bondage & corruption of this naughtie world. This verie same ceremonie was, as it were, a confession of ye true religion, and as a cognizance, wherby ye people of God were known frō other people & natiōs. Therefore al ye Israelites were gathered together into one church & societie: wherein by celebratinge of the passeouer they did profesſe that they were the redeemed, the Libertines, & the people of the liuing God. For thereunto belongeth the commaundement, which charged them that no straunger should eate of the Lambe: but that the circumcised alone should be partakers of it: that it should not be diuided into many partes, that it should bee eaten no where but in one place alone, and that to by companies of al the Israelites: & lastly that no man should once set a foote out of doores vntil the next morning. By which thing it is giuen vs to vnderstand, that neither Christ nor our saluation is to bee found without the church, in the sects or schismes of wicked heretikes. Christe the Lambe of God doth gather al ye faithful into one church, wherin he kæpeth them, & lastly doth saue them. Last of al this ceremonie did put gods people in mind of their duetie of thākfulnes, especially of ye studie of godlinesse, & harmelesse innocencie. They therefore did giue thanks

nicants of their duty.

thanks to God for these & all other his benefites: they praised his name, and did vtterly abstaine from all leauened bread. For ye shal finde nothing so seuerely forbidden in this ceremonie, as the eating of leauened bread. Who soeuer eateth leauened bread, saith the Lord, his soule shall perishe from amonge the congregation of Israel, whether he be a straunger, or an Israelite borne. The same saying is afterward often times repeated & thoroughly beaten into their braines.

Nowe the Apostle Paule, whose cunning and learning was much in the law of Moses: expounding what was meant by the leauened bread, doth say. Therefore let vs keepe the feast, not in the olde leauen, nor in the leauen of malice and vnrighteousnesse: but in vnleauened bread, that is, in sinceritie & trueth. Thus muche hitherto touching ỳ eating of ỳ Paschal lamb. To these sacraments were also added sacrifices of sundrie sorts & many kindes: whith were not first inuẽted and taught by Moses, but were taken vp and vsed immediately after the world was created. For Caine & Abel offered burnte sacrifices to God the maker of the world, the one of the fruites of the earth, and the other of the cattaile that was in his flock. Like wise Seth, Noah, Sem, Abraham, Isaac and Iacob, with al the other patriarches are knowne to haue sacrificed vnto the Lorde. Nowe since the heathenish sacrifices of the Gentiles, as the verie heathen writers them selues did testifie, were partely like vnto, and in many pointes all one with the Iewish sacrifices, it is not vnlikely but that the graunde partriarchs of the Gentiles did teach, euerie one his owne nation the manner of sacrificing, which they had learned of their forefathers, Sem, Cham, Iaphet, and of the holie Patriarche Noah him selfe. But it is vndoubtedly certein that the holy fathers did bring in nothing of their owne inuention, nor adde any thinge to the sacrifices more, then they had receiued & learned of God, who is the author of all goodnesse: although Moses did more precisely distinguish & certeinly order the sortes, the kindes & differences betwixt sacrifice and sacrifice. And yet whatsoeuer he did, that did hee at the Lords appointment. God instructed Moses in all that he did. For the booke of Leuiticus, wherein are especially described all the kindes of sacrifices, doth immediatly after the verie beginning testifie that Moses was called by God, and that he learned of the Lord all the ceremonies of the sacrifices which he commaunded the Israelites to keepe. And in the 7 Chap. of ỳ booke of Numb. we read. And when Moses came into the Tabernacle of appointment, hee heard the voice of God speakinge vnto him out of the mercie seate. Now as I was about to say, there were diuers sacrifices sundrily differing in many pointes amõg thẽselues, & yet hauing many thinges cõmon & general one wỏ another. It was general to al sacrifices, not to be offered in any other but one apointed place alone. It was general to all sacrifices, ỳ they ought of duetie to be offered by faith, according as they were taught by ỳ word of God. It was general to al sacrifices to be made according to ỳ Lords cõmandement, wỏ holy fire, & not wỏ strange fire, or fire prophanely kindled. Nadab & Abihu the sonnes of Aaron were slaine for nothing else, but for because they vsed prophane or strange fire in sacrificing to ỳ Lord. For when the Israelites or Leuites did first of all sacrifice, as the

Of Sacrifices, and their first beginings.

Sacrifices haue some things cõmon, and somthings peculiar.

Lord had commaunded them in the tabernacle of appointmẽt, then did God by sending fire from heauen giue a token that he did like of that manner of sacrifice. Whereupon in the firte of Leuiticus the priestes are charged to mainteine or keepe the holie fire alwayes burning, firſt in the tabernacle, and then in the temple: whiche thinge it is manifeſt that the heathen did imitate in commaunding the veſtall virgins at Rome alwayes to kẽp the holie fire burning. By this perpetual fire is meant the perpetual working of the holie Ghoſt in the church of Chriſte: which muſt be kept quicke & ſtirred vp in the heartes of the faithful, with feruent prayers, with the ſincere doctrine of the Lorde, & with the right vſe of his holie Sacraments. It was alſo generall to all ſacrifices, that in them neither wilde nor vncleane beaſts were offered to ỹ Lord. Moreouer, this generall rule of ſacrifices is giuen by Moſes in ỹ 22. Chapter of Leuiticus, ſaying, Let no deformitie bee in the thinge that thou ſhalt offer: If it be blinde, or lame, or maymed, if it haue puſhes or ſcabbes, or tettar, ye ſhall not offer it vnto the Lorde, neither ſhall ye put ought of it vpõ his altar. Verily if any man had brought a deformed oblation vnto the Lorde, hee ſhewed him ſelfe plainly to be a contemner, & vterly vnthankfull toward his maker. And therefore the Lorde in Malachie cryeth out and ſaith:

When ye bring the blinde for ſacrifice, do ye not ſinne? and when ye bring the lame and ſicke, do ye not ſinne? Offer it nowe I praye thee to thy prince or capteine, wil he be content with it? or wil he accept thy perſon, ſaith the Lorde of hoſtes? And ſo, I ſaye, my name is in contempt & of no eſtimation among you. The iuſt and true God therefore doth at all times require trueth, liberalitie, ſinceritie, and integritie in them that worſhip him, and on the other ſide he abhorreth and vtterly deteſteth vncleaneneſſe, lying, and hypocriſie.

There are certeine other thinges alſo which be generally cõmon to all ſorts of ſacrifices: but I will not at this time make particular reherſal of euery ſeuerall iott or minute. But what peculiarities euery ſundrie ſacrifice hath, it wil euidently appeare in the expoſition of their ſundrie ſorts: which I wil nowe ſpeake of in order as they lye. Firſt of all I will expound to you that kinde of ſacrifice, which in the ſcripture is called Holocauſtum. That ſacrifice was wholly conſumed with fire, ſo that nothing but the ſkin or hyde of the beaſt was leafte for the prieſt. The woorde is deriued of the Greeke. For it is called Holocauſtũ, as one ſhould ſaye ὅλον καυστὸν, that is, wholie burnt or conſumed with fire. This ſacrifice was of thꝛée kindes, I meane it was made after thꝛée ſortes, to wite, with greater, with little, and with leſſe liuing creatures: namely with an Oxe, a bullocke, or a calfe, or if any mannes abilitie were not ſufficient to ſtretche to that expence, then did he offer a Lambe or a kidde: and yet againe if he could not offer that by reaſon of his pouertie, it was lawful for him to ſacrifice birdes, not Geeſe, or Cockes, or other vncleane foules, but Turtels, and Doues, and ſuche kinde of cleane birdes.

Nowe the manner of making this burnt ſacrifice was in this order. The beaſt that was to be offered was placed at the one ſide of the altar, vppon which the prieſt did preſently lay his handes, and cut the throte of it.

The

Let. C

The veſtal virgins were Nunnes conſecrated to the Goddeſſe Veſta.

Holocauſtum from the burnt offering

The bloud was sained to be sprincled round about the altar: the skinne was slayed from the slaughtered beast and that alone was all the fees, that fel to the portion or share of the priest. The legges were chopped off and washed together with the purtenance. Immediately after a fire was made vppon the altar, whereuppon was layde the whole sacrifice, to wite, the head, the bodie, ỹ legges and the purtenance, and were altogether burnte vppon the altar before the Lorde. But if so be it happened that a Turtle or a Doue were offered for a sacrifice, then did the priestе with his finger wreathe about and breake the necke thereof, and the bloud was let droppe about the sides of the altar. The fethers also were cast at the one side of the altar into a place where ashes laye, the winges were ioynted, and last of all the whole bodie was burnt vppon the altar. This was the manner of the sacrifice or oblation, which they did commonly call a burnte offeringe: the signification whereof was moste cheerefull & pleasant to them, which were persuaded that by the burnt offering was prefigured the verie sonne of God to be incarnate of the vnspotted virgine, and to be sacrificed once for the cleansinge of all the sinnes of the whole worlde. For they in the glasse of that sacrifice did beholde the crosse and passion of the Lorde, which toke our sinnes vppon him selfe, and beeing slaine did shead his bloud for the remission of sinnes, offeringe him selfe wholye to God the father in the fire of charitie & heauenly zeale. The verye same Christe is the Turtle or Pigeon.

Moreouer beside these ceremonies in the burnt sacrifice, it was required that no burnte sacrifice of beastes should at any time bee made without that kinde of offering, which they called Minha: that oblation was an handfull of corne, or of meale, or else of crustie bread sodde in a caldron, or a bowed piece of bread (which we call a Cracknell) baked in an ouen, or in a frying panne, which was burnte with oyle and frankincense vppon the altar of burnt sacrifices. And Christ verily is the bread of life, who by the eternall spirite, as saith the Apostle, did offer him selfe to God the father for vs, to be the meate and preseruation of our life.

In the number of burnt sacrifices are reckoned, the dayly sacrifices that were offered euery morning and euery euening, and the sacrifices of the annoynting or consecrating of priestes. Of the dayly sacrifice a large exposition is made in the 29 of Exodus: and the sixte Chapter of Leuiticus. It was called the dayly offering: because euery morning and euening two Lambes were offered, to wite, one in the morning, and another at the euening. The daily sacrifice.

In these Lambes was Christ most manifestly prefigured, who is that lambe of God, that taketh awaye the sinnes of the worlde, whose vertue is alwayes effectuall and of power to take awaye the sinnes of the faithfull. For that Lambe was killed frō the beginning of the worlde: he was once slaine vppon the crosse, but yet his merite and effectuall power endureth still, and doth absolue all them, that are deliuered from their sinnes.

Nowe the sacrifices of consecrating, I meane of the priestes of the tabernacle, and of all the vessels or instrumentes belonginge to the holie ministerie, are in many pointes all one with the burnt offeringes, and in

some things differing from them: as is fully to be seene in the 29 of Exodus and the eighth of Leuitic. And Christe our Lord did first beginne the priesthood by his passion, and after that hallowed all the faithful to be priests vnto him selfe.

The meate offering.

The second kinde of sacrifices was the oblation which they called Minha, a gift, reward, or sacrifice of a wheaten cake, and by another name was called a meate offering. This sacrifice was of the fruite of the earth, & was not offered alwayes after one sorte: for there are reckoned three kindes of this sacrifice. For there was offered either parched wheate, sticking in the eares, or wheate out of the eares, or else cleane meale vnbaked, or at least wise meale made vppe into bread, which breade againe was made three sundrie wayes and in three sundrye facions. For either it was baked in an ouen or fornace: or else sodde in a pott or a caldron, or else fryed in a frying panne like vnto cakes. To these there was added, as sauce to the sacrifice, salte, oyle & frankincense. Honie and leauen were by a generall rule vtterly barred from all sortes of sacrifices. For cakes made with honie were neuer allowed of, nor admitted in their offerings. Yet in the feast of thankes giuing they did eate leauened bread.

Therefore when any man did offer wheate, it was first annoynted by the priestе with oyle, then seasoned with salte, and last of all had frankincense put vpon it: after that the priest toke one handfull from out of all (but in the sacrifice for the priestе all was burnt) and burnt it vppon the altar, the rest hee did reserue as a share to him selfe.

And in al meate offerings frankincense was alwayes vsed, except in the sacrifice for sinne, and in the sacrifice of iealousie: as is to bee seene in the fifth of Leuiticus: and the fifth of the booke of Numbers. The rest that belongeth to the full rites and ceremonies of the meate offerings, whosoeuer is desirous to knowe, hee shall finde them in the seconde Chapter of Leuiticus. For I meane not here particularly to repeate euery iott and title of their accustomed ceremonies.

Nowe euen as Christ was before prefigured in beastes and birdes, so also is he represented in this bread or cakes. For he is the bread of life: and hath sundry facions of infirmitie and glorie.

In Christ thou shalt not finde any leauen, that is, sinne, vncharitablenesse, hypocrisie, or pride. There is in Christe no sweetenesse nor honnylike talke of worldly or wicked pleasures. But salte thou mayst finde in him, a well seasoned temperature altogether heauenly, and moste absolute wisedome: because of Christe & for his sake, all things of ours are acceptable vnto God: for Christe his sake our prayers are heard of God the father: vppon Christ therefore there is a sweete smelling frankincense in the nose of God the father. And in these ceremonies are also shadowed the maner and matter of our sacrifices, to wite, that they should be without hypocrisie, bitternesse, hatred, enuie, & fleshly pleasure, and should be seasoned with godly & continual prayers.

The sinne offering.

The drinke offering.

With the meate offerings we may place the drinke offeringes also. For in those sacrifices wine was powred out vnto the Lord, as is euident in the 29 of Exodus: the 6 of Leuiticus: and the 28 Chapter of the booke of Numbers.

Nowe

Nowe Christe is oure wine, oure drinke & ioye vnto eternall life. He powreth himselfe into the mindes of the godly, that he maye fill them with ioye, and liue in them and they in him. And therfore did he consecrate in wine the memorie of his bloud, that was shead for vs to the remission of oure sinnes. With these meat offeringes may be ioyned the sacrifices of ỳ firste fruites, of the firste begotten, & of the tenths. Touching all which, there is much to be read in diuerse places of ỳ lawe: as in the. 13. and. 23. of Exodus: in the. 18. of Leuiticus: and the. 18. of the booke of Numbers. Nowe Christ is the firste begotten & the firste fruites of al the faithfull, for whose worthines and merite we are all spared, and by whom we being sanctified are made ỳ sonnes and heirs of God. To him as to our maker and redeemer we owe, as tenthes, our very soules, and whatsoeuer else is deare vnto (and good in) vs.

Moreouer it is a poynt of thanckfulnes, frankly to bestowe vpon God parte of our earthly riches, which we haue at his handes, to ỳ maintenance of his true worship, and the releefe of all that be in pouertie.

The third kinde of sacrifice is that which is offered for sinne, and is therfore called Hattah, a cleansing or Ascham, a sacrifice for sinne. We in one woorde may call it a cleansing sacrifice. For it was offered for sinne cõmitted vnwittingly or by ignorance: which by the degrees of the sinners were diuided into foure sortes, as, if the chiefe priest did sinne, if ỳ whole churche did sinne, if the Prince did sinne, or if some man of the meaner sorte did sinne. Or else they did offer it for sinne committed willingly or of a sett purpose, beeing yet a meane or The sinne offering.

excusable sinne: or else for a great and heynous crime, which ignorance could by no meanes excuse.

The ceremonie vsed in this sacrifice is verie ample and large, so that I meane not presently once to touche it.

It is most exquisitely set downe in the fourth, fifte, sixte, and seuenth Chapter of Leuiticus. Neither is it to be doubted, but that Christe was layde before their eyes as well in that sacrifice, as in all their other oblations. For Christe is the ende of the lawe, (and the marke whereto the ceremoniall lawes did tende.) And Esaie in the 53 Chapter of his prophecie sayeth: Whereas he neuer did vnrighteousnesse, nor any deceiptfulnesse was founde in his mouth, yet hath it pleased the Lorde to smite him with infirmitie, that when hee had made his soule an offering for sinne (for here is put **** Ascham) he might see seede, and might prolong his dayes, and that the aduice of the Lorde might prosper in his hand. To this belongeth ỳ whole disputation of the apostle Paul in his Epistle to the Hebrues, wherein hee sheweth that Christe is the true sacrifice for sinne, that cleanseth all the church and the sinnes thereof. In this ceremonie were shadowed the disposition of sinnes, the passions of Christ, and the power and strength of death.

Nowe these many and sundrie sacrifices appointed for sinnes were kepte vncerteinly, because they were wonte to be offered of them that sinned at that verie time when they did commit the sinne: but the certaine, the yearely and vniuersall sacrifice was that, which is at large described in the sixteenth of Leuiticus: and may be referred in this place to the number The verely sacrifice.

of

of cleansing sacrifices. For in the feast of attonement vppon the tenth day of the seuenth moneth euery yeare was solemnized the sacrifice of cleansing or attonement for all the sinnes vniuersally of all the people. The manner of this generall sacrifice I will not ouer busily at this time describe, since it is as clearely as the light sett downe in that place of Leuiticus which euen nowe I cited, and since I in expounding the mysterie thereof do meane to shewe and make plaine so many shadowes in it, as are needefull to bee marked. For I will saye somewhat touchinge the meaning and mysterie thereof.

In that moste pleasant glasse was figured the whole passion and effect of the passion of Jesus Christ our Lorde and Sauiour: which by that sacrifice was euery yere layde before the eyes and renued to the mindes of all the faithfull church of God. For this maner of representing our redemption & saluation did please God by sacramentes rather then by pictures, colours, or by stage playes: which are at this daye greatly set by, althoughe scarce godly, by no small number of trifeling and fantasticall heads. Now marke that the high priest onely did all that was to be don in this solemne sacrifice, saue onely that two ministers were ioyned vnto him, the one to leade away the scape goate, and the other to carrie out of the hoste the bullocke and hee goate that was to be offered. Yea, charge is verie precisely giuen, that no man should ioyne himselfe to the high priest, when hee entreth into the tabernacle, and maketh an attonement for the sinnes of the people.

Let no man, saith the Lorde, be in the tabernacle of appointment when he goeth in to make sacrifice in the Sanctuarie, vntil he do come out againe. For no man must be ioyned to Christ in finishing the woorke of our saluation and redemption. For he alone is the Sauiour, hee alone hath trode the presse, and he alone was crucified for vs. The Patriarches, prophets, apostles, martyrs, and all other creatures are vtterly excluded, from hauing any thankes for our redemption and saluation. Christe alone remaineth the sauiour and redeemer of the worlde. To attribute our saluation to creatures, to oure owne woorkes, and our owne merites, is to admitt creatures with the high priest into the tabernacle, and to incurre the indignation, that is, the terrible curse of the almightie, true, and euerliuing God. For by the Jewishe high priest is prefigured to vs Christe our Sauiour, who, as the Apostle Paule saith, hath a priesthood, which by succession cannot goe from him to any other. Nowe Aaron did take a bullocke for a sinne offeringe, and a ramme for a burnt offering of his owne, and of the people he toke two he goates. Therefore Christ our Lorde the true and only priest of his church, did offer for vs the thing that he toke of vs, to wite, the substance of our flesh. There is added also that Aaron (by which name wee vnderstande euery one that was the high priest amonge the people of God) when hee went about to sacrifice, did cloath him selfe with the vsuall and common garmentes of the other priestes (I meane such as the other priestes were wont to weare) saue onely that they were holye and without spot.

For although Christe the sonne of GOD did take our nature vppon him, and did become like vnto vs, being

being cladde as it were in the vsuall garment of vs men: yet notwithstanding his fleshely garment (I meane his bodie that was like to ours) was altogether free from corruption and cleane without all spottes of sinne. Aaron did first of all kill a steere for him selfe and his familie: whereby he declared that hee was not the verie & true high Priest, but the type of him that was the true Priest. For Paule saith: Our high priest had no neede, as those high priestes had, first to offer sacrifices for their owne sinnes, & then for the sinnes of the people. For he did that once when he offered vpp him selfe. Afterwardes Aaron drewe lottes at the dore of the tabernacle to trye betwirt the two goates, whiche should be slaine for the sacrifice, and which shoulde bee sent awaye as the scape goate into the desart. The two Goates do signifie Christ our Lorde, verie God, and verie man in two natures vnseparated. He is slaine and dyeth in his humanitie: but is not slaine nor dyeth in his diuinitie. Yet he being one and the same Christ vnseperated is the sauiour of the world, and doth worke the redemption of vs mortall men. So in the two Goates was a mysterie hidden. And for because as Solomon saith, the lotts are guided by the Lordes will, it was not without the especiall will of the father that the sonne was sacrificed and killed on the crosse. Moreouer the high Priest did take the bloud firste of the bullocke, then of the slaine goate, and a Censer in his hande, and went vp in the vaile, where, with the incense he did make a cloude of smoke before the mercie seate, and with his finger did sprincle the bloud seuen times toward the mercie seate. All which the Apostle Paule expounding in the 9 to the Hebrewes saith, that Christ entred not into the Tabernacle made with handes, but into the verie heauens, not with the bloud of a bullocke, or a goate, but with his owne bloud, and found for vs a perpetuall cleansing & remission of our sinnes. For he is our propitiation, not for our sinnes onely, but also for the sinnes of all the worlde. And herevnto did the Apostles allude as oft as they called Christ our propitiation: as S. Paule did in ỹ third to the Romans, and Saint John in the seconde and fourth Chapter of his first Epistle.

Nowe the seuen times sprinckling of the bloud betokened the ful perfection or perfect fulnesse of the cleansinge. We haue neede also to be sprinckled with the finger, not of man, but of Christ Jesus our Lorde and Sauiour, whose finger is the holie Ghoste, by whome our cleansing doth come vpon vs.

To the sprinckling of the bloud is also added swete smellinge incense. For as the Apostle testifieth, Christe our high priest did offer prayers for vs with teares, and was heard in that which he feared. Whereupon by the cloude of smoke, that is, by the greate quantitie of smoke, was noted the greate efficacie of earnest prayers. Heb. 9.

When that was don the high priest went againe into the Sanctum & sett the bloud vpon the golden altar of incense. For in the worke of our redẽption both innocent bloud and earnest prayer for vs must bee ioyned togeather. Out of the Sanctũ again he came to the altar of burnt offerings whiche stode in the court (which was called Atriũ) & there he gaue the other goate to a conuenient man to be carried away into the wildernesse: but in the deliuering of ỹ goate he vsed a precise manner

manner and ſingular ceremonie. For the high prieſt layed both his handes vppon the Goate, and ouer his head did confeſſe the ſinnes of the people, who alſo did them ſelues confeſſe their ſinnes, following the prieſt clauſe by clauſe in all the confeſſion, which hee rehearſed: and then ſo ſone as all the ſinnes were layde vppon the head of ỳ Goate, hee was ſent awaye, that by that meanes he might carie the ſinnes of all the people into the deſart. From this ceremonie did the Gentiles vndoubtedly borrow their kind of cleanſinges or purgings of the people called in Greeke καθάρματα, and in Latine Piamina. For their manner was in extreme perils, ỳ one ſhould giue him ſelfe for all the reſt, whome they toke and did either kill & burne vppon the altar, or caſt into the water, praying therewithall that al their euil lucke might go with him, and ỳ the Gods being pacified wᵗ the death of him, might againe be fauourable to all the reſt. But the wretches erred as farre as heauen is wide. For Chriſte the ſonne of God was made ſinne for vs, that is, hee was made a ſacrifice for ſinne, yea, hee became a curſſe for vs that we by him might receiue a bleſſing. For to this had the Prophet Eſaie an eye when he ſaide: wee all went aſtray like ſheepe, euery one turned after his owne waye: But the Lorde hath throwne vpon him al our ſinnes. Againe, He was wounded for our offences and ſmitten for our wickedneſſe. And againe, The paines of our puniſhment were laide vpon him, and he bare our griefes.

Nowe the Goate did carrie the ſinnes into the deſart, not that the ſinnes ſhould not be, but that they ſhould not be any more imputed vnto them. For in the church verily there is ſinne in the Saincts, but it is not imputed vnto them. Sinne is imputed to all them that are without the church in ỳ deſolate wilderneſſe. The conuenient man that ſhould carrie away the ſcape Goate can be none other, than Chriſt him ſelfe, who in the dayes of his fleſhe did obſerue the conuenient time and fitt occaſion, repeating often times that his houre was not yet come, but at the laſt when time conuenient was come for him to dye, he ſaide that then his houre was come. And by dying he carried away conueniently the ſcape Goate, I meane, the ſinne of all the world.

When this alſo was thus accompliſhed, ỳ high prieſt did againe waſh him ſelfe, and putting off the common garments of the inferiour prieſtes, did againe put on his high prieſtes attire. Nowe this often and manifolde waſhing in the holie ceremonie is a ſhadowe or type of the moſte abſolute remiſſion of ſinnes: euen as alſo the chaunging of the garment is a ſigne or figure of glorification: as is at the full to be ſeene in the third Chapter of Zacharies prophecie. And Chriſte being glorified did enter into heauen, there to appeare in the ſight of God, the onely and effectuall ſacrifice for vs mortall men. Therefore did Aaron ſacrifice a Ramme for a burnt offering: for Chriſt is ỳ ſacrifice which endureth alwayes and purgeth all the faithfull. Moreouer Aaron ſent the Bullocke & the other Goate vnto the holie place without the hoſt, that there they might be burned. Which thing Paule erpoundeth thus & ſaith: The bodies of thoſe beaſtes, whoſe bloud is brought into the holie place by the high prieſt for ſinne, was burnt without the tents: therefore Ieſus alſo, that hee might ſanctifie the people with

with his bloud, did suffer without the gate. Hebr. 13.

And although in this which I haue hetherto alledged, I haue by fittes declared the ende and fruite of this ceremonie, yet will I not thinke it muche here againe particularly to repeate the same againe: since I see that the holie Ghoste in the Scripture doth, as it were, take paines verie busily to beate the same into our heades. The end of all this stirre and solemnitie is, that all the sinnes, I say all the sinnes of Gods vniuersall church, are by the one and onely sacrifice, once onely offered, moste perfectly blotted out and absolutely purged. Let vs therefore heare the verie wordes of the holie Ghoste which speaketh in the Scripture moste plainely and euidently, saying: 1. And the high Priest shall confesse ouer the Goate all the iniquities of the children of Israel, and all their trespasses & all their sinnes. 2. And the Goate shall beare vppon him all their misdeedes into the desart. 3. The same daye shal the priest make an attonement for you, to cleanse you that you may bee cleane from all your sinnes before the Lord. 4. And let this be an euerlasting ordinance vnto you, to cleanse the children of Israel from all their sinnes once euery yere. But who is so verie a sott or dull head as to thinke that all the sinnes of the people are washed awaye with the bloud of beastes? If, saith the Apostle, they had once fully cleansed sinnes, then would they haue ceassed to offer any more. By this ceremonie therefore the mysterie of Christe to come was beaten into all mennes braines, and once euery yere layed forth to the eyes of all men to beholde. For of this ceremonie did Zacharie borrowe his prophecie of Christ in his thirde Chapter, where he saith: Beholde I bring foorth the braunch my seruant. For lo the stone that I laye before Iosua, vppon one stone shalbe seuen eyes: behold I wil cut the grauing therof, saith the Lord of hostes, and I will take away the sinne of this lande in one daye. The Lord doth promise the Messiah, which was prefigured by the priestes, and especially by the high priest Iosua. Christe is the stone vppon which the eyes of all men are stedfastly fixed, as vppon their onely sauiour. He is digged in and cut in his passion, and by suffering and dying once, he purgeth the sinnes of all the earth. Of this ceremonie and of this place of Scripture did Paule the holie Apostle of Christe borrowe his whole discourse almost in his Epistle to ꝑ Hebrewes, touching the sacrifice of Christe once offered for all the sinnes of the whole worlde: in which discourse he doeth verie often repeate out of the lawe the word Once, and that with a certeine emphaticall vehemencie.

Now to appoint other Priestes, to institute another time, and to ordeine another manner of sacrifice, is vtterly to kicke at and treade vnder foote this heauenly and moste euident trueth. But this doctrine of the onely sacrifice of Christ, is the true, auncient, sound, vnreproueable and euerlasting doctrine: by which all they are saued, that are saued, and by which all they haue bene saued that haue bene saued since the beginning of the worlde. The enimies or aduersaries of this doctrine, Paule the Apostle of Christ and the Gentiles (whose skill in ꝑ lawe was inferiour to no mans) doth call fooles, madde, vnconstant, light headed, carried with euery puffe of wynde, wicked, apostataes, which haue

The onely sacrifice of Christ is sufficient for all the world.

haue reuolted from Christe, lyars, false Prophets, false Apostles, deceiuers, schismatiques, dogges, inchaũters, witches, detestable, and cursed. Therefore if an Angel from heauen teache vs any other wise, let him bee to vs accursed.

Yet by the way this must not bee concealed, that in that yerely sacrifice it was required and loked for at mennes handes, first that they should confesse their sinnes: then that they shoulde bee sorrie in their mindes in good earnest and in deede for theire sinnes committed, & lastly that they should keepe Sabboth, I do not meane an ydle resting from honest businesse, but a quietnesse in the faith of Christ, and a ceassing from yll deedes. Who soeuer doth so prepare him selfe in the feast of attonement, that is, in the time of the preachinge of the grace of God through Christe, hee is without doubt throughly cleansed, by that only sacrifice of Christe Jesus: of whiche I haue hitherto not wõut good cause spoken so largely as you perceiue that I haue. For this one place doeth giue a wonderfull light both to the vnderstanding of many places in the Scriptures, and also of the mysterie of our redemption and of Christe our redeemer, so plainly, that no other place doth so clearely expound, set forth, & lay them open before our eyes to bee seene and loked on: it doth also teache vs to vnderstand the wordes of Christ our Lord in the gospel of sainct John, where he saith: There is one which accuseth you, euen Moses in whome ye hope: for had ye beleeued Moses, ye would then haue beleeued mee: for he wrote of mee.

This water was also called the water

Nowe with the sacrifice of attonement and the other cleansinge sacrifices we do aduisedly number the sacrifice of the redde cowe, I meane, of the cleansinge, or of the cleansing or holie water, that was ordeined against all sortes of defilings and vncleannesses: for there were sundrie kindes of vncleannesses. Of which there is a large discourse to be seen in Moses his lain, and by them is layde before vs ỹ type of our corrupt nature and continuall sinnes. There is fully described in the 19 Chapter of the booke of Numbers, first the verie ceremonie and sacred rite, then is declared the manner howe to make the holie cleansing water against all defylings: lastly is added the vse and effect of that holie water.

There was brought to Eleazer the priestе a redde cowe, without spot which neuer felte the yoake, and that was out of hande carried out & slayne without the hoast. Parte of the blood was saued by the priestе, and with his finger he sprinckled it seuen times towardes the tabernacle of appointment. But the whole Cowe he burnt with fire, so that no parte of it was lefte, and into the fire hee cast Cedar wood, hyssope, and a scarlet lace. This being once done, the priest did washe him selfe in water, and in his stede came another that was cleane, who gathering the ashes did lay them vpp in a cleane place. Therefore so often as néede required, they did put of those ashes into an earthen vessel, into which they powred running water, & in that sorte was the holie cleansinge water alwayes prepared, which they did sprinckle with a sprinckler made of hyssope vppon all such as were defiled. This was the manner and ceremonie of the cleansinge, the vse and ende whereof doeth immediately followe.

The Apostle Paule doeth testifie that

that the circumstances of this Ceremonie did lay before vs a most euident type of Iesus Christ: for in the ninthe to the Hebrues he sayth, If the ashes of a younge Cowe sprinckled doeth sanctifie them, that are partakers of it, to the purifying of the flesshe, howe much more the bloud of Christe?

Therfore both the priest and the cowe did beare the type of Christ. The female kinde in the cowe doth note the infirmitie of mans nature: the redd colour doth admonishe vs of the Lord his bloud, by whiche wee are washed from our vncleannesse. There was no spot to be found in Christ: for hee was the holy of holies, and altogether free from, and without all sinne. Hee was not brought to death by the yoke of necessitie. For hee offered himselfe vnto it of his owne free will. Yea hee offered himselfe willingly to go to his death, and that too without the hoast or walls of the citie in the mount of Caluarie: which thing the Apostle Paule doth touch in the 13. to the Hebrues. Christ both God and man was whoalie offered in body and soule: whose bloud is hoalesome for vs, if by the holyghost it be sprinkled in our harts. The faithfull also must die w̄ Christ, they must be humbled, and burne in loue to Godward as redd as Scarlet: and that was the meaning of the Cedar wood, the Hysope, and the Scarlet lace, which were cast into the fire.

Moreouer the ashes which came of the sacrifice were gathered vp and preserued to purifie and cleanse withall. Those ashes were nothing else but the type or figure of the effect of Christ his death or sacrifice, I meane, the verie cleansing and remission of our sinnes. For therefore did bloud and water gushe aboundantly out of the pierced side of Christ, that wee might learne that out of the death of Christe doeth flowe our cleansing and our life. For in bloud life doeth consist, and water purgeth, and is a signe of clēsing. The ashes were gathered by a man that was cleane, who neuertheless was made, and did remaine, vncleane vntill the euening. Finally the water was sprinkled with a sprinklar made of Hysope vppon the defiled, to the end that thereby hee might bee sanctified or purged. The water was kept in an holy place. For Margarites and that which is holy ought not to be caste to dogges, and filthie swine. The Lord also doth require preachers to teache the effecte of Christ his passion, and in the cōtemptible and lowly preaching of the Gospell to lay before the world our redemption and sanctification in the death and bloud of Christ: he doth require, I say, such holy teachers as are themselues faithfull, and cleansed in the bloud of Christ. And yet those teachers, with the whole Church beside, do euen til the euening, I meane, the ending of their liues pray stil, Forgiue vs our trespasses. For the Lord himselfe said, Hee that is washed is cleane & hath no neede but to washe his feete onely. To this do appertaine the often washings vsed in this Ceremonie, which signifie that by the grace of God all sinnes are purged, that the Saintes haue alwayes an holy care to watch against the assaults of sinne, and that those sinnes are clensed none other wayes but by ẏ water of Christ his grace. Lastly it is most often & earnestly repeated in the law that they al remaine vncleane, how many soeuer, being once defiled, & are not again clēsed with the holy water of separation. For the Lord said to Peter, Vnlesse I washe thee thou shalt haue no parte with mee. My meaning is not to

runne through euery particular point of this Ceremonie, but to touch the especial matters onely. Therefore now I procede to that which remayneth.

Sacrifices for the defilings of the body.

To these cleansing sacrifices may also be added the sacrifices, whereby ỹ bodily defilings, which were figures of the defilinges of sinne, were purified & cleansed: of which sort were the defilinges of the seede, the eating and touching of vncleane creatures, the Leprosie, and of the woman in childbedd. All which Moses doth largely handle, from the 12. of Leuiticus vnto the 16. of the same. And in al this there is nothing else prefigured to the Church of God, but our naturall corruption and originall wickednesse, with the free cleansing of the same by the grace of God in the bloud of Christ our Sauiour. With these we may also number the sacrifice of iealousie: which is thoroughly treated of in the 5. Chapter of Numeri: although the maner and order thereof seemeth rather to belonge vnto the Judiciall lawes of God.

The Sacrifice of iealousie.

The Sacrifice of thankes giuing

The fourth kinde of sacrifices was the sacrifice of thanckesgiuing, whiche they called Schelamim, or Schlomim, the sacrifice of health, or the peace offering. For it was offered to giue thankes withall, to witt, either for the recouerie of health, or for felicitie and prosperitie, I meane, when they had receiued some good turne at the handes of God, or else by his ayde had escaped the brunt of some mishapp or euil fortune. In this sacrifice they vsed a beaste either of the heard, or of ỹ fould: It was not lawfull to offer birds: for it was done either with a bullocke or an heffar, with a male or a female lambe, or with an hee or a shee goate. It was slaine before the Atrium. The hide or skinne therof was the priestes fee. The bloud was sprinckled about the altar. The kidneys, the call of the lyuer, the rumpe of the lambe, and all the fatt was burnt vppon the altar of burnt offerings. The right shoulder was heaued, the breast was waued toward the endes of the world. (For Thruma and Thnupha, that is, the heauing and wauing were not kinds of sacrifices, but ceremonies onely, which the priestes did vse in making their sacrifices and oblations. By the heauing was signified that Christe should be heaued or lifted vp, and that he being once lifted vp should drawe all men vnto him. The wauing of the breast toward euery part of the world was a token, that the preaching of Christ should be spread in euery corner of the world.) The breast and the shoulder were both the priestes portion, together with the iawe bone, and the paunch or bellie. The rest of the flesh returned to him that made the oblation, and was eaten by him in an holie banquet. The remnaunt of Ceremonies belonging to this sacrifice, are to be found in the third Chapter of Leuiticus. For if it were Thodah, a confession, a praise, or a protestation, then was added to the sacrifice a cake of pure wheat floure and salt steeped in oyle, or sodden cracknells, or bread baked in pannes: part whereof was heaued, and fell to the priestes share: the rest returned to the offerer, euen as also leauened bread was allowed to be eaten in the banquet.

Thruma and Thnupha.

Nowe in this kinde of sacrifice also Christ was preached with the effect & power of his death and passion: and in it was shewed the whole maner and order of giuing thankes to God for his good benefits. There are sundry sorts of benefits. If a man receyued a good turne: if an ill turne had not befalne him: if he had recouered his health: or had

had escaped some misfortune, he offered a sacrifice to the Lord. There are also other auncient benefits common to all men, as, that God hath made the world and all that is therein: and that thorough Christ he hath redeemed all the faithfull: there are daily benefits: yea finally all things are full of Gods good benefits. For all which benefits we must offer our sacrifice to God alone and not to any creatures, whiche he hath made: yea wee must offer to him with all our hearts: al our affections must be halowed to the Lord. For out of the beastes, which were sacrificed to ỳ Lord for thankesgiuing, those partes were chosen and giuen to the Lord, in which the especiall power of life consisteth. For in the kidneys is ỳ power of generation, in the bloud the vital spirite, in the liuer the springe of all the bloud, &c.

Nowe we must giue thankes by á sacrifice, that is by Christ. For we are saued for Christ his sake: and all good thinges are bestowed on vs by God, not for oure owne sakes, nor for any creatures sakes, but for Christe his sake our only Sauiour and redéemer. To them, which offered, was allowed a sober and merrie banquet: because the felicitie of those that are not vnthanckfull is for the moste parte augméted twofold double. And the knowledge of Christ is a delicate banquet & a continuall feast.

With the sacrifices of thanckesgiuing those offeringes doe much agrée, whiche are called vowes and frée will offerings. The frée will offering was that, which proceéded of mére good wil and deuotion of the mind without necessitie or compulsion of any lawe or ordinance. As when a seruant giueth to his maister the thing that he oweth him not, for a declaration onely of the goodwill that hée beareth vnto him. But herein the frée will offeringes do differ from the sacrifice of thankesgiuing: because in the sacrifice of thankesgiuing charge was giuen, that whatsoeuer was left, which was not spent the first day, should not be eaten on the morrowe, but be burnte wyth fire: on the other side in the free will offeringes it was lawfull for them to eate the remnaunt vppon the second day, and to burne their leanings vpon the third day.

Nowe the vowed sacrifices were those which were offered by couenant to the Lord: as for example, a man being in perill, doth vowe to make a sacrifice to God, if hee be deliuered out of that imminent daunger: it falleth out that hee is deliuered, and hee for his deliuerie doeth offer vpp the sacrifice: the thing that is so offered is called a vowed sacrifice. The Ceremonies of these twaine did wholie agree with the Sacrifice of thanckesgiuing. More of them is to be seene in the seuenth Chapiter of Leuiticus.

The meaning of these Sacrifices were that all good benefites are bestowed vppon vs for Christe his sake, and with those benefites wee receiue the very good will whiche wee haue to serue the Lord.

Thus much haue I hetherto saide touching the Sacrifices of the people of God: not that I haue touched euery point, but so many onely as are of moste importaunce. In these Sacrifices as in a liuely action were set forthe CHRIST oure Lord, his Passion, and the effectuall merite of his death: so that wee may call, the holy actions of the Sacrifices, Sermons vpon the Passion of Christ, and instructions of our redemption by our Lord and Sauiour.

Of vowes.

Now forbecause we haue already spoken hetherto of vowed sacrifices, we must heere consequently borrowe leaue for a digression to say somewhat of their vsuall vowes. For vowes belonge to the Iewishe Ceremonies. Of the making, performing, and redeeming of vowes there is a large discourse in the lawe of God, but especially in the 27. of Leuiticus. To vowe, is to promise any thing with an othe solemnly, either for our owne or an others welfare. And therefore a vowe was an action referred to God alone, and that too in an holy and a lawfull thing. But in vowes there was a difference: because vowed thinges were diuided into foure kindes. For some times they vowed men, sometimes they vowed other liuing things, sometimes houses, and somtimes lands or other immoueable substance. Againe there was a difference in men according to their ages, and after their ages they mighte bee redeemed. For cleane liuing creatures there was no redemption permitted at all. It was free either to leaue their houses to the vse of the ministerie, or else to redeeme them with such a summe as the priest should value them at. In landes redemption was sometimes admitted & sometimes not admitted. And in the 30. Chapiter of the booke of Numbers there is a precise commandement giuen touching the votaries, when their vowes are of force, and when of final effecte. Where it is diligently beaten into their heads, that vowes lawfully made to God are not to be called back againe, but streightly kept & throughle performed. Rashe or vnlawfull vowes the Lord did neuer like off, nor receiue.

Of the lawfull vowes and such as are made to the true and onely God the Prophete speaketh where he saith, Make vowes & pay them. We read not that any of ỳ Godly sort did make any vowes to any Saincts or any other creatures, neither that they vowed any thing that was not in their power to vow, nor that which was contrary to the will of God, to whom they vowed it, nor that which was to their neighbours hinderance, nor the thing that had not in it some euident cõmoditie. And verilie these kinde of vowes were for none other cause permitted to the Israelits till the time of amendment, but that they should remaine in the worship of one true God, and not make their vowes to any other straũg God.

The discipline of the Nazarites.

To the treatise of vowes belongeth the discipline and order of the Nazarites. Of whiche there is a large discourse in the 6. Chapiter of the booke of Numbers. The Nazarits were those, who, because they would the more freely without let attend vpon Gods seruice, or else because they had heretofore liued too licentiously, did of their owne accord and wil take vpon them a more stricte and seuere trade of life, than the common people vsed, & kept it for a discipline to make other men to follow their example of vertue and honest liuing. Whereuppon it commeth that some do take the Nazarits to haue their name of separation, because Nazir amonge the Hebrues signifieth a separation, & that the Nazarites separating themselues from the common trade of life, that other men did lead, did giue themselues to a certaine peculiar forme of liuing for God and Godlynesses sake. That seuere and strict discipline did continue in some by the lengthe of all their life time, as in Samson, and Samuel.

More

Moreouer, such as did wholie giue themselues to the studie of the Scriptures, were by the Prophets Amos & Jeremie, because of their most temperate life (which is required of students) and because they were wholie dedicated to the ministerie of God, called Nazarites. Sometimes also it did endure but for ỳ space of certaine dayes or monethes. These Nazarits did absteine according to the commaundement of the law from certaine things, from which they were not barred by any other lawe, and which were not vnlawfull for other men to vse, whiche were without the necessitie of that vowe. First of all they abstayned from wine, from all thinges that the vine brought forth, and whatsoeuer else did make men drunken. But it is manifest, that as wine is the good creature of God, so no drincke is forbidden by the law. Yet forbecause the Nazarits were consecrated to ỳ Lord and sanctified by a certaine peculiar kinde of lyuing: and forbecause wine is the meanes that leadeth to drunkennes, which is the gulfe of al sinne and filthinesse, therefore did the Nazarits not without a cause absteine from wine. They did also take hæde of idlenesse the mother of mischiefe, and vtterly despised all worldly pleasures. Furthermore so longe as the time of their vowe endured they did not clipp their haire, but let their lockes growe out a length. And thereuppon, as some doe thincke, they toke their names and were called Nazarits. For in so much as Nazer signifieth haire, they suppose that they were called Nazarites, as who should say, longe locked or shagge haired people. But the Apostle Paule biddeth the woman to pray, or to come into the Cõgregation to heare a Sermon with her head couered, for none other cause, but for that shee is not in her owne power, but subiecte to an other, that is, to her husband. And therfore the Nazarits did let their haire growe, because by the vow which they had made to God, they were no longer in their owne power, but were wholie yeelded into the power of God. And the head, which is the tower of the bodie and the most excellent parte thereof, being couered with a bush of haire, was a token that the whole man was by vowe giuen to the Lord, to whome alone he ought to haue an eye, & vpon whome alone hee ought wholie to depend. Moreouer it was required at ỳ hands of the Nazarite, that he should not defile himself with the contagious companie of wicked & naughtie persons. Whereunto also belongeth the commaundement, which charged the Nazarite not to be present at the death or buriall of his parentes, or children, or wife, or brethrene or sisters. For he ought to settle the eyes of his minde vppon God alone, and in comparison of him to set lighte by, and loathe the things which were most deere & precious vnto him.

But if it so fell out that at vnawares hee were defiled by seeing of a dead body, hee was not therefore acquited of his vowe, as one whose former life had beene sufficient for the performaunce of the same. For hee was commaunded to sanctifie himself the seuenth day, & then to vndertake the keeping of his vowe againe. By all this wee maye plainely perceiue what and howe great the sinne of Samson was, who was a Nazarite to the Lord. For because hee did not onely lurke in the brothell house with the harlot, but did also bewray the secrete of GOD vnto her, and cast behinde him the couenaunt made with

Samson a Nazarite to the lord how greatly he sinned.

God whereof his haire was a ſure teſtimonie, therfore did the Lord forſake him, and that wonderfull ſtrengthe, which he had from heauen was cleane taken from him. For the ſtrength of Samſon lay not in his haire, ſo that by the cutting of his haire his ſtrengthe was cutt away alſo, but it laye in the ſpirite of the Lord which was giuen him from God aboue. And therfore do wée finde this ſentence ſo often in the ſcripture, And the ſpirite of the Lord came vppon Samſon. Therfore when the ſpirite of God departed, his ſtrēgth departed alſo: but it departed from him, when he being wholie ioyned vnto the harlot was made one ſoule with her, and did preferre her before God & his commaundement, ſo that he ſuffered his haire to be polled, and vtterly reuolted from the ordinaunce of the Lord. For by that meanes did the ſpirite of God forſake him. Whereupon immediately after he was brought into the hands of his enimies the Philiſtines: where when he was miſerably vexed, and when he heard the name of God euill ſpoken of and blaſphemed becauſe of his captiuitie, hée repented hartilie, and called vppon the name of the Lord, wherby it came to paſſe that when his haire grew forth againe, his ſtrength returned, ý is, the ſpirite of ý Lord came vppon him againe, being brought vnto him, not by the growing of his haires, but by his repentance & earneſt calling vppon the Lord. Neither did Samſon deſire to reuenge his owne priuate iniurie ſo much, as to ſuppreſſe the blaſphemous mouthes, and to deliuer the people of God from feare and ſlauerie.

Judges 16.

The ſtrength of God therefore returned againe, wherwith hée bending the pillers of the Theater, was himſelfe ſlaine with the fall of the palace, and at his death ſlue many mo than hée had killed in all his life time before. But nowe wée returne againe to the purpoſe, to add the other Ceremonies, that do belonge to the full expoſition of the vowe of the Nazarites.

When the time was expired therefore, whiche the Nazarite had taken vppon him for to obſerue, hée came to the tabernacle of the Lord, and offered the ſacrifices that are preſcribed in the Lawe: whereby hée teſtified that hée was a ſinner, and plainely confeſſed that al goodneſſe and vertue, that was to be found in him, was giuen and beſtowed from God aboue. And therefore hée polled his head, and caſte his haire into the fire, wherein the peace offering was a burning. At laſt when all this was in this maner accompliſhed, it was lawfull for the Nazarite, as one loſed of his bonds, to returne vnto his old life againe. Thus much hetherto touching the diſcipline of the Nazarites.

Nowe touching the cleane and vncleane there is a longe diſcourſe in the lawe of Moſes: I in my former treatiſe did lightly touche and paſſe over ſome certaine thinges: but now at the laſt (for hére I meane to make an ende to ſpeake of Ceremonial lawes) I will adde ſomewhat touching the choice of meates, I meane, of cleane and vncleane meates.

God verily in the beginning created all things, and he ſo created them, that as the Creator is good, euen ſo all his creatures euen at this day are good alſo: neither doth hee gainſay himſelfe now, whē he forbiddeth certaine meats, as though ſomewhat of it ſelfe were vncleane. There are other myſteries that lye hidden vnder this doctrine of the choice of meates. The lawes, whiche are giuen touchinge meates

meates and victuals, seeme to be smal and of little valure, but it pleased the Lord in a small thing to admonishe vs what wee haue to doe in a greater, and that euen in the smallest thinges the authoritie of his Godhead ought to be regarded. For the authoritie of the lawe dependeth vppon God: God is the lawegiuer, and the lawe is his inuention.

This suppresseth the malapertnesse of mortall men, which maketh, vndoeth, and euery day deuiseth new lawes and ordinaunces. Therefore GOD in these kinde of lawes doeth commende to his people faithfull obedience to bee shewed vnto him: euen as in the beginning hee commaunded Adam not to taste of the tree of knowledge of good and euill, requiring thereby faithfull obedience to be shewed vnto him. Verily the obedience and faith, which was in the Machabees, in old Eleazar, and in certaine other Godly men that stoode against kinge Antiochus, euen to the shedding of their bloud, and suffering of most bitter death, did please ỹ Lord exceedingly.

The constant obedience of certain holy men who abstained from things vncleane.

Other more abstayned from swines flesh, whereby they obteyned neither praise nor glorie amonge wicked men. When the word of GOD saith that a thing is holy, it is holy in deede, and that because hee is holy that commaundeth it. When God saith that any thing is vncleane, it is vncleane in deede, so that to eate any thinge against the word of God is to defile the eater: Ye nowe, sayth the Lord in the Gospell, are cleane beecause of the woord which I said vnto you. It is needefull therefore that wee beleeue the word of God, and that obedience goe before faith, and then it cannot be but that the deede or worke that is of faith, as Eleazars was, who would not taste the swines flesh, must needs be acceptable vnto God, with whom whatsoeuer is not of faith is sinne and wickednesse.

Moreouer, the Lord in these lawes of his touching the abstayning from the flesh of certaine liuing creatures, had a great respect vnto the health and soundnesse of mortall mens bodies. For some of those which he forbiddeth to be eaten, are by Physicians scarcely thought to be hoalesome for our bodies. And thereuppon the Saintes do gather this syllogisme, If God hath care for the health of oure bodies, hee is farre more carefull verily for the preseruation of our soules. What may be thought of this, that many nations haue tempered themselues from the eating and touching of some liuing creatures? Therefore that the people of Israel, who of themselues were sufficiently superstitious and curious enoughe, should not be their owne caruers and inuent such toyes as they thought beste, God gaue them such lawes for choice of their meate, as did conteine hidden mysteries in them, thereby to drawe them from their owne deuises, and to seuer them from al other nations: as Moses testifieth in the foureteenth Chapiter of Deutcronomium, saying: Thou art an holy people vnto the Lord thy God, and the Lord thy GOD hath chosen thee from amonge all the nations vppon the face of the whole earth, to bee a peculiar people vnto himselfe.

To Saint Peter in the Actes of the Apostles a vision is shewed, wherein by the vncleane beastes are ment the Gentiles. Lastly God would haue the nature and disposition of the beastes, that hee forbad to be eaten, to

be thoroughly ſcanned. For in their diet at the table hee did by figures lay before their eyes the heauenly Philoſophie, giueing them occaſion euen in their meate to thincke and ſpeake of the true holineſſe of the minde, to the ende that men ſhould not bee filthie, impudent, foule, and vncleane. And therefore is this clauſe ſo many times repeated, I the Lord your God am holie. As if hee ſhould ſay: All theſe Ceremonies tende to this ende, that yee may giue your ſelues to holineſſe. Wherefore in thoſe figures hee taught the godly what to follow, and what to flie from.

Nowe in the lawe of the cleane and vncleane, hee doth firſt of all put certaine generalities, then he deſcendeth by ſpecialities, and doeth in a beadrowe reckon vpp certaine particular things in a very natural courſe and order. The place is at the full ſet out in the eleuenth Chapiter of Leuiticus & the fourteenth of Deuteronomium. Thoſe beaſtes were allowed to be eaten, which cleaue the hoofe, and chawe the cudd. Here are two thinges ſet downe, in whiche the duetie of a good man is notablie conteyned. For if wee will be cleane wee muſt diuide the hoofe, and alſo chawe the cudd. Our affection is the foote of oure mindes, which affection muſt not be followed. We muſt haue diſcretion in al things to iudge betwirt affections. And as in a cleaft there be two partes or ſides, the right & the left, ſo a good man chooſeth the good, and flyeth from the euill. Chawing of the cudd is our iudgment. For wee muſt not admit euery thing whiche wee heare and ſee, but thoſe thinges only which we haue examined exactly & found to be contrary neither to God nor to his lawe.

There are then repeated many liuing things particularly, which were not lawefull to be eaten amonge the people of the Lord. Thoſe were either fourefooted beaſtes vppon the earth, or fiſhes, or birds, or ſuch as creepe vpon the ground. Of fourefooted beaſts foure by name wee are eſpecially forbidden. The Camel, whoſe longe and loftie necke doeth teach vs, that pride and arrogancie muſt bee eſchewed. The Connie or the mountaine mouſe: for God doeth vtterly miſlike the men that are altogether ouerwhelmed like Connies in the earth, and neuer lifte vpp their mindes vnto heauen. The Hare a fearefull beaſt: whiche doeth warne vs to ſhake off all cowardly fearefulneſſe: euen as alſo the Hogge doth put vs in minde to auoyde al vncleanneſſe. For a Hogge is the very type and picture of naſtie filthineſſe, and of it doeth the byword riſe to call an vncleanly perſon a beaſtly ſwine. And of Circe the fable goeth that ſhee with her inchantments did turne Vlyſſes his men into a ſort of loathly Hogges.

Furthermore of fiſhes, ſo much was allowed for meate, as was found to haue finnes and ſcales vpon them: if they lacked either of them, they were forbidden, as the Eele, which thoughe it hath finnes yet lacketh it ſcales, and therefore was not to be eaten. For as the bodies of fiſhes are ruled with the finnes: ſo muſt the whole man be gouerned by hope. The ſcales are hard and couer the body: and wee, vnleſſe we be conſtant & patient in the Lords woorke, are worthie to bee abhorred of the Lorde our maker. Of birdes thoſe are forbidden which are the greateſt raueners, deuourers, which loue and liue by vncleane meates, whiche flye abroad at owle light, at midnight, and in the darke, and ſuch as are craftie, vn-

tie, vnſtable, and nothing cheerefull. Herein therefore is commended vnto vs, well dooing, abſtinence, temperance, ſimplicitie, light, conſtancie, cheerefulneſſe, ſoundneſſe and pureneſſe of liueing.

Laſtly, of ſuche as creepe by the grounde no ſmall number are noted. For menne altogether wrapped in worldly mucke doe vtterly diſpleaſe the Lorde. I haue of purpoſe not reckoned vp, all the names of the forbidden creatures, partly becauſe it wold haue beene to tedious vnto you, and partly becauſe the interpreters of the Bible do wonderfully ſticke in the interpretation of their names: ſo that I can neuer meruaile ynough at the extreme blinde ſtubbernenſſe of the Iewiſh people in keepinge ſo ſtrictly the choice of their meates, when their owne Rabbines do ſticke and cannot tell certeinly what creatures they bee that the Lorde did forbid them.

The eating of blood and ſtrangled is forbidden.

To this belongeth, that euen before the lawe, in the time of Noah, God did forbidd to eate the bloud, and the fleaſhe with the bloud of any thing torne by wilde beaſtes, or ſtrangled. Before the deluge the fathers did eate the hearbes and fruites of the earth. After the flood they had leaue giuen to eate the fleaſh of lyuinge creatures, but ſo yet that they ſhould cut ỹ throat off, and drayn the bloud out of the bodie. The place is extant in the ninth Chapter of Geneſis. Moreouer in the lawe the Lord with greate ſeueritie ſaith: Whatſoeuer man it be of the houſe of Iſrael, or of the ſtraungers that ſoiourne among you, that eateth any manner of bloud, I will ſet my face againſt that ſoule, and wil cut him off from amonge his people. Leuiticus 17. And the ſame lawe is repeated in the nineteenth Chapter of the ſame booke, and in the 12 and 15 Chapter of Deuteronomie. It is againe rehearſed in the thirde and ſeuenth Chapter of Leuiticus. Neither is it without verie iuſt and great cauſes that he did ſo ſeuerely forbidde the eating of bloud. For firſt of all, after the wordes aboue rehearſed he addeth immediately: For the life of the fleſh is in the bloud: & I haue giuen it vnto you vpon the altar to make an attonement for your ſoules. For bloud ſhall make an attonement for the ſoule. Therfore I ſaide vnto the children of Iſrael: Let no ſoule among you eate bloud &c. Lo in theſe wordes a moſte euident reaſon is giuen, why it was not lawfull to eate bloud, becauſe bloud was the moſt excellent and precious thinge, as that which was ordeined for the ſanctification of mankinde. For God gaue bloud to be as the price, wherewith ſinnes ſhould be cleanſed, to bee I ſaye, the price of redemption, whereby men ſhould be abſolued of their ſinnes. Bloud alſo is the life, that is, the nouriſhment of life.

The bloud therefore was a ſigne of the bloud of Chriſt, that was to bee ſhedd vppon the croſſe: by which as by a moſte full and abſolute attonement ỹ faithful are cleanſed and thoroughly ſanctified: and in which is the nouriſhment of the ſoule to life euerlaſting: and as it was not lawfull to eate of the fleſh of the ſacrifices, whoſe bloud was carried into the Sanctum for ſinne, but to burne it without the hoaſte: ſo it was vnlawful to eate the bloud, which was ỹ cleanſing for their ſinnes. He therefore did eate bloud, which attributed to his owne ſtrength or workes the attonement which was made by the bloud of Chriſt, eſtéeming his bloud to be prophane, and not at-

tributing vnto it the full satisfaction for all sinnes. Againe, he did not eate, but powre the bloud downe at the altar, who did ascribe the benefite of our redemption to the onely merite of Christe, & did esteeme it of so greate valure as it ought by right to be esteemed. Lastly, God would haue it deeply printed in the mindes of men, that no man should sheade anothers bloud, nor liue of the bloud and bowels of other men: as mercenarie souldiours, couetous persons, vsurers and couseners do in sucking out and sheadinge the bloud of sillie people with subtile sleightes and open iniurie. And God talking with Noah did with terrible threates beate into all murtherers an horrible feare, saying: If men bee slacke I will take vengeance vppon the sheading of bloud. For mã was made to the image & likenesse of God: howe can God chose then but take the reproche as done to him selfe, whiche is done vnto his image? For whosoeuer casteth downe the image of the king, he offendeth against the king, & is accused of treason. But nowe touching strangled this lawe was giuen: Eate not with bloud. And againe: Eate not of that which dyeth of it selfe, nor of that which is torne with wilde beastes &c. But by strangled & carrion, that dyeth of it selfe, are signified the dead woorkes, from which he is bidden to purge him selfe whosoeuer desireth to get Gods fauour. Hee therefore did eate strangled, whosoeuer did liue in wickednesse without repentance, not regarding the bloud of Christ his Sauiour.

The touching of vncleane thinges.

Now also the touching of vncleane thinges is sett downe in the lawe by these three notes, as if thou touchest an vncleane thing, or if thou beare it, or if it fall by chaunce into some vessell or garment of thine. He verily is defiled by the falling of a thing, whosoeuer sinneth vnwittingly. But he sinneth more heynously, whosoeuer sinneth willingly and of a set and pretended purpose. But he sinneth most grieuously of all, that vpholdeth wickednesse and compelleth other to committ the same.

But whereas in touchinge, and in other places it is saide, that the vncleanenesse shall abide till euening, that is an euident prophecie of Christ, to wite, that the Messiah should come at euening, that is, in the ende of the worlde to purge the sinnes of all the earth.

I haue ynough and long ynough thus farre by two whole sermons (I praye God it may bee to your profite dearely beloued) stayed in and stucke vppon the ceremoniall lawes, therefore that I may nowe come to an end, I will bring the chiefe pointes, whereof I haue spoken, into a briefe summe. I did diuide the whole treatise of the ceremoniall lawes into three especiall braunches. For I spake of the holie persons, of the holie time and place, and of the holie thinge which the holie persons did exercise in ỹ sacred place, I meane, the sacraments, the sacrifices, and other holie ceremonies. The holie persons are the priestes. I shewed you their firste beginning, their ordering, their mysticall apparaile, & their sundrie offices. When I spake of the holy time and place, I did describe vnto you the Tabernacle, and noted vnto you what was within the Tabernacle, to wite, the Arke of the couenant, the golden table, the golden candlesticke, the altar of incense, the altar of burnte sacrifices, and the brasen lauer: the mysteries of all which I declared vnto you. In the trea-

treatise of the holy time I touched all the kindes of holy dayes and solemne feastes dayes, with all their certeine and vncerteine holy dayes. Last of all in our discourse vpon the holy things, I tolde you of the two Sacramentes of the olde church, Circumcision and the Passeouer: and also of the sacrifices, whereof some were burnte offeringes, some meate offeringes, some peculiar, and some of thankesgiuing: wherein we spake somewhat also touching free will offeringes and vowed sacrifices: finally of vowes, of the discipline of ỳ Nazarites, of cleane and vncleane creatures, of the choice of meates, of bloud and strangled, & of the touching of vncleane thinges.

The Lorde Iesus enlighten your heartes, that all this may tende to the glorie of his name, and the health of yours soules. Amen.

¶Of the Iudiciall lawes of God.

The seuenth Sermon.



IN prosecuting the treatise of Gods lawes, I haue now lastly to speake of that sorte whiche are called the Iudiciall lawes: of which I will intreate, dearely beloued, as briefely as I can, so farre forth as I shalbe persuaded to be expedient for your edification. This treatise wil not be vnpleasant nor vnprofitable to euery zealous hearer, although it doeth specially belong to courtes of lawe, where iudgement is exercised. For the Iudiciall lawes were with wonderfull faith and diligence set out of God by the ministerie of his seruaunt Moses: and God is not wont to reueale anye thinge to mankinde with so precise and exquisite diligence, vnlesse it doe directly tende to mankindes greate commoditie.

The Iudiciall lawes are profitable.

Nowe although these Iudiciall lawes are verie fewe in number, and not to be compared in multitude with the huge volumes of the lawes and decrees of Emperours, Kinges, and wisest Sages, yet do they in their short breuiarie conteine the chiefe poyntes of iudgement and iustice, & in effect as muche almost as is conteined in ỳ bookes of the lawes and constitutions of the Emperours and ciuil lawyers. The good Lorde would not by to long and burdensome a packe of lawes be to burdenous and troublesome vnto his people: neither was it needefull ouer curiously to sticke vppon euery seuerall thought of yll disposed persons: it is sufficient for all wise men, people, and nations, if euery one haue so muche lawe as is sufficient for the conseruation of peace, ciuil honestie, and publique tranquillitie: as all the holie Scripture witnesseth that the people of Israel had.

Nowe these Iudiciall lawes are the moste auncient, and verie founteines of all other good lawes, which are to bee founde all moste in all the worlde. Most auncient lawes.

Moses was before all other lawegiuers that were of name and authoritie: among whome Mercurius Trismegistus & Rhadamanthus ỳ Lician are thought to be the eldest.

The

The Aegyptians called their Mercurius by the name of Thoth, who, as Lactantius affirmeth, slue Argus that had so many eyes, and vpon the murther fled into Aegypt. Nowe Argus and Atlas liued about the time of Cecrops Diphyes. And Cecrops is reported to haue bene in the same time that Moses was. Radamanthus also is supposed to haue liued after ẏ dayes of Iosue Moses his seruaunt and successour. But the moste famous lawegiuers of the greatest and most auncięt natiõs did follow long after ẏ death of Moses, Draco and Solon among the Atheniens, Minos with the Cretians, Charondas of the Tyrians, Phoronæus to the Argiues, Lycurgus to the Lacedæmonians, Pythagoras to the Italians, Romulus and Numa vnto the Romanes. Plato writt of lawes a little before the reigne of Philipp king of Macedon and father to Alexander the greate. And Cicero 2. lib. de legibus saith: I see therefore that the opinion of the wisest sorte was, that lawe was neither inuented by mennes wittes, nor yet was the decree or ordinance of people, but a certein eternal thing ruling the whole world with discretion to commaund, or forbidd, to do, or leaue vndone. So they saide that that chiefe and highest law is the wisedome of God, which commaundeth or forbiddeth all things by reason. Whereupon that law, which the Gods haue giuen to mankinde, is rightly commended: for it is the reason and discretion of the wise whiche is able either to commaund or else forbidd, and so forth. Therefore the Iudicial lawes of God are commended vnto vs, not so much for their antiquitie, as for the authoritie whiche they haue of God.

He was called Diphyes, that is, Geminus or duplicis naturæ, because hee first ordeined matrimonie among the Græcians: His image was made with two faces, or two heads.

The latine copie hath mentem Dei, for the whiche I call the wisedome of God.

To iudge,

Nowe, that wee may plainly and distinctly discourse vpon this matter, ye haue to marke, that to iudge is an action: and in this treatise is taken for an action done in the courtes of iudgement: for it signifieth to take vp and determine of matters betwirt such as be at variance, or else vppon ẏ bearing of a cause to giue sẽtence or iudgement. Finally, to iudge doth signifie to deliuer them that be in daunger, to relieue the oppressed, to defend the afflicted, and with punishement to keepe vnder mischiefous offendours. Iudgement therefore is not the sitting or mæting of Iudges in Assises or Sessions: but is rather the very diligent discussing of causes, the giuing of sentence according to right and equitie by the lawes of God, and also the assertion and defence whereby the good are deliuered, and the punishmẽt that is executed vppon the yll disposed and wicked offendours. The Iudges are the ouerseers of iudgement & iustice, I meane, such as doe iustly according to the lawes giue sentence betwirt them that are at discorde, which do defende and deliuer the good, and punish and bridle the wicked. And so ẏ Iudicial lawes are those which informe the Iudges howe to determine of controuersies and questions, howe to Iudge iustly, how to punishe the wicked, and howe to defend the good, that peace, honestie, iustice, and publique tranquillitie may be among all men: which is the ende and marke alone whereto both the Iudge, and all the Iudiciall lawes do tende and are directed. For God our good Lord and lawegiuer would haue it to go well with man, that we may liue happily, ciuilie, and in tranquillitie. And therfore we do not in this treatise exclude the care and defence of pure religion, but do make it one of the especiall poynts, which

a Iudge ought to be.

which the Iudiciall lawes do loke vnto.

And now euen as the ceremoniall lawes, so also are the Iudiciall lawes added by God vnto the ten cõmandements, to expounde & confirme them therewithall. For the precepts of the ten commaundements are the chiefe & principall preceptes, whereunto wee must referre all lawes, as to the eternall minde or will of God. I think I nede not to stande and shewe you (dearely beloued) to what precepts of the ten commaundements euery seueral Iudiciall lawe is to be referred. For that is verie plaine and euident to euery one that will take but small paynes to conferre and laye them together. For the Iudiciall lawes that are set out against murther and iniurie, are appertaining to this precept: Thou shalt doe no murther. And whatsoeuer is spoken against adulterie, fornication and filthie lustes, are added to the commaundement: Thou shalt not committ adulterie. Likewise, whatsoeuer is saide in the Iudiciall lawes against deceipts, shiftes, cousinings, and vsurie, doe belong to the commandement: Thou shalt not steale. Lastly, all the lawes touching the bridling of heretikes and suppressing of Apostatacs by force, are set downe to make plaine the first, seconde, thirde and fourth cõmaundements of the firste table. For some lawes may be applyed to more precepts than one of the ten cõmaundements. But this is easie and plaine to be perceiued of euery man: therefore I will not stande any longer about it.

The lawes of Iudges.

Nowe, for because the Iudiciall lawes do first of all require Iudges, such, I meane, as should mainteine & put the lawes in execution (for the lawes without executours seeme to be dead, and on the other side are aliue vnder a iust magistrate, who is for ỹ cause called the liuing lawe) therefore before all other lawes are placed those Iudicial lawes, which were giuen by God touching the magistrate or Iudges, with their office and election. Of their election thus we reade: Bring ye, saith Moses to the people, men of wisedome, and of vnderstanding, and expert, according to your tribes, and I will make them rulers ouer you. Againe, I will make thee rulers and Iudges to iudge the people according to thy tribes in all thy cities, which the Lorde thy God giueth thee. And yet againe more plainly: Seeke (saith Iethro, being inspired from aboue, vnto Moses) out of all the people, men of courage, and suche as feare God, true men, hating couetousnesse, to wite, such as hate to take money and bribes, and make of them ouer the people, rulers of thousands, rulers of hundredes, rulers of fifties, and rulers of tennes: and let them iudge the people at all seasons. Which if thou doest thou shalt both keep the ordinances of God, and the people in peace and safetie. To this doth belõg that which we reade in ỹ booke of Nũbers, where Moses prayed, saying: Let the God of the spirits of al fleashe set a man ouer this congregation, which may go out and in before thẽ: that the congregation of the Lord be not as sheepe without a shepehearde. Herein Moses hath leaft an example for vs to imitate in making our prayers to God for the election of our Iudges. For often times our opinions or iudgements of men do vtterly deceiue vs. But the God of spirites doth behold the mindes and heartes, & knoweth what euery one is, in thoughtes

Deu. 1.

Exo. 18.

Nũ. 27.

and

and inward meaning. He therefore must be beſought to giue and ſhewe to vs not hypocrites to be our Iudges, but men of trueth and vertue. In the ſame place doth Moſes leaue to vs the deſcription of conſecrating newe choſen Iudges. For they were ſet before the Lorde and handes were laide vpon them with making of prayers & ſupplications. Moreouer the office of Iudges is verie briefely, but yet in moſte effectuall and abſolute ſentences deſcribed of the Lord, by ỹ mouth of Moſes, in theſe wordes: Heare the cauſes of your brethren, and iudge righteouſely betwixt euery man and his brother, and the ſtraunger that is with him. Ye ſhal haue no reſpect of any perſon in iugement: but heare the ſmall and the greate alike: and feare not the face of any man: for the iudgement is Gods. Againe: Iudge the people with iuſt iudgement. Decline not in iudgement, haue no reſpect of perſons, neither take thou any bribes: for rewardes do blinde the eyes of the wiſe, and doeth peruert iuſt cauſes. Doe iudgement with iuſtice, that thou mayſt liue & poſſeſſe the land which the Lorde thy God ſhal giue thee. And againe: Do no vniuſt thing in iudgement, accept not the face of the poore, neither feare thou the face of the mightie, but iudge thou iuſtly vnto thy neighbor. Againe: Thou ſhalt not haue to doe with a falſe reporte, thou ſhalt not followe a multitude to doe euil, neither ſhalt thou ſpeake in a matter of iuſtice according to the greater number for to peruert iudgement: that is, if thou ſeeſt an innocent to be condemned of the multitude, do not thou therfore condemne him, becauſe the multitude hath condemned him, but iudge thou iuſtly, and committ not euil because of the many voices of the multitude. Thou ſhalte not eſteeme a poore man in his cauſe: neither ſhalt thou hinder the poore of his right in his ſuite. Keep thee farre from a falſe matter, and the innocent and righteous ſee that thou ſlaye not. Thou ſhalt not oppreſſe the ſtraunger: ſeeing ye your ſelues were ſtraungers in the land of Aegypt.

And God verily, when he had deliuered the people from the tyrannie of the kings of Aegypt, did not putt them in ſubiection to kinges againe, nor burden them with the tributes, which kings are wont to exact of their ſubiects: for he made them a common weale or an Ariſtocracie, which was the moſte excellent kind of regiment, wherein the choiceſt men in all the multitude were piked out to beare ỹ ſwaye, and to rule the reſt: but yet becauſe hee was not ignorant of his peoples folliheneſſe, and that they being wearie of their libertie woulde craue a king (which thing he did afterward alſo diſuade them from by his ſeruaunt Samuel) he made lawes for a king alſo, that hee might vnderſtand that he was to liue vnder the lawes, and to giue iudgement according to the lawes. The diſcipline or inſtitution of a king is thus expreſſed in the 17 Chapter of Deuteronomium.

Whē thou art come into the land, which the lord thy God giueth thee, and ſhalte ſaye, I wil ſet a king ouer mee, like as all the nations, that are about me: then thou ſhalt make him king ouer thee, whome the Lord thy God ſhall chooſe. One from among the middeſt of thy brethren ſhalte thou make king ouer thee, and thou mayeſt not ſet a ſtraunger ouer thee, which is not of thy brethren. But he ſhal

shall not gather many horses vnto him selfe: nor bring the people back againe into Aegypt, to increase the number of horses, that is, to get him selfe a strong troupe of horse men: for as much as the Lorde hath saide: ye shall hencefoorth go no more againe that waye. Also let him not take many wiues to him selfe, least his heart turne awaye: neither let him gather too much siluer and golde.

Deut. 17. And when he is sett vppon the seate of his kingdome, he shall write him out a copie of this law in a booke, according to the copie of the booke, which the priestes the Leuites do vse: and it shalbee with him, & he ought to reade therein all the dayes of his life, that hee may learne to feare the Lorde his God, and to keepe all the woordes of this lawe, and these ordinaunces, for to do them. And let not his hart arise aboue his brethren, neither let him turne from the commandement either to the right hand, or to the leaft, that hee may prolong his dayes in his kingdome, both hee and his sonnes in the middest of Israel.

Thus much hitherto of the magistrates, of Iudges, and of kinges. Nowe I suppose that in this institution of a kinge all thinges are conteined, which are moste largely set out by other authors, touching the discipline and education of a Prince. And by the waye this is especially to bee noted, that Kinges are not set as Lordes and rulers ouer the woorde and lawes of God, but are as subiectes to bee iudged of God by the woorde, as they that ought to rule and gouerne all thinges according to the rule of his woorde and commaundements.

And here I haue to rehearse vnto you some of the Iudiciall lawes, I meane not all and euery seueral one, but those alone which are the chiefe & choicest to be noted: by which ye may consider of the rest, and plainly perceiue that the people of Israel were not destitute of anye lawe, which was necessarie and profitable for their good state and welfare. I will recite them vnto you as briefely as may bee, and in as naturall and playne an order as possibly can bee.

Of the holie buyldings, of the not makinge awaye of such thinges as were consecrated to the Lorde, and finally, of the maintening and publishinge of true religion, there is large speache euery where throughout the whole Scripture. Holy thinges.

Neither do I thinke it to be greatly to the purpose worde by worde to recite all the lawes, nor particularly to make mencion of all the commandments touching those matters. Verily of the Heathen, and of the ouerthrowing of their Temples and superstitious holie toyes, this commaundement is briefely giuen by the Lord him selfe.

When the Lorde thy God hath cast out many nations before thee, thou shalt roote them out, neither shalte thou make league with them, nor pittie them, nor ioyne affinitie with them: because they will seduce thy sonnes to serue straunge Goddes, and so my furie waxe hoate against thee, and I destroy thee.

But this shalt thou do to them, ye shall digge downe their altars, ye shall breake their idoles, ye shall cut downe their groues, and burne their images with fire. For an holie people arte thou vnto the Lord thy God, & the Lord thy God hath chosen thee to be a peculiar people vnto him selfe.

The

Idolatrie.

The ſame lawe is ſet downe in ỹ 23 of Exodus, and is againe repeated in the twelfth of Deuteron. Hereunto belong the lawes that were publiſhed againſt idols and images. In the nineteenth of Leuiticus the Lorde ſaith: Looke not backe to idoles, neither make you moulten Gods. I am the Lord your God. Alſo in the 26 Chapter: Ye ſhal make you no idols nor grauen Image, neither reare you vp any piller, neither ſhal ye ſet you vp any Image of ſtone in your lande to bow downe vnto it: for I am the Lord your God. Againe in the 16 of Deuteronomie: Thou ſhalt plant no groue of any trees nighe vnto the altar of the lord thy God: neither ſhalt thou ſet thee vpp any image, which the Lord thy God hateth. There are beſide theſe alſo many other lawes to this ende and purpoſe in euery place through all the volume of the Scriptures.

The poore

Of the well handling and entreating of the poore, of widowes, of orphanes, and ſtraungers the Lorde giueth this commaundement: Ye ſhall not afflict the widowe nor the fatherleſſe. But if ye goe on to afflicte them, without doubt they ſhall crye to mee, and I wil aſſuredly heare thē, and wil be angrie with you, and wil ſlaye you with the ſworde, and your wiues ſhalbee widowes, and your children fatherleſſe. To this beelongeth a good parte of the fiftēnth Chapter of Deuteronomie.

In the 24 Chapter the Lorde ſaith: Do not peruert the iudgement of the ſtraunger, of the fatherleſſe, and of the widowe. Remember rhat thou waſt a ſtraunger in the lande of Aegypt.

Witneſſe and witneſſearings.

Of the receiuinge and refuſinge of witneſſes, and their witneſſe bearings in iudgement, theſe fewe notes are giuen in the lawe. One witneſſe ſhall not bee of force againſte a man, whatſoeuer his ſinne or offence ſhall be: but in the mouth of two or three witneſſes, ſhal euery worde bee eſtabliſhed. If a falſe witneſſe riſe vp againſt a man to accuſe him of treſpas, the Iudges ſhal make diligent inquiſition, and if they finde that the witneſſe hath borne falſe witnes againſt his brother, then ſhal they do to him as he had thought to haue don to his brother, ⁊ thou ſhalt put euil awaye from out of the middeſt of thee.

Nowe for the othe which the Iudges haue to exact, or they that are at variance, or elſe the witneſſes haue to take, that doth the Lord commaunde to be done, by the calling to recorde of his holy name, and that to of none other but his name alone. Deuteron. 10 ⁊c.

Moreouer, that in effect is a kinde of appeale, where Moſes doeth often bidd the Iudges in an hard and doubtfull matter to haue recourſe vnto the high prieſt, and ſo, as it were, to God him ſelf, or the Oracle of God for the declaration of the ſame: as is to be ſeene in the eyghteenth Chapter of Exodus, and in the firſte, and ſixteenth Chapter of Deuteronomie.

Of lawfull wedlocke, againſt inceſtuous and vnprofitable marriages, and alſo of the degrees of conſanguinitie and affinitie there are exquiſite precepts as well in the eyghteenth Chapter of Leuiticus, as alſo in other places of the bookes of Moſes. Verily where lawfull marriages are not, there is no matrimonie: therefore the children, that are ſo borne, are counted baſtardes: neither is there for them any dowries or inheritance.

The Lord in many places of his lawes

Parents & children.

lawe doth charge parents to bring vp their children honeſtly, and to inſtruct them in the feare of God. Among the reſt he ſaith: The wordes which I commaunde thee this daye, thou ſhalt ſhewe vnto thy children, and ſhalt talke of them when thou arte at home in thine houſe, and as thou walkeſt by the way, and when thou lyeſt downe, and when thou riſeſt vp. And thou ſhalt bind them for a ſigne vppon thine hand, & they ſhalbe as frõtlets betwixt thine eyes, and thou ſhalt write them vpon the poſtes of thine houſe, and vpon thy gates &c.

Againe, for the honouring, reuerencing, and nouriſhing of parents, there are not in the morall onely, but alſo in ỹ Iudiciall lawes ſome things ſet downe, wherein the honour and duetie to be giuen to parentes is diligently commended to all ſortes of people. Of which I will ſpeake whẽ I come to treate of parricidie, vnder which title I do comprehend the euill handling, and naughtie demeanour of men to their parents.

Of the power and authoritie of fathers.

Nowe howe greate the authoritie of fathers ouer their children was, we may coniecture by that eſpecially, where, in the 21 of Exod. it is permitted to the father, that is in pouertie, to ſell his daughter. Againe, in an other place leaue is giuen to the father either to denye, or elſe to giue his deflowred daughter in marriage to him, that did defile her. And againe, it was in the fathers power to breake the vow which the childe had made without his knowledge or conſent: Numerie 30. But that to diſinherite the children (if the children had not deſerued it, but that ſome corrupte affection had blynded the parents) laye not in the power or will of the parents, that lawe doth ſhew, which is publiſhed in the twentie one Chapter of Deuteronomie, and doth forbidde the father to place the ſeconde in the right of his eldeſt or firſte begotten ſonne.

Inheritaunce.

Concerning the comming to inheritance and the ſucceſſion of goods, or the lawfull ſucceſſion by kindred, there is a preciſe law in the 27 Chapter of the booke of Numbers. There is ſett downe the caſe of the daughters of Zelphad, who did requeſt that their fathers name ſhould not be wiped out, but that their fathers inheritaunce and name might be giuen vnto, and ſtil remaine with them, vpon that occaſion was the lawe made, that if the ſonnes did dye, the heritage ſhould be conueyed ouer and giuen to the daughters, or at leaſte wiſe to thoſe that were nereſt of affinitie. And thereunto belongeth the lawe of rayſing ſeede vnto the deceaſed brother, and the whole 26 Chapter almoſt of the booke of Numbers. Vpon this lawe alſo doeth hang the right which commeth by adoption.

Whoredomes & adulteries.

Furthermore of whoredomes, adulteries, and the rauiſhing of virgins, there are many profitable, honeſt, and healſome lawes. In the thirteenth of Deuteronomie, it is ſaide: There ſhalbe no whore of the daughters of Iſrael, nor whoremonger of the ſonnes of Iſrael.

And in the ſame place he forbiddeth to bring oblations which are the price of an harlots hire. In Leuiticus charge is giuen ſaying: Set not out thy daughter for hyre to make her playe the harlot, leaſt the lande be defiled and filled with ſinne.

Therefore in the 22 of Deuteronomie, the mayde that was deflowred, and yet feigned her ſelfe to bee a

virgin still, when shee was giuen to an husbande, was commaunded to be stoned to death before the doores of her fathers house: to the end that parents beeing terrified with so grieuous a thing might be stired vp to loke more warely vnto their children. In the 22 of Exodus this lawe is giuen: If a man entice a maide that is not betrothed, and lye with her, hee shall endowe her and take her to his wife. There are moste sharp lawes against whoredomes and adulteries: Deuteronomie 22. For there adulterers are punished with death.

The same punishement was appointed for him that did by violence ravish a virgin. For suspicions and iealousie there are rules giuen in the fifth Chapter of Numeri. Against detestable, vnlawfull and altogether diuelish lustes, there are moste seuere and yet moste iust lawes expressed, as against moste filthie incest, abhominable Sodomie, horrible and vnnaturall buggarie, and such sinnes as God hath cursed, and are not once worthie to be named among men. Leuit. 18. & 20. Chapter.

Diuorcements. Diuorcementes and separations were permitted by the lawe in the 24 of Deuteronomie, for nothing else but for the hardnesse of the Iewishe peoples heartes, and for the auoiding of some greater inconuenience, to wite, least peraduenture any man shoulde poyson, strangle, or otherwise kill the woman his wife, which he hated, when hee coulde by none other meanes ridde his handes of her.

And they that were in that maner diuorced, might at their pleasures be married to others.

The diuision of goods. Moreouer, that iustice might bee maintained, and that euery man might inioye his owne, in the lawe there was charge verie diligently giuen, for the diuision of thinges, for the partition of the lande of promise by equall portions, and for the peculiar possession of proper goods, that to euery tribe possessions might bee giuen by lott, and that no man should by any meanes make awaye the possessions, which were giuen him. For hereunto belongeth that, whiche is spoken by Moses in the 32. 33. 34. Chapters of the booke of Numbers, and often times in other places also.

Buying & selling. And yet notwithstanding this lawe was nothing preiudiciall to traffique by exchaunge. For there were many and verie vpright lawes published for buying and selling, for letting and hiring, for borrowing and lending, for vsurie and thinges leafte in custodie. Whosoeuer desireth to see the places in the lawe, he shal haue them in the 25 of Leuiticus, in the 22. of Exodus, and in the fifteenth and twentie three Chapter of Deuteronomium.

Pawnes & pledges. And I suppose that to this is to be referred the lawe, which is giuen concerning pawnes or pledges: If thou hast taken thy neighbours garment to pledge, thou shalt restore it him againe before the Sunne be sett. For that is his onely couering: that is, it is the garment wherewith he coureth his fleashe, and wherein he sleepeth. For it shal come to passe, that if he crie to mee, I will heare him: because I am mercifull. Againe, Thou shalt not take the neather or vpper milstone to pledge: for he hath layde that, whereon he liueth, to pledge to thee.

Things left in custodie. The lawes for thinges leaft in custodie or committed to the credite of another man, and for takeinge of

othes,

othes, commaundeth euery man to make true restitution of the thinge, which was giuen vnto him to kæpe. But if it were stolen awaye from him, to whome the custodie of it was committed, then, he that kept it ought to purge him selfe by an othe before a Magistrate, to shewe that he consented not to the conueying of the thinge away. The same order is commaunded to bee obserued in thinges borrowed, that are lost, or otherwise broken: as is to be sæne in the 22 Chapter of Exodus.

Bondage. And for because it is manifest that no small parte of the goods of the auncient Israelites did consist in ỹ multitude of bondmen, therefore the law of God doth sticke long vppon the discourse of bondage and bonomen, and of the bynding and manumission of them. And yet it doth diligently commaund to handle bondmen mercifully like men, and euery sixte yeare to set them frée from slauerie. But if it so fell out, that at the sixte yeares end, any bondman were desirous to staye still in his maisters house, hee was permitted so to do, vppon condition that his voluntarie bondage should be cõfirmed by the ceremonie of Mancipation, to wite, that the bondman beeinge brought before the Iudges, shoulde there testifie that hee woulde serue in bondage voluntarily, and thereuppon the nether lap of his eare should be boared with an aule and fastened to the doze. And that was the signe or token of faith and obedience. For Dauid alluding therevnto did saye that ỹ Lorde had boared through his eare, that is, that by faith hee had bound him to obedience.

Manci-pation.

Moreouer the Lorde did in these lawes limitt out the time of bondmẽs manumission, because the Lordes of bondmen shoulde not vse them ouer cruelly for their gaine and commodities sake: al which are at ful set down in the 21 Chapter of Exodus: we must also referre that to the clemencie that ought to be shewed to seruants, whereas in the 23 Chapter of Deuterono. it it saide: Thou shalt not deliuer vnto his maister the seruaunt, which is escaped from his maister vnto thee: but let him dwell in any place wherunto he is fledd. And yet manstealing is moste sharpely forbidden. Now they committ the offence called Plagium, ỹ is to saye, manstealing, whosoeuer do entice other mennes bondmen to runne from their maisters, or which do by theft or robberie steale other mennes seruaunts, whom they do either kæpe to them selues, or else sel to others. Against such this lawe is giuen: Whosoeuer stealeth a man and selleth him, if he be conuinced of the crime, let him dye the death. And the same lawe is againe repeated in the 24 of Deuteronomium. Manumiss.

Plagium.

Of frée men little is saide in the lawe, but they were exempted from bearing office in the common wealth, which were knowen to be harlots children, whose fathers no man knewe. Straungers also, as the Amonites & Moabites were vtterly barred from rule and authoritie in the Israelitishe weale publique. Deuteronomium 23.

Bastardes

All deceipte, cousening, robberie, shiftings, and subtile crafte are flatly forbidden in the law vnder the title of theft. For in the 19 of Leuit. wee read: Ye shall not steale, nor deale falsely, nor lye one to another. And in the nineteenth of Deuteronomie: Thou shalt not remoue thy neighbours meerestone.

In the 22 of Exodus the Lord doth punishe thefte with foure or fiuefolde

Theft and deceit.

Restitutiõ. double restitution: which whosoeuer did not performe, he was solde and brought into extreme bondage. But if the stolen thing were founde with the theefe and recouered againe, then did the stealer restore to ỹ owner double the value of that, which was stolen. To this lawe belonged whatsoeuer was spoken concerninge sacrilege, stealing of cattaile, robbing of the common treasurie, and carrying awaye of other mennes bondslaues, of which I spake somewhat a little before. And to this doth appertaine that excellent lawe which sayeth: Thou shalt not denie nor keepe back the wages of an hyred seruaunt, that is poore and needie, whether he be of thy brethren, or of the straungers, that are within thy land: Thou shalt giue him his hire the same daye, and that before the sunne go downe, because he is needie, and doeth therewith susteine his life: least he crie against thee vnto the Lord, and it be sinne vnto thee.

Sacrilege.

The hirelings wages.

Concerning doinge and receiuinge damage, and the making of full restitution for the harme that is done, there are many constitutions in the lawe of the Lorde: If any man, saith the lawe, doth digge a well, and do not cause it to be couered, so that an Oxe or a sheepe of an other mannes do fall into it, then let him that oweth the well take to him selfe the beast that perished, and paye the worth of the beast to him that is the owner thereof.

The doing and receyuing of damage.

The like lawe is made in the 21 of Exodus touching an Oxe that pusheth with his hornes. In the 22 Cha. is giuen the lawe of restitution in giuing like for like. If either one mans pasture be eatẽ vp by an other mans cattaile: or if one man hurte anothers corne or vineyarde. For ỹ lawe commaundeth to restore other pasturings, other corne ground and other vineyardes, not of the worste, but of the best, to him that had the damage done him. Likewise if any man had set thornes on fyre, and by his negligence had suffered it to catch holde vpon corne, either standing in the fielde vpright, or stacked vp in mowes at home, then hee by whose negligence the fire began, did make amendes for the losse, that the other receiued. The same lawe is againe repeated in the 24 of Leuiticus. In the 22 of Deuteronomie, there are many things expressed that must bee referred vnto this title: of which sorte is the lawe that biddeth vs to bring backe the Oxe that goeth astraye, and to restore the things that are founde, to him that lost them: to keepe our buyldings in good reparations, that by misfortune in the fall of them our brethren be not mischiefed.

And like to these is the lawe also, which saith: Thou shalt haue a place without the hoast to go forth vnto, and shalt beare a paddle sticke at thy girdle, wherewith as thou sittest, thou shalt digge a hole to hide thy ordure or couer thine excremẽts in. And in the ciuil law the like mater in effect is handled: for verie necessitie doth require ỹ in cõmon weales there should be lawes cõcerning draughts, & order of buyldinges, so ỹ no man by his excrementes or buylding of newe houses shoulde trouble or annoye his neighbours about him. To this place also we may add ỹ lawes that were made concerning ỹ separating of leapers frõ thẽ ỹ were cleane, lest peraduenture ỹ contagious disease shoulde by little & little infect the healthfull. The lawes of Lepers and the lepre-

sie

sie are at large set downe in the 13 & 14 Chapter of Leuiticus.

Weight & measure.

Just weightes and iust measures the Lord commaunded to bee kept in the lawe, where he saith: Thou shalt not haue in thy bagge two manner of weightes, a great and a small: neither shalt thou haue in thine house diuers measures, a greate and a small. But thou shalte haue a right and a iust weight, and a perfect and a iuste measure shalt thou haue: that thy dayes may be lengthened in the land, which the Lorde thy God giueth thee. For all that do such thinges and all that deale vnrightly, are abhomination vnto the Lord thy God. This lawe is giuen in the 25 of Deuteronomie, and is againe repeated in the 19 Chapter of Leuiticus.

The punishment of the guiltie

Of publique iudgements of witchcraftes and the punishment of offenders there are many lawes set down in the booke of the Lord. Thou shalt not, saith the Lorde, suffer witches to liue. Againe, The fathers shall not bee killed for the sonnes, nor the sonnes for the fathers: but euery one shalbee slaine for his owne offence. Neither doeth the lawe conceale the manner of killing: for it giueth the die of the sworde, of stones, and of fire into the magistrates handes. And sometime it is leaft to the Iudges discretion to punish the offendour according to the circumstance of the crime committed, either in bodie or goodes, in losse of limmes or life, in scourging with roddes, or selling into bondage. In the twentieth Chapter of Leuiticus, all the offences are almoste reckoned vp, that are to be punished w̄ present death. And in like manner, the like are repeated in ỳ eyghteenth & twentie one Chap. of the same booke.

Witches.

Against witches and soothsayers there is precise charge giuen in the eyghteenth of Deuteronomie: in the nineteenth of Leuiticus this short precept is giuen: Ye shal not seeke after witches, nor obserue your dreames: ye shal not decline to sorcerers, nor inquire of soothsayers to bee defiled by them. Against such the lawe doeth expressely giue iudgement of death & extreme punishment, Leuiticus 20. In the 22 of Exodus this streight sentence is sharpely pronounced: Let not a woman liue that is a witche.

soothsayers. Deut. 18.

exo. 22.

Heretikes and false prophetes.

Against heretiques, schismatiques, apostataes, and false prophets, the lawe giueth iudgement in the thirteenth and eightéenth Chap. of Deuteronomium, where it doth most plainly teache, howe such kinde of people are to be handled. And like to this is the lawe for the stoninge of blasphemers, which is conteined in the 24 of Leuiticus. And also the lawe for the contemners & breakers of the Lordes Sabboth, Numeri 15.

Rebels & slaūderers.

Against seditious rebels and secrete slaunderers there is much to be found in many places of the lawe. Chore, Dathan, and Abyrom were rebelles, of whose endes ye may read in the sixteenth of the booke of Numbers. If any man did maliciously bring vp a slaunder vppon his wiues chastitie, and was not able to proue it true, he was mearced at a sume of money, or punished with stripes, as is to be seene in the 22 of Deuteronomie. In the 19 of Leuit. this precept is giuen: Thou shalt not go vp & downe with tales among thy people: neither shalt thou hate thy brother in thine heart, but shalt rebuke him and tell him thy minde plainely. Also in the 22 of Exodus it is saide, thou shalt not raile vpō the Gods (or Iudges) nor blaspheme the ruler of thy

Murther. people.

Moreouer there are sundrie kinds of murther, wherof some are greater or smaller then other. The moste detestable murther of all is parricidie, (when one killeth his father or his kinnesman) vnder which wee do cõprehend the euil intreating, or currishe handling of parentes by their children. Whosoeuer striketh father or mother, or curseth them, saith the lawe, let him die the death. Againe, they are bidden to kill the rebell that dareth stande vpp to resist the vpright decrees and holie ordinances of the elders: Deuteronomium 17. And also in the 21 of Deuteronomie we finde: If any man haue a stubborne, a froward and rebellious sonne, that will not harken to the voice of his father, and the voice of his mother, & they haue chastened him, and hee woulde not hearken vnto them. Then shall his father and his mother take him, & bring him out vnto the elders of that citie, and to the gate of that place, and saye vnto the elders of the citie, this our sonne is stubborne and disobedient, & wil not hearken to our voice, he is a riottour and a drunkard: and straightway all the men of that citie shal stone him with stones vntil hee die: and thou shalt put euil frõ thee, and all Israel shal heare and feare.

Furthermore, murther is either committed willingly or else vnwillingly. Of murther vnwillingly cõmitted there is an example in the 19 Chapter of Deuteronomie, where the case is put, as followeth: two friends go to the wood to hewe wood together, and as the one fetcheth his stroke the head of the axe falleth from the helue, and striketh the other so that he dyeth vppon it. This deede the Lorde doeth neither impute, nor would haue it to be imputed to the man, but to him selfe. And therefore he giueth licence to the man to flye vnto the Sanctuarie. For his minde was that the sanctuaries should be a safegarde to suche kinde of people as killed men vnwillingly, and not to bladers and cutters, not to them that poyson, or otherwise kill their neighbours of a set pretence or purpose. Of which there is much to be seene in the 35 of Numeri, the fourth & the nineteenth Chapters of Deuteronomie. To the lawe for murther vnwillingly committed doth the case belong, that is thus put forth. Two men fight together, and in their fight they strike a woman with childe, so that either shee falleth in trauaile before her time, or else doth presently die out of hande. In such a case, what is to be done, the Lord did teach in the 21 of Exodus, where the lawe of like for like is also set downe. An eye for an eye, a tothe for a tothe, a hand for a hand &c. In the same place also is putt an other kinde of murther which is committed either by thy beast, as by thine Oxe that pusheth with his hornes, or by thy Wolfe, or by thy dogge that thou keepest in thine house, or else by some instrument, or buylding that is in thy possession. Nowe thou diddest either knowe or not knowe the fiercenesse of thy beast, the perill in thine instrument, or the rottennesse of thy buylding. If thou knewest it not, thou wast then excused. But if thou knewest it, and didst not seeke a way to preuent the mischiefe, the Lorde gaue charge that thou shouldest dye for it. But if of clemencie it were graunted thee to redeeme thy life, thou shouldest not refuse to paye any summe of money, howe greate so euer it were. Nowe, wilfull murther, committed vppon pre-

The fu[illegible] sanc.

Wil[illegible]

pretended malice, is vtterly vnpardonable in the lawe of God. Such an one, saith the lawe, thou shalt pull from mine altar that he may bee killed. In this case redemption of life is not permitted, but the bloud of the murtherer is streightly required. Many causes of this seueritie, and many other thinges tending to this ende, are to be read in the 35 Chapter of Numbers, and the seconde of Exodus.

In the 21 of Deuteronomie is described the action partely ceremoniall, and partly Judiciall, which was solemnized, when any man was found to be slayne, and no man knewe who was the murtherer. Where also the manner is prescribed howe to make an attonemēt for ỹ murther: whereby we may gather, howe horrible a sinne murther is in the sight of God & the Catholique church.

Lastly the lawe doth not leaue the ryder of warre vntouched. For it giueth precepts concerning the beginning, the making, and the endinge of warre: which are to bee read in the twentieth Chapter of Deuteronomie. Moreouer in the law there are set out the examples of terrible warres, as that with the Amalechites in the seuenth of Exodus, and that with the Madianites in the 31 of the booke of Numbers: where somewhat also is sayed touching the diuision of spoyles gotten in the warres.

I knowe (my brethren) that I haue beene somewhat tedious vnto you in makinge this rehearsall of the lawes vnto you: but for because the moste wise and mightie God doth nothinge without especiall causes and the euident profite of mankinde, I coulde not therefore suffer this parte of the lawe to passe mée vntouched, considering that I sée it so diligently taught by God him selfe, and that it maketh much to the opening and mainteining of the morall lawe. Our good God who knoweth all thinges, doeth also knowe the dullnesse and ouerthwarte slacknesse of mannes witt, and howe it requireth to be driuen perforce many times to do good and eschue euill. And therefore the holie Lorde hath in these Judiciall lawes added an holy kinde of compulsion to driue men on withall.

In the Morals hee frameth our manners and teacheth vs what to doe and what to leaue vndone. With the ceremonials he helpeth forwarde the morals, and doth vnder types and figures laye before the eyes of our bodie and mynde the mysteries of God, and his heauenly kingdome. And lastly by the Judicials, he compelleth vs to the keepinge of the lawes, and doth preserue the integritie of the same. Nowe all these together doe tende to this end only, that man may be saued, that he may worship God aright, and liue according to the will of the Lorde.

Thus much haue I spoken hitherto by the helpe of God, concerninge his holie lawes. Nowe let vs prayse the goodnesse of the Lorde, who doeth not suffer his people to lacke any thing, that is necessarie for their commoditie, and doth euen at this day instruct vs with these lawes to the glory of his name, and health of our soules.

¶Of the vse or effect of the lawe of God, and of the fulfilling and abrogating of the same: of the likenesse & difference of both the testaments & people, the olde & the newe.

The eighth Sermon.

ALthough I haue hitherto in large Sermons, layed forth the lawe of God by seuerall partes: yet mée thinketh I haue not sayde all that should be sayde, nor made an ende as I should doe, vnlesse I adde nowe a treatise of the vse, effect, fulfilling and abrogating of the lawe of God, albeit I haue here and there in my Sermons touched the same argument. Nowe by this discourse or treatise (dearely beloued) ye shal vnderstand, that the testamẽt of the olde and newe church of God is all one, and that there is but one meanes of true saluation for all them, that either haue, or else at this present are saued in the worlde: ye shall also perceiue wherein the olde testament doth differ from the newe. Moreouer this treatise wil bee necessarie and verie profitable both to the vnderstanding of many places in the holy Scripture, and also to the easie perceiuing and moste hoalesome vse of those thinges which I haue saide hitherto touching the lawe. God, who is the author, the wisedome and the perfect fulnesse of the lawe, giue mée grace to speake those thinges, that are to the setting forth of his glorie, and profitable for ỹ health of your soules.

Of the vse and effecte of Gods lawe.

The vse of Gods lawe is manifolde and of sundrie sortes, and yet it may be called backe to three especiall poyntes, and wee may saye that the vse therof is threefold or of three sorts. For firste of all the chiefe and proper office of the lawe, is, to conuince all men to be guiltie of sinne, and by their owne fault to be the children of death. For the lawe of God setteth forth to vs the holie will of God, and in the setting forth thereof requireth of vs a moste perfecte and absolute kinde of righteousnesse. And for that cause the lawe is wont to be called the testimonie of Gods will: and the moste perfect exampler of his diuine pureneſſe. And hereunto belong those wordes of the Lord in the Gospell, where he recitinge shortly the summe of Gods cõmaundements, doth say:

1.

The firste of all the commaundements is: Heare, O Israel, the Lorde our God is one Lorde: and thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy minde, and with all thy strength. This is the firste commandement, and the seconde like to this: thou shalt loue thy neighbour as thy selfe. There is none other commaundement greater then these.

Therefore to this doeth also apperteine that sayinge of the Apostle Paule: The end of the commaundement is charitie out of a pure heart, and a good conscience, and faith vnfeigned.

But since ỹ law doth require at all our

our handes moſt abſolute righteouſneſſe, charitie and a pure heart, it doth condemne all men of ſinne, vnrighteouſneſſe, and death. For in the lawe of God it is expreſſely ſaid, Curſed is euery one whiche abideth not in all that is writtē in the booke of the lawe to doe it. But what one of vs fulfilleth all the pointes of the lawe? what mā, I pray, either heretofore hath had, or at this day hath a pure heart within him? What man hath euer loued, or doeth now loue God with all his heart, with all his ſoule, and with all his minde? What man is he that did neuer luſte after euill? Or who is it now ỹ luſteth not euery day? Therefore imperfection and ſinne is by the lawe or by the bewraying of the lawe reuealed in mankinde. What ſhall we ſay to this? where I pray you doth there appeare in any man that diuine and moſt abſolute righteouſneſſe whiche the lawe requireth? Iob crieth, I knowe verilie that a man compared to God cannot be iuſtified. Or, How ſhall a man be found righteous if hee be compared to God? If he wil argue with him, he ſhall not be able to aunſwere one for a thouſand. If I haue any righteouſnes in me, I will not anſwere him, but I will beſeech my iudge. Like to theſe are the wordes of the Apoſtle Iohn who ſaith, If wee ſay wee haue no ſinne we deceiue our ſelues, and the truth is not in vs. Againe, If we ſay we haue not ſinned, we make him a lyar, and his word is not in vs. Therefore by this meanes the lawe is a certaine loking glaſſe, wherein we behold our owne corruption, frailneſſe, imbecillitie, imperfection & oure iudgement, that is, our iuſt and deſerued damnation. For the Apoſtle doth expreſſely ſay, ỹ the law was giuen, to the end, that it might make manifeſt mens trāſgreſſions, and by that meanes driue them to the acknowleging of their imperfection and guilt in ſinning. For none of vs doth loke into his owne boſome, nor into the ſecrets of his owne breaſt, but wee do all flatter our ſelues, and will not be perſuaded that our thoughts and deedes are ſo corrupt, as they bee in very deede: and therefore doth the lawe creepe in and lay open the ſecrets of our hearts, and bringeth to lighte oure ſinne and corruption. Before the lawe, ſaith the Apoſtle, although ſinne were in the world, yet was it not imputed. The ſame Apoſtle alſo ſaith, The lawe worketh wrath, for where there is no lawe, there is no tranſgreſſion. And againe, By the lawe cōmeth the knowledge of ſinne. For in ỹ 7. to the Romans the ſame Apoſtle doth ſay more fully, I knew not ſin but by the lawe: For I had not knowen luſte, excepte the law had ſaid, Thou ſhalt not luſt. But ſinne taking occaſion by the cōmaundement, wrought in me al maner of concupiſcence. For without the lawe ſin was dead: I once liued without lawe, but when the commaundement came, ſinne reuiued: and I was dead. And it was found that the ſame commaundement, which was ordeyned vnto life, was vnto me an occaſion of death, &c. For a good part of that Chapiter is ſpent in that matter. Therefore the proper office of Moſes and the principal vſe and effecte of the lawe is, to ſhew to man his ſinne and imperfection. ro. 7

As for thoſe which ſtaye heere, and goe no further to make any other vſe and effecte of the lawe, but as thoughe Moſes did nothing but kill, & the lawe nothing but ſlay, they are diuerſly and that not lightly deceiued. I do here againe repeate it, and tel them that the very

No man liuing is perfect and vnſpotted.

The lawe doth make our ſinnes manifeſt and bring our miſery to light.

Moſes doth not only ſlay, nor the lawe only kill.

very proper office of the lawe is to make sinne manifest, & also that Moses his chiefe office is to teach vs what wee haue to doe, & with threateninges and cursings to vrge it, especially whē the law is compared with the Gospel. 2. cor. 3. For in the third Chapter of the 2. Epistle to the Corinthians Paul calleth ỹ law the letter, and immediately after the ministration of death, then againe hee calleth it a doctrine written in letters and incke, and figured in tables of stone, which should not endure, but perish and decay. The same Apostle on the otherside againe doeth call the Gospel the ministration or doctrine of the spirite, which endureth, & decayeth not, which is written in mens hearts, & giueth life to the beleeuers. Whereuppon wee doe freely confesse that the lawe doeth properly make manifeste our infirmitie, but that the Gospel giueth a medicine & a remedie to that, which was almost past hope. And now here we must thinke that our holy auncestors had not the lawe alone to conuince them of sinne, nor Moses to doe nothing else but kill and slay, nor that Moses was giuen to wound them, but to heale them: & that not by his owne power or vertue, but by the guiding of them to him that cherisheth the contrite in heart, and healeth all their sorrowes: that is Christ Iesus, who also wrought by the ministerie of Moses. For we must not thincke from the beginning of the world, nor from Moses his time till the comming of Christe, that the bare letter was preached onely, and that ỹ grace and spirite of God was idle & wrought not in the mindes of the faithfull. For in that ỹ law doth shewe vs, and inuincibly proue to vs, that in vs, I meane in our flesh, ỹ perfection is not, which the most holy and perfecte God doth in his lawe require of vs, it doeth therein reuoke and pull backe mankinde (not by the vertue of it selfe, but by the power of the quickening spirite of Christ) from confidence of the flesh, as that wherin there is no health, nor iote of perfection: and so cōsequently doeth giue vs occasion to turne our selues to Christ our mediatour, who is alone our sanctification & perfection. And so for this occasion the law is a path, and readie way, and as it were a schoolemaster giuen by God to vs men, to drawe vs from all confidence in our owne strengths, from all hope of our owne merites, and from ỹ trust in any kinde of creatures, and to lead vs directly by faith to Christ, who was made by God, as I said euē now, our righteousnesse, sanctification, and redemptiō, without whom there is no saluation vnder the sunne. Therefor Moses did not onely vrge the lawe but did also preach Christ, & life in Christ. For the Lord in the Gospel saith to the Iewes, Thinke not that I will accuse you to my father. There is one that accuseth you, euen Moses, in whome ye trust. For if ye had beleued Moses, ye would vndoubtedly haue beleued mee. For he wrote of mee. And Paule to the Galathians saith, If there had beene a law giuen, which could haue giuen life, then no doubt righteousnesse should haue beene by the lawe: but the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should bee giuen vnto them that beleeue. But before faith came, wee were kept vnder the lawe, and were shut vp into the faith which should afterward be reuealed. Wherefore the lawe was our schoolemaster vnto Christ, that we should be iustified by faith. Loe, what could be said more plainly, then that the lawe hath concluded all vnder sinne? But to what

Moses doeth all leade to Christ.

what end: That the promise by ỹ faith of Christ Iesus should bee giuen vnto them that do beleeue. And againe, Before faith came, that is, before he came to whom our faith is directed, and vpon whō it is grounded, we were kept vnder the lawe. How? forsooth being shut vp vnto the faith that was to bee reuealed. Therefore our fathers were shut vp in the law that they should not breake out at any time & seeke for life and saluation any where else, but in Christ alone. Wherefore the lawe did lead vs by faith directly vnto Christe. And yet more plainly hee saith, The lawe was oure scholemaister vnto Christ. Loe, here againe the law doth bring vs to Christ. And againe he addeth, That we should bee iustified by faith. Therefore the lawe setteth forward the true doctrine of iustification, teaching plainly that we are iustified by faith in Christ, and not by the merits of our owne workes. In whiche point it is opēly like vnto the Gospel, and taketh to it selfe the office of the Gospell: and no meruaile, since to many men through their owne fault the Gospell doth become, and is made the letter. Furthermore the same Apostle doth in an other place say that in sacrifices they called their sinnes to remēbrance, & we knowe that in them was prefigured the purging of sinns. Therfore euē the ceremonial lawes also led them to Christ, testifying & teaching them that he alone doth cleanse vs from all our sinnes. Wherupon I conclude that the office of Moses and of ỹ lawe both was & is, to opē to vs our sinne & iudgment, & yet not to condemne vs, only, but also by occasion to lead vs to Christ. By which we learne also that the law doth not only teach vs the first principles and rudimentes of righteousnesse, but the very true & absolute righteousnesse. For Moses doth expressly say, that he taught a most perfecte & absolute kind of doctrine, as that wher in both life and death doth wholie consist. And the Apostle saith, that the law leadeth vs by the hand to Christ, that we should be iustified by faith. Now, the righteousnesse of faith is the most perfect righteousnesse. Therfore wher as the precepts of the law are in some places called the rudimēts of ỹ world, that is for two especiall causes. The first wherof is, because the lawe is as it were the first instructiōs or elemēts, which, when the doctrine of the Gospel commeth, is finished, and giueth place to it as to more absolute principles. The latter cause is because ceremonies are taught vnder outward thinges or signes, when as in those outward things they do prefigure and set forth to be seen ỹ inward things, euen Christ himselfe & his holy mysteries. And out of that which I haue hetherto said, we may also learne, that the ancient saints, which liued vnder the old testament, did not seeke for righteousnesse & saluation in the workes of the lawe, but in him which is the perfectnesse & end of the law, euen Christ Iesus, & therfore that they vsed the law & the ceremonies as a guide and schole mistresse to lead them by the hande to Christe their sauiour. For so often as they heard ỹ the lawe required perfect righteousnesse at their hands, they did by faith through grace vnderstand, ỹ in the lawe Christ was set forth to be the most absolute righteousnesse, to whom all men ought to flie for the obteining of righteousnesse. So often as they mette together in the holy congregation to behold the holy Ceremonies, which God had ordeined, they did not looke vppon the bare figures only, nor thincke that they did please God, and were

The precepts of the law are the rudiments of the world.

The kinde of righteousnesse which was in the people of the old auncient world.

were purged from their sinnes by that externall kinde of worshipp, but they did cast the eyes of their minds e of faith vppon the Messiah to come, who was prefigured in al ẏ Ceremonies and ordinaunces of the lawe. They therefore did abuse the lawe, who thoughte that they were acceptable to God, and that they serued him as they should, because they were busie in those Ceremoniall workes. For those thoughtes and persuasions the Prophets in their Sermõs did sharply accuse, and euermore crie out vpon. And in that sense and for that cause ẏ people of Israel is many times called a carnall people: not that all the Patriarchs and fathers before the comming of Christ were carnal or fleshly: but forbecause they did as yet liue thẽ vnder those externall shadowes, and outward figures, and forbecause there were peraduenture amonge the people some, that did not perceiue the spirituall thinges shadowed vnder those external figures, and did thincke perhaps that they were acceptable to God for the working and doing of that externall worke.

A carnall or fleshly people.

The second vse and an other office of the lawe is to teache them, that are iustified in faith by Christ, what to followe and what to eschue, and how the godly and faithful sort should worship God. For the lawe of God doth comprehend a most absolute doctrine both of faith in GOD, and also of all good workes. For in the first vse of the lawe I declared how the Morall and Ceremoniall lawe doth teache vs faith in God, and Christ his sonne, and howe it bringeth man to the knowledge of himselfe, that he may vnderstand how that in himselfe, that is, in the nature of man there is no good thing nor any life, but that all the gifts of life, of vertues and saluation are of God the father, the onely wellspring of all goodnesse, through Christ his sonne our sauiour. In this second argument of the ende, the vse, or office of the lawe of GOD, we must acknowledge all the formes of vertues, and the treasure of all goodnesse to be set forth vnto vs in the lawe of the Lord: and that the Apostle applieth the precepts of the law to exhortation and consolation. The first of the two tables of the Morall lawe doth teache vs what wee owe to God, and how hee will be worshipped of vs. The second table frameth the offices of life, and teacheth vs howe to behaue our selues toward our neighbour. The Ceremonies also doe belonge to religion. And the Judicialls teach the gouernement of an house or a common weale, so that by them wee may liue honestly amonge our selues and holilie to Godwards. Therefore the lawe doth teach all iustice, temperance, fortitude, and wisedome, and instructeth a Godly man in euery good worke, wherin it is necessarie that an holy worshipper of God should be instructed. Wherfore so often as the holy Prophets of God would set vpp againe and restore the worship of God and true religion, that was decayed, so often as they would crie out vppon and rebuke the faultes and errours of men, and lastly whẽ they would teach them to doe those good workes, which are good works in deed, they led them alwayes vnto the lawe, and cited all their testimonies out of the lawe. Whereof we haue euident examples in the 15. Psalme of Dauid, and in the first and 33. Chapiter of Esaies Prophecie: and in the 18. of Ezechiel also. Paule in the 13. to the Romans referreth all the offices of our life to ẏ lawe of charitie. For the Lord himselfe, before

2. The lawe frameth the life of man.

for Paule had done the same in the Gospell. Moreouer the Prophete Dauid in the 94. Psalme crieth: Blessed is the man, O Lord, whome thou instructest in thy lawe. And in the 78. Psalme, Hee made a couenaunt to Iacob, and gaue a lawe in Israel, that the posteritie might knowe it and put their trust in the Lord, & not forgett the woorkes of God, but keepe his commaundements. Againe in the 19. Psalme he saith, The law of the Lord is an vndefiled lawe, conuerting the soule: the testimonie of the Lord is sure, and giueth wisedome vnto the simple: the statutes of the Lord are right, and reioyce the heart: the commaundement of the Lord is pure and giueth light vnto the eyes. The feare of the Lord is holy and endureth for euer: the iudgements of the Lord are true and righteous altogether: more to bee desired are they than gold and pretious stone, & sweeter than honie and the honie combe. And to this end tendeth the sense of all the Alphabetical Psalme, which is in order of number the 119.

The third vse or office of the lawe, is to represse the vnrulie, and those, whome no reason can moue to orderlinesse, the lawe commaundeth to constraine with punishment, that honestie, peace and publique tranquillitie may be mainteyned in Christiã common weales. For some there are, and that no small number of people which doe refraine from doing euill, and liue somewhat tollerablie, not so much for the loue of vertue, as for the feare of punishment that will ensue their inordinate liuing. Therfore it pleased the goodnesse of God by giuing ỳ lawe to put in a caueat, and to make a prouiso for the tranquillitie of mankind. And to this it seemeth that the Apostle had an eye, when he said, Wee knowe that the lawe was not giuen to the iust, but to the vniust, to the lawelesse and disobedient, to the vngodly and to sinners, to vnholie & vncleane, to murderers of fathers, and murderers of mothers, to manslears, to whoremongers, to them that defile themselues with mankind, to manslealers, to lyers, to periured, and if there bee any other thing that is cõtrarie to hoalsome doctrine, &c.

The lawe bridleth the vnruly

After the declaration of the vse, the end and the office of the lawe, I haue next to teache you howe and by what meanes the lawe of God is fulfilled. It is vnpossible for any man of his owne strength to fulfill the lawe, and fully to satisfie the will of God in all pointes. For it is manifest that in the lawe there is not required ỳ outward woorke onely, but also the pureneslle of the inward affections, and as it were, as I said euen nowe, a certaine heauenly and absolute perfectnesse. For the Lord himselfe in one place crieth, Be ye perfect euẽ as your father whiche is in heauen is perfecte. But so absolute a perfectnesse is not found in vs so longe as wee liue in this flesh. For the flesh euen to the very last ende of our life doth keepe still her corrupt disposition, and although it doth many times receiue an ouerthrow by the spirite, that striueth against it, yet doeth it still renue ỳ fight, so that in vs there is not found, nor in our strength there doth remaine that heauenly and most absolute perfectnesse. But let vs heare the testimonie of ỳ holy Apostle Paul touching this matter, who saith, Wee knowe that the lawe is spiritual: but I am carnall, solde vnder sinne. For that which I doe I allowe not. For what I would, that doe I not, but what I hate, that doe I. And againe,

It is vnpossible for vs of our own strength to fulfil the lawe.

mat. 5.

I knowe

I know that in me, that is, in my flesh dwelleth no good thing. For to wil is present with me: but I finde no meanes to performe that which is good. Againe, I delight in the lawe of God after the inward man: but I see an other law in my members rebelling against the lawe of my mind, and subduing me vnto the law of sinne, whiche is in my members. And at the last he concludeth and saith, So then, with the minde I me selfe serue the lawe of God: but with the flesh the law of sin.

Paul spake in the 7. cha. to the Romanes of his own person.

Nowe some there are which thincke, ỹ Paule spake these wordes not of himselfe, but of the person of others which were carnal men, and not as yet regenerate. But the very words of the Apostle doe enforce the reader, whether he wil or no to confesse, that the words recited may be applied eũ to the man that is most spiritual. *Augustine 1. lib. Retractat. cap. 23.* saith that he himselfe was sometime of opinion, that those wordes of the Apostle ought to be expounded of the man, which was vnder the lawe, and not vnder grace: but he confesseth that he was compelled by ỹ authoritie of others writings & treatises to thincke ỹ the Apostle spake them of such men, as were most spirituall, & of his owne person: as he doth at large declare in his bokes against the Pelagians. Euen S. Hierome also, who is said to haue thundered out a most horrible curse against them, that taught ỹ the law did commaund things vnpossible, doth expressly write to Rusticus, that Paul in this place speaketh of his owne person. But if the flesh and the corrupte disposition thereof remaine, wherby it doth vncessãtly striue with the spirite, then verily ỹ heauenly perfectnes is neuer perfecte in vs so longe as we liue: & so consequently so longe as we liue, none of vs fulfilleth ỹ law.

Here also is to be inserted that disputation of Paul, where he proueth that no mortall mã is iustified by the workes of the lawe: his meaning is not ỹ no man is iustified by the very workes of the law, but that no man is iustified by the workes of our corrupt nature, which doth not performe that, whiche the lawe of God requireth. For, as the same Apostle saith, it is not able to performe it. And very well truly saith he, We knowe that a man is not iustified by the deedes of the lawe but by the faith of Iesus Christ: and we haue beleued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the deeds of the lawe: because by the deeds of the law no flesh shal be iustified. Neither must we by the dædes of the lawe vnderstand the Ceremonies onely. For euen as the Ceremonies do not, so likewise do not the morals iustifie vs men. The Apostle speaketh of the morals when he speaketh of the dæds of the law. For in the 3. Chap. to the Romans the same Apostle saith, By the deedes of the lawe there shall no flesh be iustified, in his sight. And immediately after he addeth the reason why, saying, For by the lawe cõmeth the knowledge of sinne. But in the 7. cap. he sheweth by what lawe, to wit the morall lawe. For the moral law saith, Thou shalt not lust. But ỹ Apostle saith, I knew not sinne, but by the law. For I had not known cõcupiscence if the lawe had not said, thou shalt not lust. In his Epistle to the Ephesians he speaketh to the Gentiles and saith simplie that workes do not iustifie. But speaking to the Gentiles he could not meane it of the ceremoniall lawes, but of the very morall vertues, that is, all kinds of workes ỹ seemed to be good. To the Galathians he saith, As many as are of the deedes

of the

of the law are vnder the curſe. And to proue that, he addeth, For it is writtē: Curſed is euery one that continueth not in all things which are written in the booke of the lawe to do thē. Now vnleſſe we do by the deeds of the lawe vnderſtand the morals, as wel as the ceremonials, I doe not ſee howe his proofe can hange to that which went before. For he ſaith expreſſely, In all things which are writtē in the booke of the lawe to do them. Nowe who knoweth not that ẏ ceremonials were not written alone, but that the morals were written alſo? And S. Auguſtine in his booke *De ſpiritu & litera, Cap. 8.* doth by many argumentes proue that Paule by the deeds of the lawe did vnderſtand the morals alſo.

Nowe that wee may conclude this place I will heere recite the words of the Apoſtle in the 8. to the Romanes, ſaying, What the lawe could not doe, in as much as it was weake thorough the fleſh, that God performed by ſending his owne ſonne in the ſimilitude of ſinnefull fleſh, and by ſinne condemned ſinne in the fleſh, that the righteouſneſſe of the lawe might bee fulfilled in vs, which walke not after the fleſh, but after the ſpirite. The Apoſtle in theſe words teacheth vs two things. Firſt that the law neither can now, nor neuer could iuſtifie vs men. The fault of this weakeneſſe or lacke of abilitie he caſteth not vpon the law, which is of it ſelfe good and effectual, & is the doctrine of moſt abſolute righteouſneſſe: but he layeth the fault therof vpon our corrupt fleſh. Our fleſh neither could nor can performe that, whiche is required of vs by ẏ law of God. Whereupon S. Peter in the counſell held at Hieruſalē is read to haue ſaid, Now therfore why tempt ye God, to put on the diſciples neckes the yoke which neither our fathers nor wee were able to beare? The latter is inferred vpon the firſt, to wit, when the lawe could not giue vs life, nor wee were able to do ẏ which the law required at our hands, thē God, who is rich in mercie and goodneſſe ſent his ſonne into the world, that he being incarnate ſhould die for vs, and ſo take away the ſinne of our imperfection, & beſtow on vs his perfectneſſe in faith, being himſelfe the perfectnes and fulneſſe of the law. By this therfore it is manifeſt ẏ Chriſt hath fulfilled the lawe, & that he is the perfectnes of al ẏ faithful in the world. But here this place requireth a more ful expoſition, how Chriſt hath fulfilled the law, & how he is made our perfectneſſe. Firſt of all, whatſoeuer things are promiſed and prefigured in the lawe & the Prophets, all thoſe hath Chriſt our lord fulfilled. For thoſe promiſes, The ſeede of the woman ſhall cruſh the Serpents head: In thee ſhall all the kindreds of the earth bee bleſſed: & other more innumerable like to theſe, did our Lord fulfil, whē he being borne into this world, made an attonement for vs, & brought backe life to vs againe. In like maner he fulfilled all ẏ ceremonials, while he himſelfe being both prieſt and ſacrifice did offer vpp himſelfe, & is now & euer an effectuall and euerlaſting ſacrifice, & an eternall highe prieſt, making interceſſion alwayes at the right hand of ẏ father for all faithful beleeuers. He alſo doth ſpiritually circūciſe the faithful, and hath giuen them in ſtēd of circumciſion the ſacramēt of baptiſme. He is our Paſſouer, who in ſtēd of the Paſchal lamb hath ordeined the Euchariſt or ſupper of the Lord. Finally hee is the fulfilling and perfectnes of the law and the Prophets. Moreouer oure Lord fulfilled the lawe, in that he did moſt abſolutely in all poinctes ſatiſfie the will

Chriſt hath fulfilled the law & is the perfectnes of the faythfull.

will of God, being himselfe the holiest of all, in whome there is no spot, no euill concupiscence, nor any sinne: in him is the loue of God most perfecte, & righteousnesse altogether absolute: which righteousnesse he doth freely cõmunicate to vs, that are most vnperfect, if wee beleeue and haue oure hope fast settled in him. For hee forgiueth vs our sinnes, being made a cleansing Sacrifice for vs, and maketh vs partakers of his owne righteousnesse: which is for that cause called Imputed righteousnesse. Whereunto the testimonies of ỹ Apostle do apperteine, God, saith Paul, was in Christ, recõciling the world vnto himselfe, not imputing their sinnes vnto them. For him, which knew not sinne, he made sinne for vs, that we might bee made the righteousnesse of God by him. Againe, Abraham beleeued God, and it was imputed to him for righteousnesse, without workes. So also if wee beleeue in God, throughe Christ our faith shalbe imputed to vs for righteousnesse. For by faith we lay hold on Christ, whom we beleue to haue made most absolute satisfaction to God for vs, and so consequently that God for Christ his sake is pleased with vs, and that the righteousnesse is imputed to vs as our owne (and is in deed by gift our owne) because wee are nowe the sonnes of God.

Life is promised to them that keepe the lawe.

These things being diligently weyed, it shalbe easie for vs to aunswere them, whiche make this question and doe demaunde, since no mortall man doth of himself exactly satisfie the law: Nowe then is righteousnesse, life and saluatiõ promised to them that do obserue the lawe? Our aunswere is forsothe, that that promise hath a respect to the perfect righteousnesse of Christ, which is imputed vnto vs. Otherwise it is assuredly certaine that the holy Scripture doth not so much as in one iote disagree, or square in any poinct from it selfe. The Apostle doth plainly say, If there had a lawe beene giuen which could haue giuen life, then had righteousnesse beene of the lawe: but now the Scripture hath shutt vpp all vnder sinne, that the promise might be giuen by faith to them that do beleeue. Wherefore he kepeth or doeth fulfil the lawe, euen of the tenne commaundements, who doth the thing for which the lawe was chiefly ordeyned. But the lawe was chiefly ordeyned (as I did declare a little before) to the ende that it might conuince vs all of sinne and damnation, and so by that meanes send vs from our selues, and lead vs by the hand to Christe, who is the fulfilling of the lawe vnto iustification to euery one that doeth beleeue. And therefore hee doth fulfil and keepe the lawe, who hath no confidence in himselfe and his owne workes, but committing himselfe to the very grace of God doth seeke all righteousnesse in the faith of Christ. Whereuppon now it is euident that these two sentences of Christ oure Lord are of one sense & meaning, Whosoeuer beleeueth in mee, he hath life euerlasting: And, If thou wilt enter into life, keepe the commaundements. For Paule also in the 13. Chapiter of the Actes saith, Be it knowen vnto you brethren, that thorough Christe is preached to you the forgiuenesse of sinnes: & by him, all that beleeue are iustified from all the thinges, from which he could not be iustified by the lawe of Moses. And to this place nowe belongeth all the worke of iustification, of whiche I haue at large disputed in an other place.

Now that faith, wherewith we be-

leeue

How we may keepe the lawe.

leeue that Christ hath satisfied the law, and that he is oure righteousnesse and our perfection, is neither of our owne nature, nor of our owne merits, but is by the grace of God powred into vs through the holy spirit, which is giuen into our hearts. This spirite abiding in our heartes, doth inflame our breastes with the loue and desire of Gods lawe, to doe oure endeuoure to the expressing and shewing of the lawe in al our workes and conuersation. Which desire and endeuour, although they be neuer fully accomplished by reason of the fleashes frailetie or weakenesse of mans nature, which remayneth in vs euen till the last gaspe and end of our life, is notwithstanding acceptable to God by grace for Christe his sake alone: neither doeth anye Godly man put any confidence in this other, but in the first fulfilling of the lawe, as that which is onely absolute and perfecte. For Paule in his Epistle to the Romans crieth out, O wretched man that I am, who shall deliuer me from the bodie of this death? And yet immediatly after he answereth, I thanke God. to wit, because he hath redeemed me from death, through Iesus Christ our Lord. So then I me selfe with the minde serue the law of God, but with the flesh the lawe of sinne. There is then no damnation to them whiche are graffed in Christ Iesu, which walk not after the flesh but after the spirite, &c.

Wherefore since we are in Christ, we are in grace, and therefore is God pleased with oure woorkes, which being giuen to vs by faith and by the liberal spirite, do proceede from an hart that loueth God the giuer of them all. For John saide, This is the loue of God, that we keepe his commaundementes. And his commaundementes are not greeuous. Hee addeth also the reason thereof and saith, For al that is borne of God ouercõmeth the world: nowe euerie one is borne of God, that doth beleeue, as is declared in the first of John.

By whiche it is easie to reconcile these 2. places which séeme at a blushe to iarre one with an other: The lawes of God are heauie, which neither we nor oure fathers were able to beare. And, The lawes of God are not greeuous, or heauie to be borne. For they are not heauie to the faithfull whiche are in Christ, and to those which haue the gift of Gods spirite, that is, to those that are reconciled to God by Christe their Lord and Sauiour. Without Christ & faith in Christe they are most greeuous and heauie to be borne of euery vnbeleeuer. So the faithfull beeing stirred vpp by the spirite of God, doth voluntarilie and of his owne accord do good to all men, so farre, as his abilitie doeth suffer him, & will not in any case do hurt to any man: not for because hee feareth the punishment, ỹ in the law is appointed for the disobedient, vniuste and wrongfull dealers, but forbecause he loueth God. And so also he fulfilleth the Iudicial lawe.

Gods commaundements are not heauie to be born

Here I know full well ỹ thou wilt make this obiection and say, if the law be fulfilled, & that the fulfilling thereof hath a place in the Saintes & faithful ones, what néeded then I pray you the abrogating of the lawe? What needed Paule and all the best diuines to dispute so largely of the abrogation of the same? I wil therefore say somewhat of the abrogation of the law, first generallie, & then by partes peculiarly. But first of all these woords of the Lord in the Gospel must be beatẽ into the head of euery godly hearer, Think not, saith hee, that I am come to de-

Of the abrogation of the law.

mat. 5.

stroy the lawe or the Prophets: yea I came not to destroy, but to fulfil thē. Verilie, I say vnto you, heauen and earth shall passe, but one iote or title of the lawe shall not passe till all bee fulfilled. Whosoeuer therefore shall loose one of the smallest of these cōmandements and shall teach men so, he shalbe called the least in the kingdome of heauen. But whosoeuer shal doe and teach them, hee shalbe called great in the kingdome of heauen.

Let euery one therefore bee assuredly persuaded, that the lawe of God, whiche is the most excellent and perfecte will of God, is for euer eternall, and cannot be at any time disolued either by men or Angels, or any other creatures. Let euery man thinke that the lawe, so farre as it is the rule howe to liue well and happilie, so farre as it is the bridle wherewith wee are kept in the feare of the Lord, so farre as it is a pricke to awake the dullnesse of oure flesh, and so farre as it is giuen to instructe, correcte, and rebuke vs men, that so farr, I say, it doth remaine vnabrogated, and hath euen at this day her commoditie in the Church of God: and therefore the abrogating of the lawe consisteth in this that followeth.

I told you that Gods commaundementes require the whole man, and a very heauenly kinde of perfectnesse, which whosoeuer performeth not, hee is accursed and condemned by ẏ law. Nowe no man doth fulfill that righteousnesse: therefore are wee all accursed by the law. But this curse is taken awaye, and most absolute righteousnesse is freely bestowed on vs through Christ Iesus. For Christ redeemed vs from the curse of the law, being made the curse, righteousnesse, and sanctification for vs men. And so in this sense the law is abrogated, that is, the curse of the lawe is through Christe taken from the faithfull, and true righteousnesse is bestowed vppon vs through grace by faith in the same Christ Iesus. For he is that blessed seede in whō all the kinreds of the earth are blessed. Hee is our righteousnesse. For Paule saith, By him euerie one that beleeueth is iustified from all things, from which ye could not bee iustified by the lawe of Moses. Therefore the law is put for the curse of the lawe: or else the law of God is taken for that, whiche is bewrayed or made manifest by the lawe, that is to say, it is taken for sinne. For by the lawe commeth the knowledge of sinne. Therefore the lawe is abrogated, that is, sinne is taken away, not that it should not be, or not shewe it selfe in vs, but ẏ it should not be imputed vnto vs and cōdemne vs. For there is no damnatiō to them that are in Christ Iesu. Wherefore the lawe is taken for the vengeance or punishment which is by the law appointed for transgressours. Therefore the lawe is abrogated, because the punishment appointed by the lawe is taken from the neckes of the faithfull beleeuers. For the law is not giuen to the righteous man. For Christ deliuered the faithfull from eternall punishments, whiles hee being guiltlesse did suffer afflictions for wicked sinners.

Furthermore, the Apostle saith: The fleshly mind is enimitie against God: for it is not obediēt to the law of god, nether can be. But nowe this hatred or enimitie of Gods law is by faith pulled out of the harts of the faithful: ẏ in steed of it is grafted in the loue of gods most holy wil: so that in this sense also the lawe is said to be abrogated, because the hatred of the lawe is taken away. And therefore the Apostle compareth them that are vnder the lawe to

to bondslaues, and them that are free from the lawe to sonnes and children: to whome also he attributeth the spirite, not of bondage, but of adoption. For forbecause ye are sonnes, sayth he, God hath sent the spirite of his sonne into your heartes, which crieth Abba father. &c. To these may be added that the lawe of God hath types and shadowes, and that the Ceremonies are verie burthensome, euen as also the whole lawe is called a yoke. But nowe the sonne of God came into this world, who fulfilling the figures, shewed to vs the verie truth, and did abolish those types and shadowes: so that nowe no man can condemne vs for neglecting or passing ouer those Ceremonies or figures: & so againe in that sense the lawe of God is abrogated, ý is to say, that kinde of gouernement whiche Moses ordeined, did come to nought, when Christ did come and his Apostles began to teach. For they, wout regarde of the Ecclesiasticall regiment appointed by Moses, did congregate Churches, to whiche they taught not that kind of regiment, which Moses had ordeined. For they did cõstantly reiecte the priesthode of Aaron, the sacramentes, the sacrifices, and choice of dayes, of meates, and of apparell, which Moses had taught their elders. And in stéd of al those rites they preached Christ alone, and his two Sacraments. &c.

This haue I said hetherto, generally touching the abrogation of the law, and nowe againe I will more largely expound the same by seuerall partes. The whole lawe is diuided into the Moral, the Ceremonial, and the Iudicial lawes. The Moral lawe nowe is conteyned in the tenne commaundements, the first precept whereof doeth teach vs to honour and worshipp one God alone, & not to match any strange gods with him. This cõmaundement did oure Lord Iesus in the Gospell so earnestly vrge, and diligently teach, ý wée may perceiue very well that in it nothing is altered. The second precept forbiddeth idolatrie, that is, the worshipping and honouring of al maner images, whether they be the images of GOD himself, or of any of his creatures. But it is knowen that the Apostles in the doctrine of the Gospell did vse all meanes that they could, to banishe and driue away all kinde of idolatrie. Paule & John crie, Flee from idolatrie. And wheras Christ and his Apostles doe most diligently teach vs to sanctifie & glorifie Gods holy name, they doe thereby giue their consent to the establishing of the third cõmandement, which doth forbid to defile Gods name by taking it in vaine. The 4. alone of all the commaundements, concerning the sanctifying of the sabboth day, is of S. Augustine called Ceremoniall. But it must not be simplie vnderstode to be Ceremoniall. For so farre forth as the outward worship of God requireth a certeine appointed time to be exercised in, & carrieth with it the sacrifices of the lawe, so farre, I say, it is ceremoniall: but in respecte that it teacheth to méete in holy assemblies to worship God, to pray, to preache, to be partakers of the sacraments, and to offer spiritual sacrifices, therein it is eternall & not ceremonial: As I haue before declared in the exposition of the Sabboth. The fifte precept, touching the honour due to parents, ý Lord himself doth ratifie in the 15. cap. of Matthews Gospel: Euen as he doth also very diligently teache the sixte against murther, & the seuenth against adulterie in the 5. Cap. of ý same Gospel. The eighth, which is against theft,

2

3

4

5

6

7

8

renued by the Apostle, whoe giueth charge, that no man deceiue his brother, and that no mã steale any more, but that euery one should labour with his handes, that he may haue thinges necessarie for himselfe, and be able to giue to him that wanteth. The ninthe precepte, which is for the bridleing of the tongue, so that no lye be made, nor false witnesse borne against our neighbour, is by Christ himselfe and his Apostles cõfirmed so often, as they giue rules for the ordering of the tongue, and charge euery man to speake the trueth to his neighbour. And they also doe condemne euill lustes and affections, wherby they do not abrogate, but repaire the tenthe commaundement, which doth forbid all maner of concupiscence. Therefore the whole abrogation of the tenne cõmaundements, so farre foorth as they are abrogated, doth consist in those points whereof I spake euen now: to wit, that Christ in faith is our perfecte & absolute righteousnesse &c. The Apostle bearing witnesse thereunto and saying, What the lawe could not doe, in as much as it was weak through the flesh, God hauing sent his owne sonne, in the similitude of sinnefull flesh, euen by sinne cõdemned sinne in the flesh, that the righteousnesse of the lawe might bee fulfilled in vs, which walke not after the flesh, but after the spirite. As is to be sæne in the 8. to ỳ Romans. I haue therfore discoursed the brieflier of this matter in this place, because I haue at the full spoken of it in the treatise of ỳ tenne commaundements.

I am nowe come to speake of the Ceremonials. These Ceremonials were giuen and graunted vntill the time of amendement, to witt, vntill Messiah should come. Messiah is alreadie come, therefore all the Ceremonies, euen to the comming, death, resurrection and ascension of Christ our Lord into the heauens, are come to an end, and haue no place any longer in the Church of the Christians. And yet here wee must, and doe make a difference betwixte the writinges concerning the Ceremonies, and the verie things of the Ceremonies, that are set downe in writing, I meane, the very Ceremonies themselues, or actions ỳ were vsed. For ỳ writings cõcerning the Ceremonies, which were set forth by the spirite of God, are not taken away from Christians nor abrogated, so that they may not be read, reteyned or vsed in the Church: as I declared in the 2. Sermon of the first Decade. For they are effectuall to instructe vs in Christ Jesu, while in them we doe behold the maner how Christ was preached and prefigured to the auncient Church of the holy fathers. Paul verily did most significãtly preach Christ out of the ceremonies, which no man will denie, that readeth diligently his Epistle to the Hebrues. For he doeth wõderfully in that Epistle, lay Christ and all his gifts before the eyes of all the Church. Therfore ỳ Ceremonials both may and ought to be read in the church, so yet that in them Christ may be sought, and whẽ he is found be aptly preached. And for that cause in ỳ 5. & 6. Sermons of this Decade, where I handled the Ceremonials, I annexed vnto them certaine notes of their significations, that I might open a way for the students of the scriptures and louers of Christ to goe forward & procãde in that kind of argument. Now the Ceremoniall things or stuffe of the ceremonies, of which sort are ỳ priesthoode, the place, the time, the sacrifice, & whatsoeuer else is like to these, are vtterly abrogated, so ỳ henceforth they are

How farre foorth the ceremonials are abrogated.

are neither vsed, nor haue any place in the Church of Christ. This did Jeremie foretel in the 3. Chap. of his prophecie saying, In those daies they shal make no more boaste of the arcke of the Lords couenaunt: no man shall thincke vppon it, neither shall any man make mention of it: for from thenceforth it shall neither bee visited, neither shall such things be done any more. By the arke the Prophete meaneth those poinctes of the lawe, which are abolished by the cõming of Christ. S. Paule in his Epistle to the Hebrues, by the promise that GOD made to Jeremie, saying: That hee would make a newe couenaunt, doeth gather this obseruation, In that hee saith a new couenant, he hath worne out the first: For that which is worne out, and waxed old, is readie to vanish away. The same Apostle to the Ephesians saith, Christ is our peace, which hath made both one, and hath broken downe the middle wall, that was a stop betweene vs, taking away in his flesh the hatred, euen the lawe of cõmaundements cõteyned in ordinances, for to make of twaine one newe man in himselfe. So making peace. Ephes. 2. God verily seuered the Jewes from the Gentiles, while he chose and consecrated them to be a peculiar people vnto himselfe, not by the calling of the woord onely, but also by the sacraments. For there were ceremonies prescribed and giuẽ, which, as a middle wall betwirte the Jewes and the Gentiles, should compasse in and conteine the heritage of ỹ Lord: so that in the ceremonies the note of difference did consiste, wherby the Jewes were knowen to bee the lawefull heires of Gods good promises, wherof the Gentiles had no part or portiõ. But Christ came into the world, to the intent that of two people, the Jewes & the Gentiles, he might make one Church, and therefore did hee breake downe the middle wall that parted them, that is, hee did cleane take away the Ceremoniall ordinances, which were a stopp betwirt them. For Christ in that case did the same, that Princes are wont to doe, whoe when they goe about to bring two nations, that are at variaunce, into one kingdome, and vnder one authoritie, doe first take away the diuersitie of armes, which are the cognizaunces of their auncient hatred, that when the cause of the remembraunce of the grudge is taken from their eyes, they maye the better agree betwirt themselues in minde and behauiour. For euen so did Christ take awaye Circumcision, the Sacrifices, and all the Ceremonies, to the ende that of the Jewes and Gentiles hee mighte make one Church and fellowship. Paule to the Colossians compareth the Ceremonies to an obligation or handwriting, wherby God hath vs bound, as it were, so that wee cannot denie the guilt. But he saith, that wee were so deliuered by Christe from the guilt, that the obligation or handwriting was cancelled or torne in peeces. But by the cancelling of the handwriting the debitor is acquieted & set at libertie. And therefore wee read that at the death of our Lord, the vaile of the temple was torne in peeces from the bottome vppe to the very toppe: that thereby all people might vnderstand, both that sinnes were then forgiuen them, & that the people of God was set at libertie from al the burthen and yoke of the lawe. Verilie, when the wicked, stiffenecked, and disloyall people of the Jewes did after ỹ death of Christ goe on to exercise, prorogue, and to obtrude to all men the Ceremonies,

Ceremonies the middle wal or partition.

Ceremonies of hand writing.

The citie and tẽple of Ierusalem destroyed.

monies, which were finished and abrogated at the comming of Messiah, then Christ, sitting at the right hand of the father, did by the meanes of the Romane Princes vtterly deface their citie, and ouerthrow the temple, wherin they boasted. Which thing the prophet Daniel, and Balaam many hundred yeares before Daniels time foretold, and said should come to passe. Neither hetherto yet, by the space of 1500. yeares and more haue they had any place to restore and set vpp againe theur citie and temple. In Theodoretus and Ruffinus we read, that in the reigne of Iulian the Emperour, the Iewes with very great hope and presumption wente about to build a newe temple, and that they sought the foundation therof in the place, where that temple stoode, which was burnt by Titus, sonne and generall to the Emperour Vespasian: but Christ our Lord (who in the Gospell foretold out of Daniels prophecie the desolation thereof, and did amonge other speaches say, And Hierusalē shalbe troden vnder foote of the Gentiles: till the time of the Gentiles be fulfilled) did mightily represse their wicked endeuours, & hinder their labour for going forwarde. For whē they had gathered & brought together many thousand bushells of lyme and chaulk, then soudeinly came a whirlewind wō a wonderfull storme and blustring, which scattered abrode and carried away the store of stuffe by them prouided. There happened also a terrible earthquake, by which all the buildinges almost of the whole place were swepte away & made euen with the ground. Finally, when a great cōpanie, which were busie in the worke, did the same nighte remaine or take their rest in a certeine porch or galerie nere to the new begonne citie & temple, the whole building and roffe therof falling downe on a soudeine, slue all the number that were within y reach thereof. In the morning, they which remained aliue ran together, to seke euery man for his frend, among them that were slaine by the ruinous building: and when those terrours could do no good, nor turne them from their purpose, then soudenly out of the trenches, foundations, and storehouses hard by, where their toles and other necessaries lay, there sprange forth a fearefull fire, which burnt many that vrged the worke, and compelled y rest to take their heles. For in that one day it brake forth sundry times, and at last represssed the stubborne rashenesse of that stiffnecked people. And forbecause these thinges should not be thought to haue happened casually or at aduentures, the night before and y night following, there appeared in the skie a bright or glistering signe of the Crosse, & the garments of the Iewes were filled ouer wō crosses, not bright, but blacke, which could not be ridd away or wiped out by any paines taking or maner of meanes. They therfore in spite of their teth and full sore against their wills being compelled with those horrible terrours, fearefull iudgementes, and bitter plagues of Christ our Lord, forsoke the place, and fledd euery man to his house, leauing the worke vndone, and openly confessing that Iesus Christ whō their forefathers had crucified, is a most mighty God, howsoeuer Iulian, with Pharao, and the chiefe of the Iewes did perseauer still in their disloyaltie and despiteful blasphemie against him and his holy Church.

Dani 9. Num. 24.

But, howsoeuer the Iewes do euen at this day abide in their wilfull stubbornnesse, the Lord did from heauen declare

declare openly enough, that hee is no longer delighted with the Ceremonial rites, because he destroyed all the instruments belonging to that auncient kinde of worship, and made the very shopp of that old religion, I meane the temple, and citie of Hierusalem, leuel with the ground. Touching the temple the Lord in the Gospel spake to his disciples, when they with wonderung did behold it, and said: Do ye not see al these thinges? verilie I say vnto you, there shal not be leaft here one stone standing vpon an other. And againe, weping ouer the vnthanckful citie he said, They shall not leaue in thee one stone standing vppon an other, becausethou knewest not the time of thy visitation. And nowe that all this was word for word accomplished and fullie finished, Iosephus an eye witnesse of the same doeth largely testifie in the 18. Chap. of his 7. booke De Bello Iudaico. Euen very now I told you that from one thousand and fiue hundreth yeares agoe vnto this present time, the Iewes neuer had anye place giuen them to build their temple vpp in againe: whereby, if they were not blinde themselues, they might easilye gather, that the Messiah is alreadie come into the world, and that hee hath abrogated all the Ceremoniall rites.

It is a very slender, or rather no defence at all for the Iewes, to alledge the woords in the lawe, which are many times rehearsed, where the Ceremonies are described, Ye shall keepe it for an euerlasting ordinaunce. For in this sense, Euerlasting is taken for Longlasting and Unchaungeable, so farre forth as it hath respecte vnto the will or authoritie of mankinde. For the Lord did with threatening of grieuous punishments forbidd, that mankinds vnadui sedneſſe should chaunge or abrogate the holy Ceremonies.

And yet since hee did ordeine those Ceremonies vntil the time of amendment, hee doeth neither sinne nor yet incurre the crime of vnconstancie, when hee doeth chaunge, or take away the Ceremonies according to the determinate purpose, whiche hee intended from the beginning.

Moreouer, so long as the thing signified doeth not decaye, and that the shadowe onely or momentanie figure doeth vanish away, it is assuredly certaine that the Ceremonie doth yet remaine in full effecte and substaunce. The whole man doeth liue for euer: and yet the thinges that are temporall or corruptible in him, doe perishe in death, and are abolished in his clarification.

But that all these thinges may appeare as cleare as the day light, I will particularly runne through and touch the more notable sort of Ceremonies. That the priesthood of Aaron is vtterly abrogated, it is euident by the woordes, whiche the Apostle citeth out of Dauid saying, The Lord hath sworn and will not repent, thou art a priest for euer after the order of Melchisedech. Christ therefore is the one and onely high priest, and that too, an euerlasting priest, hauing an immutable priesthood. which cannot by succession passe from him to any other man or Angel. For hee now standing at the right hand of the father in heauen, the very true temple, which was prefigured by the Tabernacle and temple at Hierusalem, doeth make intercession for vs, & doth all the offices of an high priest: Of whom the Apostle of Christ S. Paule doeth speake very largely in his Epistle vnto the Hebrues. This Christ Iesus our highe priest hath consecrated all the faithfull to be kinges

The priesthood abrogated.

and Priestes vnto himselfe. And yet notwithstanding he doth ordeine ministers of the Church, by doctrine and examples to instructe the Church and to minister the sacraments, I meane not those old & auncient ones, but those which ỳ Lord hath substituted in steed of the old ones. What doctrine they must teach hee doth expressely declare. The mysticall attyre and garmentes of the priesthood, hee neither did commend to his Apostles, nor leaue to his Church, but toke them away with all the Ceremonies, that are called the middle wall betwirte the Iewes and Gentiles. The Lord himselfe and his Apostle Paule will haue the pastours of the people cladd with righteousnesse and honestie: and do precisely remoue the ministers of the Church from superioritie and secular affaires. They doe also appoint stipendes for the ministers to liue vppon, yet not those which the law allowed them, but such as were most tolierable and conuenient for the state and condition of euery Church.

1. Cor. 9. Math. 10. The place for to worship God in is free for euery man to choose where hee listeth, and the congregation liketh.

The Lord left the place, to serue and worshipp God in, frée without exception or binding to any one prescribed or peculiar place, when in the Gospel after John he said, The houre shall come, and is alreadie, when the true worshippers shall worshipp the father neither in this mountaine nor at Hierusalem, but in the spirite and in truth. For such the father requireth to worship him. God is a spirite, and they that worship him, must worship him in spirite and in truth. The Apostle followed the Lord in this doctrine and said, I will that men pray in euerie place lifting vp pure hands without anger. Neither did the Lord in vaine, as I shewed you euē now, suffer the temple to bee vtterlye ouerthrowne, considering that at his death hee had rent the vaile therof. And yet for all that, the Ecclesiasticall assemblies are not thereby condemned: Of whiche I spake in the exposition of the 4. precepte, Remēber that thou keepe holy the sabboth day. Verily ỳ tabernacle & the temple bare the type of the catholique Church of God, out of which there are no prayers nor oblations acceptable to the Lord. But the Church is ordeined to the very ends of ỳ world. And yet it followeth not theruppon, ỳ all are in the Church, which are in the world: they alone are in the Churche whiche thorough the Catholique faith are in the fellowship of Christ Jesus, and by the agreement of doctrine, by charitie, & by the participation of the Sacramentes (vnlesse some great necessitie hinder them) are in the cōmunion of the holy Saintes. But they burne incense & sacrifice in highe places, whosoeuer séek after any other sacrifice, than the one and only oblation of Christ Jesus or looke for any other to offer their prayers to God the father than Christ alone, as they are taughte by the mouth of the Pastour sincerely preaching the word of God. Moreouer the Church of God hath no néed now of any arke, any table, any shewbread, any golden candlestick, any altar either of incense or burnt offeringes, nor yet of any brasē lauer: for Christ alone is all in all to ỳ catholique Church, which Church hath all these things spiritually and effectually in Christ Jesus, and can séek for nothing in any other creatures, insomuch that if it perteine any man to bring in againe either these, or such like Ceremoniall instruments, it doth sharpely rebuke & bitterly curse him for his vnwarranted rashenesse & blasphemous presūption in the church of Christ.

The holy ghost is hee.

To séek for inuocation.

For

For what neede hath the churche of shadowes and figures, when it doeth nowe enioye the thing it selfe, euen Christ Jesus, whose shadowe and figure the ceremonies bare? Moreouer the church hath signes enough, in that it hath receiued of Christ two Sacramentall signes, wherein are conteined all ỹ things, which the old church did comprehend in sundrie and verie many figures.

The holy time is free. Furthermore, he hath leaft the holy time to worship God in, free to our choice, who in the Gospel saith: The Sabboth was made for man, not man for the Sabboth: therefore the sonne of man is Lorde also of the Sabboth And the Apostle Paule saith: Let no man therefore iudge you in meate, or drinke, or in parte of an holie daye, or of the new moone, or of the Sabbothes, which are the shadowes of things to come, but the bodie is of Christ. Of the Christian Sabboth I spake in the exposition of the fourth Commaundement. As for the newe Mones they are not solemnized by ỹ churche of Christ, in so much as it is taught by Christ to attribute to God, not the beginning of Moneths onely, but the whole yeare also and the commoditie thereof, with the light of the Sunne, the Mone, and all the starres in heauen.

Moreouer the Christians do celebrate their passeouer more spiritually then bodily: euen as also they doe solemnize their Pentecoste or whitsuntide. For as he sent his spirite vppon his disciples, so doth hee daily send it vppon all the faithfull. And that is ỹ cause that in the faithfull the alarme is striken vpp to incourage them as souldiours to skirmish with their enimies. For the fleash lusteth against the spirite, and the faithfull are daily assaulted and prouoked to battaile by the world, and by the deuil the prince of the world. Furthermore the feast of propitiation being once finished vpon the crosse endureth for euer: neither do the Saintes any more sende out a scape goats to beare their sinnes into the desarte. For Christ our Lord came once and was offered vp, and by his sacrifice toke awaye the sinnes of all the worlde. Finally since the faithfull doe daily consider & beare in their mindes, that they haue no abydinge place in this transitorie worlde, but ỹ they loke after a place to come, they nede not, as the Jewes did, once a yere to celebrate the feast of Tabernacles. In like manner the faithfull do no more acknowlege any yeare of Jubilie. For Christe came once and preached vnto vs ỹ acceptable yeare, euen the Gospell, whereby it is proclaymed, that all our sinnes and iniquities are clearely forgiuen vs. For so doth Christ himselfe interprete it in the fourth of Saint Lukes gospell, takinge occasion to speake of it out of the firth Chapter of Esaies prophecie. And thus the holy time and festiuall dayes are abrogated by Christ in his holy Church: which notwithstanding is not leafte destitute of any holy thing or necessarie matter.

The Romish Jubilie. But nowe because this present yeare, wherein this booke is firste of all printed, is the yeare of Grace one thousand fiue hundred and fiftie, and according to the Romish traditiõ is called the yeare of Jubilie, I am therefore compelled, as it were of necessitie, to make a little digression, & speake somewhat of the Romish Jubilie. I do therfore call it the Romish and not the Christian Jubilie, because as I shewed you euen now, the church of Christe after oure redemption

wrought by Christ, and preached by the gospel doth neither acknoledge nor receiue any other yeere of Jubilie. In the auncient Jewish yeare of Jubilie there is to be considered the meaning
1 of the letter, and of the spirite. * According to the letter, bondmen were set at libertie, and lawful heires did receiue againe their patrimonie and possessions, which either was chaunged awaye, or otherwise gone from them. The meaning of that order as it could not be brought againe into all kingdomes in these latter dayes without the trouble of all estates, so is it little set by, and the care of the oppressed vterly neglected by the holy popes, who nowe of late brought in the yeare of Jubilie, and preached it vnto the folish worlde, not for any zeale they had to helpe the oppressed, but for the desire they had, by robbing the world, to augment their owne treasures.

2 * The spirituall and hidden mysterie of the Jubilie did cõmende vnto them of olde the free remission of all sinnes through Christe by faith in Christe: which free grace cannot without reproche to Christe bee otherwise preached than it hath been alreadie taught by the holie Gospell. Therefore the church was without the obseruation of any yeare of Jubilie by the space of one thousande & three hundreth yeres after Christ his incarnation. At laste vp start Bonifacius the eyghth of that name byshop of Rome, who firste of all inuented that wicked ordinaunce. For Platina in ỹ life of that Bonifacius saith: This is he that first brought in the Iubilie in the yeare of Christe 1300. wherin he graunted full remission of all their sinnes to as manie as visited the See apostolicall. And the same did he ordeine to be obserued euery hundreth yeare. So then the church of Christ was without this Jubilie, without peril of saluation, by ỹ space of one thousand & three hundreth yeres. And therefore may wee also be without it without all peril and damage, yea, to our great profite & commoditie. For if our Romanists go on to obtrude it to the worlde as a thinge necessarie to saluation, then shal they condemne the vniuersal church, which was before Pope Boniface his time, who first brought in this vnacquainted Jubilie. Thus we are so farre frõ not being able to be without it, that we ought by all meanes possible to detest and abhorre it, as a verie wicked and blasphemous ordinance, considering that wee haue to beleeue that the Jubilie is vtterly abrogated by Christ and also ỹ al sinnes are freely through Christ forgiuen to all that beleeue, in what place of the world so euer they liue, and are conuersant in. This Pope Boniface doth to his moste falle promise and vnpure place annere the remission of sinnes. Nowe I doubte whether this blasphemous antichriste could do any thing more horrible and more against the honour of the Sauiour. For therein is defiled the glory of the onely begotten sonne of God, who is the onely health of all the world. Therein is defiled the saluation of many thousands, for which Christ died vpon the crosse. And therein also is defiled the glorie of Christian faith, by which alone we are made partakers of eternall saluation. This vngratious & wicked Pope was he, of whome that common prouerbe runneth: Hee entred like a woolfe, he reigned like a Lyon, and dyed like a dogge. For verily so blasphemous an ordinaunce was worthie of such an author. So foolishe a people was worthie of suche a pastour. And so diuelishe a Pope

was

was worthie of such an ende. Platina writeth that in that yeare of Jubilie, there came so greate heapes of people to Rome, that although the citie were indifferently large ynough, yet one man could not, for throng, passe by an other. For the worlde will nædes bee deceiued: if it were not so, they would giue eare vnto the Lord which cryeth:

O all ye that thirste come to the waters, and ye that haue no money drawe nigh. Why spend ye your money vpon a thing of naught? &c. Esaie 55. and John 4.7. Now all the while that the world was sett thus on madding, the righteous Lord was not a sleepe, nor yet did dissemble howe much they displeased him with that diuelishe inuention. For the verye same yeare he stirred vpp Otthoman the Patriarche and first founder of the Turkish empire, by whose meanes he did notably scourge the churche of Rome, and the corrupt manners that were crept into Christendom. A fewe yeares after, succeeded Clement the sixte, Paule the seconde, and Sixtus the fourth, as wicked men as he, as is to be found in the histories of their liues, who chaunged the yere of Jubilie frō euery hundreth to euery fiftieth yere, and so at last to euery fiue and twentieth yere, that so they might suck the more aduauntage out of mennes foolishnesse. But nowe to the matter againe.

The Sacraments also of the auncient Jewes are flatly abrogated, and in their places are substituted newe sacramentes, which are giuen to the people of the newe couenaunt. In stede of circumcision is baptisme appointed.

The Apostles in the Synode holde at Hierusalem did oppose them selues against those, which were of opinion, that circumcision was necessarie vnto saluation, and in that counsell they allowed of Paules doctrine who both thought and taught the contrarie. For Paule in one place sayth: Loe I Paul saye vnto you, that if ye be circumcised, Christe shall profite you nothinge.

For I testifie to euery man which is circumcised, that he is a debitour to the whole lawe to doe it. Christe is made of none effect to you: as many of you as are iustified by the lawe, are fallen from grace. Neither is it right or conuenient that in the churche of Christe there should remaine so bloudie a Sacrament as Circumcision was, when once that bloud was shead vppon the crosse, which staunceth and taketh awaye the bloude of the olde testament.

In stede of the Paschall lambe is the Lordes supper ordeined, which by another name is called the Eucharistie or a thankesgiuing. For so the Lord him selfe in Luke expoundeth it, saying, that hee did then eate the laste passeouer with his disciples, at the ende whereof he did immediately ordeine the Sacrament of his bodie and bloud, which he biddeth them to celebrate in remembraunce of him, vntil hee returne to iudgement againe. Therefore the Lorde leaft the supper to be an vnchaungeable Sacrament vntill the ende of the worlde. Moreouer, that all sortes of sacrifices conteined in the lawe are vtterly abrogated, no man I suppose will once denye, which doeth but consider, that both the Temple and the two altars with all the holye Instrumentes, are vtterly ouerthrowen and come to nothing.

I told you that those sacrifices were remem-

remembraunces of sinnes, and types or figures of the cleansing and attonement that was to be made by Christe Jesus. Therefore when Christ was come and offered vpp for the sinnes of all the worlde, then verily did all the sacrifices of the auncient Jewes come to their ending. For where there is a full and absolute remission of sinnes, there is no longer any sacrifice for sinne. But in the newe testament there is a ful remission of sinns: therefore in the newe testament there is no longer any sacrifice offered for sinnes. For Christ is onely and alone in stæde of all the sacrifices. For hee was once offered vpp, and after that, is offered no more: who by the once offering vp of him selfe hath founde eternall redemption: so that all which be sanctified, are sanctified by none other oblation, but that of Christ vpon the crosse made once for all. Wherefore Christ, being once offered vppon the crosse for the sinnes of all ẏ world, is the burnt offering of the catholique church: he is also the meate offeringe, which fædeth vs with his fleashe offered vpon the crosse, vnto eternal life, if wee receiue and fæde on him by faith.

Moreouer, he is the drink offering of the churche, which with his bloud doth quench the thirste of the faithfull vnto life euerlasting. He is the purging and daily sacrifice of the church: because he is the lambe of God that taketh away the sinnes of the worlde. His death and passion cleanseth all men from their sinnes, their errours, and iniquities. Finally, he is ẏ churches sacrifice of thankesgiuinge: because by Christ we offer praise to god, and by Christe we render thanks vnto the Lorde. To conclude, the onely supper of the Lorde, which wee call ẏ Eucharist, conteineth in it all the kindes of auncient sacrifices, which are in effect but of two sortes, to wite, of purging, and of attonement, as those which were offered for sinne: or else of thankesgiuing, as those which rendered thankes and offered prayse vnto the Lorde. Nowe the supper is a testimonie, a sacrament, and a remembraunce of the bodie of Christe, which was giuen for vs, and of his blood that was shedd for the remission of our sinnes. For the bodie ẏ blonde of our Lord, which were but once offered vpon the crosse, and neither can nor ought to bee offered any more of men, are not sacrificed a freash in the celebration of the supper: but in the celebrating of it, there is reiterated a remembrance of the thing, I meane, of the oblation, which was but once made, and in once offering was sufficient. Againe in the supper we render thankes to God for our redemption, for which also the vniuersal church doth offer praise vnto his name. Wherefore, the supper of the Lorde doth comprehend the whole substance and matter, which was prefigured in those auncient sacrifices: so that in ẏ poynt the church is not destitute of any good or necessarie thing, although it doth no longer retaine those sacrifices of ẏ elder church. Yea, they ought not any longer to be solemnized in ẏ church, because (when they were nothing else, but the figures, types, and sacraments of Christe to come) the church doth nowe beleeue, and that rightly too, ẏ Christ is alreadie come, and that he hath fulfilled and accomplished all thinges, as wee read that he him selfe did testifie when on the crosse he cryed, saying: It is finished.

The Eucharist, or supper of the Lord is no Christian mans bread of sacrifice.

Moreouer all vowes are come to an end, because all sacrifices, wherin the

Vowes vnprofitable.

the vowes consisted, are vanished & gone. Likewise the discipline of the Nazarites is nowe decayed, because the temple with al the ceremonies belonging thereunto is vaded away. There remaineth stil in the church a Christian & moderate discipline, but not that which is described in ỳ lawe. And the Saintes do perfourme to God the vowes which they haue made in the church not contrary to faith and godlynesse. But they are sparing, warie, and verie religious in making vowes. For what haue we to giue to God, which we haue not firste receiued at his handes, and to the perfourming of which wee were not bounde before in baptisme?

The choice of meates abrogated.

Christe doth not so distinguish betwixt cleane and vncleane in the Gospel, as Moses doth in the lawe: That saith hee, which entreth into the mouth defileth not the man, but that which commeth out of the mouth. And the apostle Paule doth flatly say, that to the cleane all things are clean. And like to this he speaketh muche in the fourtenth to the Romanes, and in other places mo. In his Epistle to the Colossians hee saith: If ye bee dead with Christe from the rudimentes of the world, why as liuing in the world are ye led with traditions, touch not, taste not, handle not: all which doe perishe in abusing: And so forth. To Peter also it is said: What God hath sanctified, that call not thou vnclean. Therefore whereas in the Synodall Epistle set forth by the Apostles in ỳ fifteenth of the Actes, both bloud and strangled is forbidden and exempted from the meate of menne, that commaundement was not perpetuall, but momentanie for a time onely. For it pleased the Apostles for charities sake to beare therein with the Jewish nation, who otherwise would haue been too stubborne and selfewilled. The Jewes at that time did euery daye so rifely heare the reading of the lawe, which did expressely forbidde to eate bloud and strangled, as if the preaching of the Gospell had not begonne to be sowed among them, and therefore they could not but bee greatly offended, to see the Gentiles so lauishly to vse the thinges prohibited. Wherefore the Apostles would haue the Gentiles for a time to abstaine from the thinges that otherwise were lawful ynough, to see if peraduenture by that meanes they might winne the Jewes to the faith of Christ. For the Epistles which Paule wrote a fewe yeares after the counsell at Hierusalem, do sufficiently argue, that the decree of the Apostles against bloud & strangled was not perpetuall. But ỳ commaundementes giuen againste thinges offered to idols, and against fornication (in vsing whereof ỳ Gentiles thought that they did not greately offende) are perpetuall, because they be morals, and of the number of the tenne commaundements. But of that matter I haue spoken in another place.

Bloud and strangled forbidden of the Apostles.

And nowe, because I am come to make mention of the Synodall decree ordeined by the Apostles and elders of the counsell at Hierusalem, I thinke it not amisse to recite vnto you (dearely beloued) as a conclusion to this place, the whole Epistle sent by the Synode, because it doth beare an euident, full, and briefe testimonie ỳ the lawe is abrogated after that manner which I haue declared. Now this is their Epistle or constitution: The Apostles and elders, and brethren, sende greetings vnto the brethren, which are of the Gentiles, that are in

The decree of the Synode held at Ierusale

Anti-

Antiochia, Syria, and Cilicia. For as much as we haue heard that certeine, which departed from vs, haue troubled you with wordes, and cumbred your myndes, saying: ye must be circumcised, & keepe the lawe, to whō we gaue no such commaundement: it seemed good therefore to vs, when we were come together with one accorde, to send chosen men vnto you, with our beloued Paule and Barnabas, men that haue ieoparded their liues for the name of our Lorde Iesus Christ. We haue sent therefore Iudas and Silas which shal also tell you the same things by mouth. For it seemed good to the holie Ghoste and to vs, to charge you with no more than these necessarie things, (that is to say) that ye abstaine from thinges offered to idols, and from bloude, and from strangled, and from fornication: frō which if ye keepe your selues, ye shal do wel. So fare ye wel. This is worde for worde the Catholique, the Synodall, Apostolique, and Ecclesiasticall Epistle of the counsell holde at Hierusalem, both briefe and easie: for as the spæche of trueth is simple, so also may true religion and Christian faith be easily layde downe in verie fewe & euident wordes.

The false Apostles doctrine.

They subscribe their owne names, and inscribe the names of them to whom the the Epistle is sent.

Immediately in the beginning after their accustomed manner of subscribing and inscribing their Epistle, they do out of hand fall to and touche the false apostles, with whom Paule and Barnabas were in controuersie, and do declare what kind of doctrine, that of the false prophets was, which they had til then preached vnto ỹ churches, as the catholique, true, and apostolique doctrine, to wite, that they which wilbe saued, must bee circumcised and keepe the lawe of Moses.

For they thought not that faith in Christe without the helpe of the lawe was sufficient ynough to full and absolute iustification. They made their bookes that they were sent from Hierusalem by the Apostles and disciples of the Lord, who did all with one consent teach the same doctrine, that they did preache, and they saide that Paul with his companion Barnabas alone did schismatiquelike sowe in the churches a certein doctrine peculiar to him selfe, touching faith which iustifieth without the woorkes of the lawe. Wherfore the Apostles streightways after the beginning of their Epistle do declare what they thinke of such false teachers and their vnwarranted doctrine: Wee confesse, saye they, that those false teachers went from hence out of Hierusalem, but we deny that they were either sent or instructed by vs. For we gaue no commandement to any such. And so they do testifie, ỹ it is vtterly false, which those fellowes taught, to wite, that the Apostles and Disciples of the Lorde did preach: That the lawe is requisite to full iustification. Yea, they do yet go on, more plainly to declare what the doctrine of those false Apostles was, They trouble you, saye they, with wordes, and cumber your mindes, cōmaunding you to be circumcised, & to keepe the lawe. The summe therfore of their doctrine was, ỹ vnlesse a man were circumcised & did keepe the lawe, he could not be saued. Whereby they did ascribe saluation to ỹ keepinge of the lawe, or to the merite of their woorkes. Vnto this doctrine the Apostles do attribute two perilous effectes. The first is: They trouble you with wordes. They be woordes saye they, which do rather amaze, then appease, cōfort or pacifie your minds, yea, they doe trouble you so, ỹ ye can not

not tell what to beleeue, or whereto to trust: & do moreouer stirre vp strifes, discordes, and iarrings amonge you. To these wordes of the Apostles doeth Paule seeme to haue alluded in his Epistle to the Galathians saying: I marueile that ye are so soone turned from Christ, which called you by grace, vnto another gospel, which is not another gospel in deede, but that there be some which trouble you and intēd to peruert the gospel of Christ. The latter effect is. They cōber or weaken your mindes. For they which leane to the lawe & to workes, haue nothinge stable or stedfast in their mindes. For since the lawe requireth a moste exact & absolute righteousnesse, & doth thereby kill, because such righteousnesse is not found in vs, therfore those minds are weakened & subuerted, that are taught to leane to the woorkes of the lawe, which lawe no man doth kepe as of right he ought to do. Therefore Paule to the Romanes saith: If they that do belong vnto the lawe, are heires, then is faith vaine, and the promise made of none effect. And immediatly after againe: Therefore the heritage is giuē by faith, as according to grace, that the promise may be sure to all the seede &c. The false apostles therefore did subuerte and weaken mindes, by teachinge that saluation is gotten by the lawe, which verily is a grieuous iudgement againste those which with them do teache the like.

Then also they do with like libertie goe on to the other side, to shewe their opinion of Paule and Barnabas, yea, they doe abourne them as their messingers with a moste holie testimoniall, to the ende that they maye amonge all men haue the more authoritie, and that all men may vnderstand, that betwixt them twaine and the other Apostles there was a full agreement and consent of doctrine & religion: Wee being gathered together with one accorde, saye they, haue sent messingers vnto you. Lo here, of the false apostles they testified, that they sent them not, nor gaue them any commaundement: but these men they sende, and doe with one accorde giue them a commaundement. But who be they whome they sende? Our beloued Paule and Barnabas which haue ieoparded their liues for the name of Christe Iesus. These twaine are most choice Apostles and holie, glorious martyrs, our dearely beloued brethren, beeing of the same religion and doctrine with vs, who haue declared what their liues and doctrine is, by their manifolde vertues, and manfull suffering of perill and daungers.

But for because Paule and Barnabas were them selues no small doers in that controuersie and disputation, there were ioyned to them two other chosen men, Iudas and Silas, to the ende that they might indifferently without suspicion declare the thinges, which in the counsell were alledged for both sides, as I meane to shewe you in the exposition of the generall decree.

For now they do in fewe wordes cōprehēd þ verie decree of þ whole & vniuersal synode, in þ laying down wher of they do first of al name the author of the decree, saying: It seemed good to the holy ghost & to vs. They first set the holy Ghost, and then them selues, making him to be the author of truth, and them selues to be the instruments by which he worketh. For hee worketh in the Churche by the ministerie of men.

The exposition of the generall decree of the Synode held at Ierusalē

But mens authoritie about þ inspiration

ration of the holie Ghoſte is none at all. Therefore do the Apoſtles verie ſignificantly ſay: It ſeemed good to the holie Ghoſt and to vs. That is, after that we were aſſembled in ỹ Synode to treate of the matter of iuſtification and of the lawe (about which thinges Paule and his aduerſaries did ſtand in controuerſie) wee followed not our owne iudgements, neither did wee vſe prawes of our owne inuentions, but ſearching out & hearing the doctrine of the holie Ghoſte, we do vppon his warrant write this vnto you. In the ſeconde place they do ſet downe the ſumme of the decree, ſaying: That wee might not charge you with greater burthens than theſe neceſſarie thinges, (that is to ſay) that ye abſteine from thinges offered to idols, and from bloud and from ſtrangled, and from fornication. Therefore, ſaye they, the doctrine of ỹ Goſpell which Paule hath hitherto preached with vs, is ſufficient to the obteining of life and ſaluation. We intend not to laye any greater burthen vpon you than the doctrine of the Goſpell and abſtinence from thoſe fewe thinges. In which ſentence they ſeeme to haue had an eye to the opinion of Saint Peter, who in the counſell ſaide: Ye knowe that I beeing called by God, did go to the Gentiles and did preach to them ſaluatiõ through the Goſpel. Ye know that to the Gẽtiles, being neither circumciſed, nor keeping the lawe, while I preached to them faith in Chriſt Ieſus, the holie Ghoſte was giuen from aboue, ſo that their hearts wer purified of God him ſelfe by faith, not by the lawe, & that they were made heires of eternal life. Act. 10.

And vppon this he inferreth: Now therefore why tempt ye God, to laye vppon the diſciples neckes a yoke, which neither wee nor our fathers were able to beare? But wee beleeue that through the grace of the Lorde Ieſus Chriſt we ſhalbe ſaued, euen as they.

Hee here, Saint Peter called the lawe a burthen and a yoke: and therfore where the Apoſtles ſaye that they will not laye vpõ the church any greater burthen, they do thereby ſignifie that the lawe is flatly abrogated. They do therefore ſet the church free from the burthen of the lawe: and do acquite it from all burthens like to ỹ lawe. We nowe do gather by thoſe woordes of the Apoſtles, that thoſe burthenſome, and innumerable ceremonies, which the church hath receiued by counſels & Synodes ſince the time of the Apoſtles, were vniuſtly & againſt the Apoſtolique ſpirite then layde vppon the churche, and at this daye wickedly reteined and defended in the churche. For they in expreſſe woordes ſaide: It ſeemed good to the holye Ghoſte and to vs to burthen you with no more then theſe thinges neceſſarie. But if any man obiect and ſaye that thoſe ceremonies were for the rudeneſſe of the people layde vpon the churches neckes, as a rule or inſtruction to guide or teache them by: Mine aunſwere is, that that kinde of inſtruction is cleane taken awaye, which whoſoeuer goeth about to reduce, hee deſireth nothing elſe but to bring in Iudaiſme againe. God knew verie well what kinde of churche that would be, which hee purpoſed to gather together of Iewes and Gentiles, and yet he aboliſhed thoſe external ceremonies. Nowe, who doth better knowe than God, what is expedient, or not expedient for his church? therefore the things that he aboliſhed, were no

were not expedient for the faithfull, whereupon the Apostles did rightly & verie wel pronounce: It seemed good to the holie ghoste and vs not to laye vppon you any greater burthen. Let them therefore be ashamed of their doinges, which lay so great a burthen vppon the shoulders of the church, that otherwise ought to be most free.

Nowe also heere is added the conclusion of the sentence, Than these necessarie things, (that is to say) that ye abstaine from things offered to Idols &c. In these wordes they had an eye vnto the sentence of Sainct James the Apostle and brother of the Lorde: for he confirminge and allowing of Sainct Peters opinion touchinge iustification by faith, and the not layinge of the lawe vpon the Gentiles neckes, doth alledge a testimonie of scripture out of Amose, who did foretell that the Iewes shoulde bee cut off because of their sinnes, and that in their steds the Gentiles should be taken, amonge whome the true church of God should be, which was prefigured by the ruine and reparatiō of Dauids tabernacle. The same Prophet did also foretell a reason how, and a cause why the Gentiles should be receiued into ỹ church, not for Circumcisions sake, nor yet by the helpe of the lawe, but by grace through fayth. For he saith: The remnaunte of the men shal seeke after the Lorde, and all the heathen vpon whome my name is called, saith the Lorde, which doth all this: all these workes of God are knowen to him from before the world beganne. Loe here, they shall seeke the Lorde, and shalbe receyued into his fellowship, vpon whome his name shalbe called. This phrase of speech doeth signifie that they whiche are electe shalbe the sonnes of God. For vpon them the name of the Lord is called, which are named the sonnes of God, and are his elect. Nowe the whole scripture attributeth that to faith. By fayth therfore we are made the members of the church and sonnes and heires to God our maker. But if any man doe murmur against the counsell of God and say, why doth God so? Let him thinke that this deede is the deede and worke of God, whome it is not lawfull for man to gaynsaye, and all whose workes are knowen from the beginninge of the worlde to haue beene donne in iudgement and righteousnesse: wherupon it doth consequently follow, that this counsell of his is good and righteous, whereby he doth through faith in Christ ioyne to himselfe and sanctifie the heathen nations. Nowe vppon these wordes of the prophet Sainct James (subscribing as it were to Sainct Peters opinion) doth gather and inferre: Wherefore my sentence is, that wee trouble not them which from among the Gentiles are turned to God: That is to say, I thinke that they are not to bee molested or charged with the obseruation of the law. But least the Gentiles once hearing ỹ the lawe was abolished, should thereby thinke that they might freely doe whatsoeuer they would, and so by that meanes abuse their libertie, and also against all charitie despise & giue offence vnto the Iewishe brethren, therefore James addeth: But I think it best for vs to write vnto them, that they abstaine from filthines of idols. For there were at that time certeine conuerts of the Gentiles, who thought it lawfull for them to enter into idol Temples, and be partakers of things offered to idols: because an idol is nothing, since there is but one onely God alone: whereuppon they gathe-

From som certaine thinges must the Saintes abstaine.

red that those sacrifices were nothing, that they did neither good nor harme: and therefore that Christians might with a safe conscience be partakers of them. But saint James, and Paule also 1. Cor. 8. 9. & 10. will haue the heathen conuerts to abstaine vtterly frō the worship of Idols, that is, from the idols themselues, and from those things which are in the idol temples offered to false and fained Gods.

Moreouer he addeth: Let them beware of fornication. The Gentiles verily did by good lawes forbidde the adulteries and defilings of virgins & matrones, with verie sharpe punishments suppressing the violent deflowrers of honest women: but they thought it a verie light and in a manner no fault at all, for such to committ whoredome, as did of their owne accordes set their chastitie to sale: or if an vnwedded man should haue to doe with a single woman: and therefore the Apostle James euen as Paule also 1. Cor. 6. and 1. Thessa. 4. doeth verie seuerely require the holy & pure vse of the bodie, without all filthie & vncleane beastlynesse. Last of all hee willeth the Gentiles to be restrayned of eating bloud and strangled. He addeth the cause why, and saith: For Moses of olde time hath in euery citie them that preache him in the Synagogues, where hee is read euery Sabboth daye.

Of which constitution (touching bloud and strangled) I spake somewhat, before that I made this same digression. Nowe therefore since the matter is at that pointe, it is euident that they are without a cause offended with Saint James, which thinke that he did without all right and reason make and publishe this decree, and that the fruite of that Synode was verie perillous, nothing healesome, and flatly contrary to Christian libertie. For it is assuredly certeine that the meaning of James did in no poynte differ from the minde of Saint Paule, who neuertheless did verie well, and praisworthily saye: Let vs followe the things that make for peace, and thinges wherewith we may one edifie an other. Destroy not the work of God for meates sake. All thinges are pure, but it is euil for that man, that eateth with offence. It is good neither to eate flesh nor to drinke wine, nor any thing whereby thy brother stumbleth, or falleth, or is made weake &c. Romanes 14. It is also moste certeine, that Saint Paule who was so sharpely set to defend the Christian libertie, that hee withstood Peter openly at Antioche, would not haue beene behinde hand to resist Saint James, if he had thought that this constitution, either had been, or should bee preiudiciall to Christian libertie.

S. Iames defended.

Verily, hee woulde neither haue preached nor yet commended this tradition of ỹ Apostles to the churches of the Gentiles, if hee had not thoughte that it had beene both healesome and profitable for them all to embrace. But he did preache and commende it vnto the churches, as is to be seene in the sixteenth of the Actes: and therfore is saint James without a cause murmured against of some, because hee forbadd to eate bloud and strangled.

Finally, the conclusion of their Epistle is: From which if ye keep your selues, ye do well. So fare ye well.

They praise that abstinence, and teach it as a good woorke, because it is also commended to vs in all the Scriptures.

Thus haue I digressed, not farre I trust

truste from our purpose, to speake of the decree of the apostolique Synode holde at Hierusalem: and thus muche at this time touching the abrogation of the ceremoniall lawes.

The abrogation of the Iudiciall lawes.

It remaineth here for mée to saye somewhat concerning the abrogation of the Iudicial lawes. Nowe therefore the Iudiciall lawes doe séeme to be abrogated in this sense, because no Christian common weale, no citie, or kingdome is compelled to be bound & to receiue those verie same lawes, which were by Moses in that nation, according to the time, place, & state. published and set out of olde. Therefore euery countrie hath frée libertie to vse such lawes as are best and most requisite for the estate and necessitie of euery place, and of euery time, and persons: so yet that the substance of Gods lawes be not reiected, troden downe, and vtterly neglected. For the things which are agréeable to the lawe of nature, and the tenne commaundements, and whatsoeuer else God hath commaunded to bee punished, must not in anye case bee either cleane forgotten or lightly regarded. Nowe the ende whereunto all these lawes do tende is, that honestie maye flourish, peace and publique tranquillitie be firmely mainteined, & iudgement and iustice be rightly executed. Of which because I haue at large disputed in the exposition of the precept: Thou shalt doe no murther, I will here be cõtent to be so much ỳ briefer.

The holie Apostle Paule commaundeth to obey the magistrate: he alloweth of the authoritie of the swoord, which he confesseth that ỳ magistrate hath, not in vaine, receiued at the hande of God. And therefore he did not disallowe or finde faulte with the election of the magistrate, the vse of the swoorde, the execution of the iudgement and iustice, nor with vpright & ciuil lawes.

Now whosoeuer doth conferre the lawes and constitutions of Princes, kings, Emperours, or Christian magistrates which are to be found either in the Code, in the booke of Digestes, or Pandectes, in the volume of newe Constitutions, or else in anye other bookes of good lawes of sundrie nations, with these Iudiciall lawes of God, he must néedes confesse that they drawe verie néere in likenesse, and do verie well agrée one with an other. Iustinian the Emperour forbad by law either to sel or otherwise to make awaye the possessions of the church, & things consecrated vnto God. For the sincere confessing and pure mainteining of the catholique faith the Emperours Gratian, Valentinian, & Theodosius did make a moste excellent & holie law. Constantine the great gaue charge to Taurus one of his lieuctenauntes to shutte the idol temples, and with the swoorde to destroye suche rebelles, as went about to sett them open, and to do sacrifice in them. That lawes were made for the relieke of the poore, and that kinges and emperours had a care ouer them, it is to be séene in more places than one of the Emperours lawes and constitutions. It is verie certeine ỳ whosoeuer readeth the Code, lib. 1. tit. 2. he shal finde much matter belonging to this argument. For the honest trayning vp of children, and the liberal sustéining of aged parents there are verie commẽdable lawes in ỳ bookes of ỳ heathens. Concerning the authoritie ỳ parentes haue ouer their childrẽ, there is muche & many things to be found in writing: likewise of wedlock, of incest & vnmeet marriages, Honori⁹, Arcadi⁹, & many

princes haue made verie tollerable & laudable decrées: where they speake also verie well and wisely of the lawe of diuorcement. But if I go on to add or oppose to euery seuerall title of the Iudiciall lawes conteined in this sermon, sundrie and peculiar lawes out of the decrées of Christian Princes, I shall, I knowe, be to tedious vnto your patience. For then would this treatise passe the time of an ordinarie sermon. Let it therefore suffice vs at this time, by the declaration of these notes, to haue opened and made a way to the diligēt louers of the truth, to come to the vnderstanding of other things, which we haue here omitted, and that they may beléeue ý the substance of Gods Iudiciall lawes is not taken awaye or abolished, but that the ordering and limitation of them is placed in the will and arbitrement of good Christian princes, so yet, that they ordeine and appoinct that, which is iuste and equall, as the estate of the time, place, and persons shall best require, that honestie and publique peace may be thereby preserued, and god the father duely honoured through his onely begotten sonne Christe Iesus, to whome all praise is due for euer. For we do sée that the Apostles of Christe did neither require nor cōmaunde any nation, in the administration of politique affaires, to binde them selues to the strict keeping of Moses lawe.

This rule must alwayes be kept & obserued. Saint Peter doth simply commaunde and saye: Submitt your selues to all manner ordinaunce of man for the Lordes sake: whether it be vnto the king, as hauing the preeminence, or vnto rulers, as vnto them that are sent of him for the punishement of euil doers, but for the laude of them do well. And yet the same Apostle affirmeth that we ought rather to obey God than men, so often as men do publish lawes against true religion, iustice and equitie, concerning which I spake in the exposition of the commō place of the magistrate. And so, thus much I thought good to saye touching the abrogatiō of the Iudiciall lawes.

Now if euery one of you do throughly ponder with him selfe the things ý I haue hithereto saide touching the lawe of God, the partes of the lawe, the vse or effect, the fulfilling and abrogating of the same, it will be a thing of no difficultie to determin what euery one ought to think concerning that point or title of this treatise, wherof I promised in the beginning of this sermon that I woulde speake somewhat towarde the ende, to witte, that the testament of the olde and newe church is all one, and that there is but one way of true saluation to all, that eyther are, or haue bene saued in this worlde: and also wherein the newe testament dothe differ from the olde. For since I haue alredie shewed that all the pointes of the lawe haue a respect and a kinde of Relation vnto Christ, and that hee was in the lawe preached to the fathers to be the onely Sauiour in whome alone they were to be saued, who is it, which cannot perceiue, that they had none other, but the verie same manner and way to be saued which we at this day doe enioy by Christ Iesus? And yet ý this may appeare more euident, I wil not stick to bestowe some paines to make this matter more manifest vnto you with as plaine a demonstration as possible may be, although a playner cannot likely be, than that which I haue alredie shewed you.

The title of the olde and newe testament & people.

Verily

Uerily there is no difference of the people, of the teſtament, of the church, or of the manner of ſaluation betwirt them, among whom there is found to be one and the ſame doctrin, the ſame faith, the ſame ſpirite, the ſame hope, the ſame inheritance, the ſame expectation, the ſame inuocation, and the ſame ſacraments. If therefore I ſhal be able to proue that all theſe thinges were indifferently common to them of the olde church as wel vnto vs, then haue I obteined that which I ſhott at, to wite, that in reſpect of ẏ ſubſtance, there neither was, nor is, any more than one teſtament, that the olde fathers are one and ẏ ſame people that we are, liuing in the ſame church and communion, and ſaued not in any other but in Chriſte alone the ſonne of God, in whome alſo wee looke for ſaluation.

That they and wee haue all one and the ſame doctrine, I proue thus. Our doctrine is the doctrine of the goſpel. But that the fathers were not without the ſame doctrine, it is euident by Saint Paule who teſtifieth, ſaying: God verily promiſed the Goſpel of God afore by his prophets in the holie Scriptures, of his ſonne, which was made of the ſeede of Dauid after the fleaſh, and hath been declared to bee the ſonne of God with power by the ſpirite &c. What could be ſaide more plainly? The Goſpell, which is at this day preached, was of olde promiſed by the prophets in the holie ſcriptures, to wite, that ẏ ſonne of God ſhould come into the worlde, to ſaue all faithfull beleuers. This Goſpell alſo teacheth that the faithful are not iuſtified by the works of the lawe, but freely by grace through faith in Chriſte. Saint Paule ſaith: By the deedes of the law there ſhal no fleaſh be iuſtified in his ſight. For by the lawe cõmeth the knowledge of ſinne, But now is the righteouſneſſe of god declared without the law, being witneſſed by the teſtimonie of the lawe, and the prophets: the righteouſneſſe of God cõmeth by the faith of Chriſt Ieſus vnto all, and vpõ all them that beleeue. With Paule S. Peter alſo doth fully agree, where in the Synod holde at Hieruſalem he ſaith: Neither we nor our fathers were able to beare the yoke of the lawe, but do beleeue euen as they, to be ſaued through the grace of our Lorde Chriſt Ieſus. And ſo conſequently in all other ſubſtanciall and material poyntes there is no difference in doctrine betwirt vs and them.

The Fathers and we haue al one faith.

To proceede nowe, they, whoſe doctrine is al one, muſt of neceſſitie haue all one faith. For faith commeth by hearing, and hearing by the worde of God. What doeth that argue that Abraham & the reſt of the holie fathers are ſet before our eyes as examples of faith for vs to followe? wee ſee that it is ſo in the holie Goſpel of the Lord, & the ſacred writings of the Apoſtles. But who would giue vs ſuch forreine examples to imitate, as doe not concerne the thing for which they are giuen. Paule in many places, but eſpecially in the fourth Chapter to the Romanes, ſheweth that faith muſt bee imputed to vs for righteouſneſſe: as we reade that it was imputed vnto Abraham: nowe that faith of his was not another, but the verie ſame faith with ours, which reſteth vppon the promiſe of God, and the bleſſed ſeede. For he calleth Abraham the father, not of theſe onely, which are borne of the circumciſion, but of thoſe alſo, which walke in the ſteppes of ẏ faith, which was in Abraham before hee

was circumcised. Besides that also ỳ confirmation of the Christian rule, I meane, the Apostles Creede, or articles of our beleefe is fetched out of the Scriptures of the fathers of the olde testament, which is vndoubtedly a moste manifeste argument that their faith and ours is the verie same faith. They did beleeue in the Messiah that was then to come, and wee beleeue ỳ he is alreadie come, and do more fully perceiue, & nerely see all that, which was spoken of before in the prophets: as I will anon declare, when I come to shewe the difference betwixte the two testaments.

The Fathers and we haue al one spirit.

That all one and the same spirite did governe our forefathers and the people of the newe couenaunt, who can doubt, considering that the spirit of God is one alone, and that Sainct Peter doth in expresse wordes testifie that the spirite of Christe was in the Prophets? And Sainct Paule also saith: Since we haue the same spirite of faith, according to that which is written, I beleeued and therefore I spake, and we beleeue, and therefore do we speake. Therefore although the same apostle doth in another place saye: that the faithfull haue not receiued againe the spirite of bondage vnto feare, but the spirite of adoptiõ whereby they crie Abba father. Yet doth he not denie, but that the faithful fathers had the same spirite that wee haue. For euen they also cried to God as to their father, although they obteined it not by the lawe (which terrifieth) but by the grace of the Messiah. Againe the same Apostle saith: Whosoeuer are led by the spirite of God they are the sonnes of God. Which sentence we may thus conuert & say, that the sonnes of God are led by the spirite of God.

But there is none, vnlesse it bee such an one as neuer read the scriptures, which will denye that the ancient fathers were the sonnes of God, and were so called bothe by the Lorde him selfe, and also by his seruaunt Moses. Exod. 4. Deut. 32.

What may be thought of ỳ moreouer that our forefathers were called kings and priestes, and so consequently a royall priesthood, and a priestly kingdome? which names Sainct Peter applyed to the faithful beleeuers in Christ Iesus. Nowe such a kingdome and priesthood cannot be or consist without the vnction of the spirite. The holy apostle Iohn, I confesse, in his Gospell sayde: The holy Ghoste was not yet, beecause Iesus was not yet glorified.

But as hee spake not of the substaunce of the holye Ghoste, which is coeternall with the substance of the father and of the sonne, so he doth not altogether denye that the fathers had the holye Ghost. For in that place he speaketh of the excellent gifte, which after the ascension of the Lorde was powred out vpon the people, that did beleeue. For Iohn him selfe interpreting him selfe, doeth immediately before saye: These wordes (who so euer beleeueth on me, out of his bolye shall flowe riuers of water of life) spake hee of the holye Ghoste, which they that beleue on him shuld receiue.

The gifte therefore of the holie Ghoste was not at that time when the Lorde spake those words so commonly, and plentifully powred vppon all men, as it was vppon the faithfull after the glorification of the Lorde Iesus. And verily our forefathers and the holie Prophets coulde not haue so precisely and expressely foretolde all the

the mysteries of Christe & the church, which the Euangelistes and Apostles do testifie to be nowe accomplished & fulfilled, vnlesse in their prophecies they had beene gouerned by the verie same spirite, wherewith the Apostles were afterward instructed. For it is a wicked thing for vs to thinke that the Prophets and patriarches did like madde men babble they knewe not what, and speake suche woordes as they themselues vnderstoode not. Abraham sawe the daye of Christe, and was gladde of it: for by that spirituall sight of his, he had, and felt w̄in him selfe a certeine kinde of spirituall ioye. Howe manye times doth Dauid in the Psalmes testifie ỹ the seruice of God, and the holie congregation did delight him at the verie harte: which woordes he vttered not so much for the ioye that he had in the eternall ceremonies, but for that he did by the spirite and by faith beholde in those ceremonies the true Messiah and Sauiour of the woorld. And since it is euident that our forefathers were iustified by the grace of God, it is manifest that that iustification was not wrought without the spirite of God: through which spirite euen our iustification at this day is wrought and finished.

Therfore the fathers were gouerned by the verie same spirite, that we of this age are directed by. Of this opinion was sainct Augustine, whose woordes (dearely beloued) I meane to recite vnto you, woorde for woord, out of his seconde booke de Peccato orig. contra Pelag. et celest. Cap. 25. Things to come: saith he, were foreseene of the prophets by the same spirite of faith, by which they are of vs beleeued to be alreadie finished. For they, whiche of verie faithfull loue could prophecie these thinges vnto vs, coulde not choose but bee them selues partakers of the same. And whereuppon is it that the Apostle Peter saith: why tempt ye God, to laye vppon the Disciples neckes the yoke, that neither our fathers nor wee were able to beare? but wee beleeue that through the grace of the Lorde Iesus Christ wee shalbe saued, euen as they: (Whereupon is I saye that Peter saith this) but forbecause they are saued by the grace of the Lorde Iesus Christe, and not by Moses lawe, by which doth come, not the saluing, but the knowledge of sinne?

But nowe the righteousnesse of God is without the lawe made manifest, witnessed by the lawe and the prophets. Therefore if it be nowe at this time made manifest, then must it needes bee that it was beefore, although as then it were hidden. The hyding whereof was prefigured by the vaile of the temple, which when Christe died was rent in pieces for a signification that it was then reuealed. And therefore this grace of the onely mediatour of God and man, the man Christ Iesus, was then in the people of God, but it was hidden in thē as it were rayne in a fliece, which God doth separate vnto his inheritaunce, not of duetie, but of his owne voluntarie will: but nowe that fliece being as it were wroung out, that is, the Iewish people beeing reprobated, it is openly seene in all nations, as it were vppon the bare grounde in an open place. Thus much out of Augustine.

The Fathers had the same hope and inheritāce that we haue.

Nowe also there was sett beefore the eyes of Israel, a carnall and temporall felicitie, whiche yet was not all that they hoped vppon.

For in that eternall and transitorie felicitie was shadowed the heauenly and eternall happinesse. For the apostle in the fourth & eleuenth Chapter to the Hebrues saith, that ỳ fathers out of that visible and temporal inheritance did hope for an other inuisible and euerlasting heritage. Neither was Christe to any other ende so expressely promised them, nor the blessing and life in Christe for any other purpose so plainly layde before them, nor Christe him self almost in all their ceremonies so often prefigured for any other intent, but that they thereby might bee put in hope of ỳ verie same life, into which wee are receiued through Christ our redeemer. For the Lorde in the Gospell saith that wee shalbee gathered in the kingdome of heauen into the same glorie with Abraham, Isaac, and Iacob. But here is an obiection made, that life and saluation was promised onely and not performed vnto the fathers, but that they being shut vp in prison did looke for the comming of Messiah. I for my parte do not finde any thing in ỳ scriptures to bee written of such a prison, whereinto the holie Patriarches were fast locked vpp. Peter verily maketh mention of a prison, but in that prison hee wil haue the disobedient & not the obedient spirites to be.

That Saluation was not promised onely but also performed vnto the fathers.

But if any man obiect that Christe descended to them belowe: we verily do not denye it, but yet we say withal that he descẽded to ỳ departed saincts, that is, that he was gathered to ỳ companie of the blessed Spirites, whiche were not in the place of punishment, that is in torments, but in the ioyes of heauen, as the Lorde him self cõfirmeth the same, when being readie to descende to them belowe, he did saye vnto the thiefe: This day shalt thou be with mee in Paradise. It may also by many places of Scripture bee proued, that the auncient holie fathers from Adams time vntill the death of Christ, at their departure out of this life did presently for Christe his sake enter, not into prison, but into eternall life. For our Lorde in the Gospell after Saincte Marke doth say: God is not the God of the dead, but of the liuing. But he is the god of Abraham, of Isaac, and of Iacob: therefore consequently Abraham, Isaac, and Iacob do liue, or are now aliue: and yet not in bodie corporally. For their bodies beeing buried were rotten longe since: therefore their soules do liue in ioye: and their verie bodies shall rise to iudgement againe. In the Gospell after S. Luke the Lord maketh mention of Abrahams bosome, into which are gathered all the blessed spirites, & of it he testifieth that it is placed aloft, & that it is not a place of paine & punishement, but of ioy and refreshing. And therefore we do often read in the Scriptures of the holie fathers, that they were gathered vnto their people, that is to say, that they were receiued into the fellowship of those fathers, wt whome they had in this world remained in the same faith and same kinde of religion. For the sequences & circũstances of those places doe manifestly declare ỳ those wordes cannot be expounded corporally of the buriall of ỳ bodie. Againe in the Gospel after S. Matthewe the Lord saith: I say vnto you, that many shal come out of the East & out of the West, and shall rest them selues with Abraham, Isaac, & Iacob in the kingdome of heauen: but the children of the kingdome shalbee cast out into vtter darknesse, there shalbee weeping and gnashing of teeth.

Ad inferos.

Ad inferos.

Matt.

Nowe

howe if the Gentiles must be gathered into the kingdome of heauen, and that they must be placed in the fellowship of the fathers, than must it needs bee, that the fathers were alreadie in heauen, and felte the ioyes thereof at that very time when the Lord spake these words. Who also in the Gospell after S. John doth plainly say, Abraham was glad to see my day: and hee sawe it, and reioyced. Which saying although wee vnderstand to be spoken of the iustification and ioye of the conscience, yet do we not separate from it the ioy of eternall life, because the one doth of necessitie depend vpon, and followe the other.

Moreouer wee must heere consider the occasion, vppon which these words of the Lord do seeme to haue been spoken. The Lord had said, Verilie, verilie I say vnto you, If a man keepe my saying, hee shall neuer taste of death, which words the Iewes toke hold on and said, Abraham is dead, and the Prophets are dead, & yet sayest thou, if a man will keepe my sayinges hee shall neuer see death? What art thou greater than oure father Abraham which is dead? and the Prophets are dead also? Whome makest thou thy selfe? To this the Lord made answere and shewed, that Abraham is quickened, or else preserued in life and heauenly ioy through faith in the sayings of Christe Iesus: and that howsoeuer hee is dead in body, yet notwithstanding his soule doth liue in ioy for euer with God, in whome hee did put his trust. To this may be added that Dauid in the 16. Psalme calling God, his hope, his expectation, and his inheritance, doth amonge other thinges say, The Lord is alwayes at my right hād. Therefore my hart is glad, my glorie reioyceth, and my flesh shall rest in hope. For thou wilt not leaue my soule in hell: neither wilt thou suffer thine holie one to see corruption. Thou wilt make mee to knowe the path of life: in thy presence is the fulnesse of ioy, & at thyright hand there be pleasures for euermore.

And although S. Peter and Saint Paul doe in the Actes of the Apostles, applie this testimonie of Dauid, as a thing spoken Prophetically, vnto Christ Iesus, yet notwithstanding no man can denie but that the same may after a certeine manner be referred vnto Dauid, who in that Psalme maketh a profession of his faith, declareth his hope, and expresseth his Michtam, that is, his delight, or ỹ armes or cognizaunce, whereby he would be knowen. Those words therefore doe first apperteine to Christ, and then to Dauid and all the faithfull. For the life and resurrection of Christ, is the life & resurrection of the faithfull. Againe in an other place the same prophet saith, I beleeue verilie to see the goodnesse of the Lord in the land of the liuing. Now in the land of the liuing there is neither death nor dolour, but fulnesse of ioy and euerlasting pleasures: these ioyes and delights Dauid by faith did looke to obteine at the hand of GOD through Christ his sauiour, and did in deede according to his hope possesse the same immediately after he did depart out of this life, although it were many yeares after his death or euer Christe did come in the flesh, euen as we also at this day are saued by him, although it be now one thousand fiue hundreth and od yeares agoe since he in his flesh did depart from the earth. But whereas Paul in the 11. to the Hebrues saith, And all these holie fathers hauing through faith obteined good report, receiued not the promise, because god

had prouided a better thinge for vs, that they without vs ſhould not bee made perfecte, I thinke ſimplie that it muſt be vnderſtood of the perfect or ful felicitie, in which ẏ holy fathers without vs are not conſummated or made perfecte. Becauſe there is yet behinde the generall reſurrection of all fleſhe, which muſt firſt come, and when that is once finiſhed, then is the felicitie of all the Saincte conſummated or made perfect, which felicitie ſhall then not bee giuen to the ſoule alone, but to the body alſo. Saincte Peter alſo doeth conſtantly affirme, that ſaluation is firſt of all by Chriſt purchaſed for the ſoules of the holy Saincts, then that they by the ſame Chriſte are immediatly vppon their bodily death receiued to be partakers of the ſame ſaluation, and laſtly that in the end of the worlde the bodies of the Saincts being raiſed from death, as the bodies of all men be, ſhall appeare before Chriſt to be iudged of him. The Lord, ſaith hee, ſhall iudge both the quicke and the dead. For to this end was the Goſpell preached to the dead, that in the fleſh they ſhould be iudged like men, but in the ſpirite they ſhould liue with God. That is to ſay, ẏ death of Chriſt is effectuall to the fathers that died in the faith: ſo that nowe in ſoule they liue with God, and that they againe are to be iudged in their fleſhe like to all other men, at what time the Lord ſhall come to iudge the quicke and the dead. Therefore our ſaluation is not as yet perfecte nor conſummated, but ſhalbe made perfecte in the end of the worlde.

1. Pet. 4.

The Fathers and we haue al one māner of inuocation.

Moreouer oure forefathers did not pray to any other, but God alone, the onely creatour of all thinges, and did beleeue verilie that hee would be mercifull vnto mankinde for the bleſſed ſeedes ſake. And although they did not ſo vſuallie call vppon God, as wee at this day doe, thorough the mediatour and intercеſſour Chriſte Jeſus, euen as the Lord in the Goſpel did himſelfe teſtifie and ſay, Hetherto haue ye not aſked any thinge in my name: aſke and ye ſhall receiue, yet were they not vtterly ignorant of the mediatour, for whoſe ſake they were heard of the Lord. Daniel in the ninthe Chapiter of his Prophecie maketh his prayer, and deſireth to be heard of God for the Lords ſake, that is, for the promiſed Chriſt his ſake.

Finallie ſo often as the holy Saincts did in their prayers ſay, Remember, Lord, thy ſeruaunts Abraham, Iſaac, and Iacob, they did not looke backe to the perſons or ſoules of the deceaſed Patriarches, but to the promiſe that was made to the Patriarches: Now ſince that promiſe is, In thy ſeede ſhal all the kinreds of the earth be bleſſed: and ſince Paule doeth teſtifie that Chriſt is that bleſſed ſeed: it followeth conſequently that the holy fathers in their prayers had an eye to the bleſſed ſeede, and that they did deſire God to heare them for Chriſt his ſake. For in one place alſo the Lord promiſeth deliueraunce to king Ezechias, ſaying: I will defend this citie for mine owne ſake, and for my ſeruaunt Dauids ſake. But in the 7. and 8. Chapter of Eſaies Prophecie it is manifeſt that the citie was ſpared for Chriſt his ſake the ſonne of the Virgin, which is the foundation placed in Sion, whome Ezechiel in the 34. Chapiter calleth by the name of Dauid, and the Goſpell calleth Dauids ſonne.

Laſt of all the Apoſtle Paule doth ſhewe, that the auncient fathers had amongeſt them the very ſame Sacramentes, which wee nowe haue, as he doth

both in other places also make vs partakers, and applie to vs both circumcision and the Passeouer, the Sacramentes whiche were giuen to them of old, as doeth appeare in the second to the Colossians, & 1. Cor. the fifth cap. In the tenthe Chapiter he threatneth grieuous punishment to the Corinthians at the handes of God, vnlesse they abstaine from thinges offered to idols, and from all heathenishe sensualitie. And thereuppon he bringeth in the example of the Israelites, which he doth after this manner applie to his purpose: I would not, brethren, that ye should be ignorant, that our fathers were the Church of God, and that they had the same sacraments which we at this day haue. For they were all baptised vnto Moses, (that is, by Moses, or by the ministerie of Moses) in the cloude and in the sea. For the cloude and the sea were figures of baptisme. And they did also eate of the same spirituall meate, and did drincke of the same spirituall drincke. And immediately after hee interpreteth his owne meaning and saith: For they dranke of the spirituall rocke that followed them, which rocke was Christ. Manna verily and the Rocke did typicallie represent the spirituall foode, wherewith Christ refresheth both vs & them, who is himselfe the bread and drincke of eternall life. But although they did bodilie, outwardly, & visiblie receiue these Sacramēts, yet forbecause they were destitute of faith and the holie Ghost, because they were defiled with the worshipping of idols, with surfetting and fornication, they displeased God, & were by him destroyed in the desarte. And therefore vnlesse ye also abstaine from those filthie vices, neither shall baptisme nor the sacrament of the Lords supper auaile you, but ye shall vndoubtedly bee destroyed of the Lord. Since therefore it is by most euident proues of Scripture declared, that the old fathers had the same Sacramēts, the same inuocation of God, the same hope, expectation, and inheritance, the same spirite, the same faith, and ỹ same doctrine, which we at this day haue, the marcke, I hope, whereat I shot is fullie hit, and I haue, I trust, sufficiently proued, that the faithfull fathers of the old testament, and wee the beleeuers of the newe couenaunt, are one Church, and one people, which are all saued vnder one congregation, vnder one only testament, and by one and the same manner of meanes, to wit, by faith in Christ Iesu.

Of the difference of the olde & newe testament and people.

Thus much haue I hetherto said touching the likenesse, the agreement, and the vnitie betwirt the old & newe testament or people of God. I wil now add somewhat touching the diuersitie betwirt them, and the thinges wherin they differ.

In the verie substaunce truly thou canst find no diuersitie, the difference which is betwirt them, doth consist in the maner of administration, in a fewe accidents and certeine circumstāces. For to the promise or doctrine of faith, and to the chiefe and principall lawes there were annexed certeine external thinges, whiche were added vntill the time of amendment, so that the whole Ecclesiasticall regiment, the manner of teaching the doctrine of Godlinesse, and the outward worship of God was amonge the old fathers of one sort, and is amonge vs of an other. But the especiall thinges wherin they differ, may be rehearsed and sett downe in these fewe principall poinctes.

Al things more euident in the newe peo-

First and foremost, all things of the newe couenaunt are more cleare and manifest thā those of the old testamēt.

The

ple or co-
uenant thā
were in the
olde.

The preaching of the old couenaunt had alwayes in it for the most parte some mystie or cloudie thing,and was still couered and wrapped vpp in shadowes and dumme shewes. But the publishing of the newe testament is cleare and manifest,so that it is called the light which is without all mystes and darkenesse. Moses did with a vayle couer his face, neither could the children of Israel behold his countenance: but we beholding not only the countenance of Moses,which is nowe vncouered,but the pleasant and amiable face of Christ himselfe, doe greatly reioyce to see our saluation openly reuealed before our eyes. In that sense did the lord say that his disciples were happie, where he brake out into these words. Happie are the eyes which see the thinges that ye see. For I say vnto you,that many Prophets and kinges desired to see the thinges that ye see, and sawe them not, and to heare the thinges,that ye heare,and heard them not. The iust man Simeon did in this sense call himselfe as happie a man as liued, and did thereupon promise that he was willing to die, saying: Lord now lettest thou thy seruaunt depart in peace according to thy woord.For mine eyes haue seene thy saluation, which thou hast prepared before the face of al people,to be a light to lighten the Gentiles, and to be the glorie of thy people Israel.

But althoughe our forefathers had not so much light, as doeth shine to vs in Christe, since his comming in the flesh,yet was that little light, whiche they had, sufficient to the getting of saluation by faith in Christ. Euen wee our selues, although wee see him farre more clearelie than oure forefathers did, doe notwithstanding behold him but in a myste, in comparison of the brightnesse,wherein he shall appeare. For wee shall hereafter see him face to face in the glorie of his maiestie: & yet notwithstanding euen this sighte of him,which nowe we haue, is sufficient to saluation. Therefore it is a very fine similitude,& preatily said of them, which say: Althoughe at day breake the brightnesse of the Sunne is not so great as it is at noone day, yet wayfarers or trauellers doe not stay till the Sunne be at the highest, but take the morning before them to goe their iourney in,and haue light enough to see the way. For in like manner they thincke that to oure forefathers euen that little portion of light, which was in the morning, was sufficient by the leading of faith to bring them through all impediments to eternall felicitie. In ỹ meane time we haue great cause to reioyce,that Christ the very Sunne and light of righteousnes doth after the mystie light of the daye starre of the lawe, shine forth to vs in the newe testament.

Moreouer the forefathers in the old testament had types, shadowes, and figures of things to come,but we haue nowe receiued the very thinge it selfe which was to them prefigured. Therefore the thinge which God did promise to them he hath performed and giuen to vs. They verilie did beleeue that Christ should come and deliuer all the faithfull from their sinnes:and we beleeue that he is alreadie come, that he hath redeemed vs,and hath fulfilled all that ỹ prophets foretold of him. Therfore the Lord in the Gospell said: The Prophets & the lawe prophecied vnto Iohn, since that time the kingdom of God is preached, & suffereth violence of euerie man. Whereupon it is gathered, when the thinge prefigured is come, and present,that then the figures

figures and shadowes, which did foreshewe the thinges to come, do come to an end and vanishe away. Therefore the yoke and burthen whiche our fathers did beare is thereby taken from our neckes. The worshipping of God which they did vse externally was very busie and burthensome, as the Aaronicall priesthode, the tabernacle or temple that was to be throughly furnished with most exquisite things and instruments, their sundrie sorts of sacrifices, & many moe Ceremonies like vnto these. Nowe from all this coste and businesse wee, which be the people of the newe couenaunte, are freely disburthened and set at libertie. And hee, by whom wee are disburthened, is Iesus Christ, in whom alone we haue all things necessarie to life and saluation. For it pleased God the father to recapitulate in him, and as S. Paul saith, to bring into a summe all thinges requisite to life and saluation, that the thinges which seemed before to be dispersed here and there, should in Christ alone be fullie exhibited and broughte vnto vs. For Christ is the fulfilling of all the types & Ceremonies: by whose spirite since wee doe nowe possesse the thing prefigured, wee haue no longer nede of the representing types and shadowes. The external thinges that Christe hath ordeined are very fewe, and of very small coste. Therefore the people of the newe testament doth enioye a passing great & ample libertie. To this, I suppose doeth belonge that excellent place of S. Paul, which is to be seene in the 4. to the Galathians, where in handling this matter diligently, hee sayneth that there are two mothers, the one whereof doth gender to bondage, & the other vnto libertie: and that he doeth vnder the type of Agar and Sara. By whiche hee noteth the two doctrines, that of the law, and that of the Gospell. That of the lawe gendreth to bondage: but that of the Gospell doth gender vnto libertie.

Therefore the lawe did gender the holie fathers and the prophets vnto bondage, not that they should abide bondslaues for euer, but that it might keepe them vnder discipline, yea ẏ it might lead them vnto Christ the full perfection of the lawe. The libertie of the fathers was by the weight and heape of Ceremonies so oppressed and couered, that although they were free in spirite before the Lord, yet notwithstanding they did in outward shewe differ little or nothing from very bōdslaues, by reason of the burthen of the lawe that laye vppon their shoulders. For in so much as the lawe was not as yet abrogated, they were compelled precisely to obserue it. But when Christe was come and had fulfilled all thinges, then did the shadowes vanish away, and that heauie yoke was taken from the necke of vs Christians. So by this meanes our mother Sara gendreth vs vnto libertie. She is the mother of vs all. Of ẏ mother (whiche is also called the holy mother Church) wee haue the seede of life, shee hath fashioned vs, and brought vs forth into the light, shee colleth vs in her bosome, wherein shee carrieth both milke and meate, I meane, the word of God, to nourish, saue and bring vs vpp.

The bondage of the law in the old testament.

Nowe the bonds being cancelled, and ẏ middle wal, which was a stopp, being broken downe, God doeth more liberally rule his Church, and not reteine it any longer vnder so streite a custodie. For neither is the people of God conteined within the boundes of the land of promise. For they are dispersed to ẏ ends of the world: neither are the circumcised, & those that keepe the

The people of the new testament are newe and without all number.

the lawe,his people now, (although it is not to be doubted,but that euē then, when Circumcision was of force, hee had some that were his people amōge the Gētiles, as Job,& other mo which he himselfe did knowe) but those are his people, whiche doe acknowledge Christ, although they be neither circūcised,nor busied with the lawe. This is a new people gathered together out of all the world by faith and the holie Ghoste. To this new testament hath Christ giuen his owne name: wherin the Iewes haue none inheritance, vnlesse they forsake their stubborne opinion of the lawe, and cleaue to Christ alone without affiaunce in the lawe. All the bookes of the Prophets are fullie fraughted with testimonies touching the calling of the Gentiles vnto the communion & fellowship of God, and also touching the reprobation of the Iewes,who for their vnreclaymeable affiaunce in the lawe are vtterly reiected.

So that the people of this testament are after the name of Christ called Christians.

Furthermore, the Apostle Paule putteth an other difference betwixte the two testamentes, alluding to the Prophecie of Ieremie, as is to be sene in the eighth Chapiter of his Epistle to the Hebrues. For he attributeth to the people of the new testament certaine excellent gifts, to witt, absolute & full remission of their sinnes: For he saith, Because I wil be merciful to their vnrighteousnesses,& I will no more remember their sinnes and iniquities.

The giftes of the new testament are most ample and manifold.

Hee doeth also attribute to the people of the newe testament a most exquisite reformation and absolute illumination of their minds. For he saith, I wil plant my lawes in their mindes, and write them in their heartes: and then shall no mā teach his neighbour or his brother, saying: Knowe the Lord; for they shall all knowe mee from the little vnto the greate. But of ỹ law it is written that it was grauen in tables of stone. Yet for all this let no man thinke that the fathers obteined no remission of their sinnes. For as they by faith had free forgiuenesse of their sinnes, so did God both write his lawe, and powre his spirite into their heartes. For which of vs at this day can saye that wee excell in knowledge and in faith either Abraham, Moses, Samuel, Dauid, Esaie, Daniel, or Zacharias? So then the difference is not, in that the fathers of the old testamente were without the remission of sinnes, and the illumination of the holie Ghoste, and that wee alone, which are the people of the newe testament, haue obteined them: but the difference doeth consiste in the greatnesse, amplenesse, largenesse, and plentifulnesse of the giftes, to witt, because they are more liberallie bestowed, and more plentifully powred out vppon more nowe, than they were of old. For all nations being called, doe not by dropmeale, but by whole handfulls drawe the water of life. The Lord doth powre out his spirite vppon all flesh. Of old, God was knowen in Iurie onely, but nowe since Christe is come into the world, his disciples are gone thorowghe all the corners of the earth, & teach all kingdomes to knowe the Lord.

Of old, the worthie men and Prophets were not so many but that they might bee numbred: because the land of promise in a maner alone did breed such good and holy men. But who is at this day able to reckon all ỹ kings, Princes, noble men, Prophets, Bishops, doctours, Martyrs, & excellent persons of euery sexe, estate, and age, whiche haue bene, and are, at this day bred, not onely in Iurie, but also in Arabia.

rabia, Idumea, Phenicia, Mesopotamia, Persia, Asia, Aegypt, Africa, Grece, Italie, the Easte, the South, the Weste, and the North: Frē remission of sinnes is preached to all countries and kingdomes. All the faithfull in euerie nation vnder heauen are, throughe Christ, receiued into the grace and fauour of God the father. All haue receiued in great abundaunce the gift of the holy Ghoste. All haue prophecied. All haue knowen the Lord. Finallie, the lawe maketh no man perfecte. The Gospell simplie maketh perfect, and doth directly without any stopp, lead vs to Christe, and causeth vs to rest and to content oure selues in him alone.

The newe testament hath no promise of any certein earthly enheritaunce.

Last of all I will not slippe ouer this difference, althoughe it be of little weight, and such an one as other like vnto it may be easilie obserued, that the lawe appointing out a certeine land peculiarly separated from other nations, did promise to the old fathers the possession of ỹ same, so long as they did kep the law: but if they did transgresse the lawe, then did it threaten that they should be rooted vpp, and vtterly cast out of that good land. But to vs no one limited lande is expressely promised. For the earth is the Lords and the fulnesse thereof, the rounde world, and all that therein is.

But althoughe hee doeth not heere assigne to vs, as hee did to oure forefathers of olde, any certeine or peculiar thinge, yet doeth hee not at any time neglecte vs: For hee fedeth, blesseth, and preserueth vs in euery land and nation. Therfore the promises which were of old made to oure forefathers concerning the land of promise, being come to an end, are vtterly vanished away: so that they, which for an age or two agoe did incite many nations to arme themselues for the recouerie of the holy land, doe seeme to haue beene besides their witts. Christ by his comming into the world hath sanctified all the earth. For there are in euerie nation of the world some sonnes and heires of God and his kingdome.

Touching the likenesse and agrément, the vnlikenesse and difference of both, I meane, the old and newe testaments or people, I haue therfore spoken the more briefely, beecause I haue in the first Sermon of the first Decade, and in the sixte Sermon of this third Decade, alreadie hādled the selfe same matter. Finallie, I haue but shortly touched the abrogation of ỹ law, because I did a good while ago set forth two treatises, ỹ one of the Auncient Faith, the other of the Only and eternall Couenaunt of God, whiche treatises I knowe to bee familiar amonge you.

I will not heere in the conclusion recapitulate vnto you ỹ special points of this Sermon, partly because I haue alreadie beene somewhat to long, and partly because I haue, as I hope, vsed so plaine an order, that euery point is indifferently well settled in euery mans memorie. Thus haue I, by Gods grace and sufferance, made an end to treate of Gods holy law, wherin I haue beene occupied a good sort of dayes by seuerall Sermons. Blessed bee God and oure heauenly father world without end, whome I beseech to blesse vs all thorough Iesus Christ our Lord and Sauiour.

Amen.

Of Chri-

¶ Of Christian libertie, and of offences. Of good workes, and the reward thereof.

¶ The ninthe Sermon.



HAVE alreadie through many sermons discoursed, longe vppon Gods lawe, nowe therefore because vppon the consideration & handling of the lawe there doe arise certaine pointes not to bee omitted, which doe depend vppon, and are annexed hand in hand vnto the lawe, of which sort are Christian libertie, good workes, the reward of good workes, sinne, and the reward or punishment of sinne: I wil speake of them in order as God shall put into my mouth: whō I shall desire you to praye vnto with mee, beseeching him not to suffer me to speake, in these or other points of holy doctrine, the thing that shall sounde against his holy will.

Of Christian libertie.

Vppon the abrogation of the lawe doeth Christian libertie depende and follow, as the effecte of the abrogating of the lawe, which libertie doth minister vs occasion to speake of offences. Nowe concerning Christian libertie the most holy Apostle of Christ Saincte Paule hath reasoned verie diligently and largely, whereby we may gather that the consideration of Christian libertie is neither of no weighte nor yet of little profite. But the treatise therof is especially necessarie to vs of this age, amonge whom there are no small number of men, which doe either not vnderstand what Christian libertie is, or else, if they knowe it, do foulie abuse it, thereby to fulfill the lustes of the flesh. I will therefore tell you, who is the deliuerer that setteth vs at libertie, who they are that he setteth at libertie, and wherein and howe farre forth he setteth them at libertie: which the things being once knowen, it wilbe an easie matter, to perceine, what Christian libertie is, what the propertie or disposition of those is which are so set at libertie, and howe farre forth they must beware from giuing offece to any man, and from abusing their graunted libertie.

There is none other deliuerer promised, giuen, and preached vnto vs, than Christ Jesus the Sonne of God. For he which doth deliuer other men, must be himselfe free from the bands, wherewith they are tyed, that wilbe & loke to be set at libertie. But throughout all ages there is none such to bee found in all the world, nor yet in heauen, but Jesus Christ alone the sonne of God, who for that cause did in the Gospell say, If the Sonne set you at libertie, then are ye free in deede.

Who is your deliuerer.

Nowe they, whome the Lord deliuereth, are bondslaues, wherefore he doeth deliuer them from bondage, and doth incorporate them in the libertie of the sonnes of God. He doth set all bondseruauntes at libertie, excluding none, but such as do by their owne default, their owne vnbeléefe, and disobedience exclude themselues. For the comming of the sonne of God was to set all such at libertie, as were entangled in bondage. Therefore he doth so farre forth deliuer vs, as we are bondseruaunts. For bondage and libertie are one opposed and contrarie to the other

Who is he that be this Christ doth set libertie.

other, so that without the consideration of the one wee cannot conceiue the meaning of the other. Wherefore I thincke it best heere to speake so much of bondage as this present argument shall seeme to require.

What bondage is.

First, bondage is nothing else but the state or condition wherein bondseruauntes bee. Nowe those that are in bondage are either bondmen borne, or else made bondseruauntes. The children, that issue of bondseruaunts, are bondslaues borne. The other, that are made bondseruantes, are so made either by captiuitie, whereupon they take their names, and are called captiues. For Pomponius saith, Slaues were thereupon so called, because the Capitaines commaunded to sell them for monie, when they were in warres taken captiues by their souldiours, and so by that meanes to spare their liues and saue them: these bondmen are in latine also called Mancipia, eo quod ab hostibus manu caperentur, because they were taken prisoners by the hande of their enimies. Or else they are made bondslaues by the ciuil law, as when a free man aboue twentie yeares of age, doeth for lucre sake suffer himselfe to bee sould for monie. Bondmen therefore haue losse all libertie, and doe wholie hange vppon their maisters gouernment, in whose power it lyeth to kill them if they list.

Nowe of bondage there are two sortes, the Politique, and the Spirituall. The politique bondage is not by grace & the preaching of the Gospell, taken out of the Churche of the faithfull, so that there should bee no bondmen at all, or that they should not doe their duetie, or not doe the seruice that of right they doe owe. For the Apostle Paule saith, Let euery man walke, according as he is called. And so ordeine I in al Churches. Art thou called being a seruaunt? Care not for it. But yet if thou mayest be free, vse it rather. And againe, Seruauntes obey them that are your bodilie maisters with feare, and trembling, and singlenesse of hearte as vnto Christ, not with eye seruice as men pleasers, but as the seruauntes of Christe, doinge the will of God from the heart, with good will seruing the Lord and not men, knowing that what soeuer good thinge any man doeth, that shall hee receiue againe of the Lord whether hee be bond or free. And in his Epistle to Timothie hee saith, Let as many seruauntes as are vnder the yoke, counte their maisters worthie of all honour, that the name of God and his doctrine bee not blasphemed. And they, which haue beleeuing masters, despise them not, because they are brethren: but rather doe seruice, for as much as they are beleeuing, & beloued, and such as are partakers of the benefite.

And yet in this bondage the faithfull haue this comfort by ỹ preaching of the Gospel, that, howsoeuer they bee bond in body, yet they are free in mind and soule. For ỹ Apostle againe doth say, Hee, that is called a bondman in the Lord, is the Lords freeman. Likewise hee that is called free, is bond to Christ.

A Paradox of libertie.

This is a comfort to the faithful in all their afflictions, which knowe that their spirite is safe and free, howsoeuer their bodie is streightly imprisoned or sharpely tormented. Therefore the Saincts are at their libertie, although they be neuer so narrowely loked to, and shutt vpp in custodie: they are victorers and vanquishers, howsoeuer they are bound and oppressed: Finally they enioy most exquisite pleasures,

euen then, when they are vexed with most infinite euils. I knowe that the children of this world doe mocke and scoffe at these pleasures and libertie of the faithfull beleeuers, as though they were meere dreames and fantasies of very fooles and asses. But God doth soundly pay them home for their scoffes and mockerie, not in the world to come onely, but also in this present life: while they themselues like miserable captiues beeing in extreme captiuitie, doe notwithstanding euen in that slauerie, thincke themselues at libertie and in most absolute felicitie. For they serue a filthie seruice in detestable slauerie, making themselues bondmē to abhominable whoredome, to beastly madd drunkennesse, to the wicked Mammon, and to other most vile pleasures, wherein they die and rott with endlesse shame and infamie. But of the seruice & afflictions of the Saincts, who doe euen in their afflictions enioye their libertie and reioyce in the Lord, the Apostle Paule speaketh where he saith, We are troubled on euery side, yet are wee not made pensiue: wee are in pouertie, but not in extreme pouertie: wee suffer persecution, but are not vtterly forsaken therein: wee are caste downe, but wee perish not: bearing about alwayes in the body the dying of the Lord Iesus, that the life of Iesus might also appeare in our bodie.

2. Cor. 11. And againe, In all things wee doe our endeuour, to shewe oure selues as doth become the ministers of Christ, in much suffering, in afflictions, in necessities, in sorrowes, in stripes, in imprisonmentes, in seditions, in labours, in watchinges, in fastinges, in glorie and ignominie, in reproches and prayses: as deceiuers, & yet speakers of trueth: as vnknowen, and yet knowen: as dying, and loe wee liue: as chastened, and not killed: as sorrowfull, and yet alwayes reioycing: as poore, and yet making many riche: as hauing nothing, and yet possessing all thinges.

Loe here ye see howe the Saincts in extreme seruitude, haue a cheerfull consolation, and are alwayes at their libertie: as is to be seene by infinite examples in the Actes of the Apostles, & other Ecclesiasticall histories. Nowe wee come to the second part of bondage.

The spirituall bondage hath a certaine likenesse to the bodily seruitude. For Adam, by his owne fault, became a bondman: and wee of him are all borne bondmen. Hee was once at libertie, and had the Lord to bee his friend and fauourer, but hee did disorderly reuolte from GOD, and gott himselfe an other maister, the diuell, a tyraunt as cruell as maye bee, who for his sinne hauing gotten power ouer him, did like a mercilesse Lord miserablie handle him like a bond seruaunte. Nowe wee of oure corrupte graundsire are borne corrupt and sinners, and for our sinne are also vnder the diuels dominion: wee are in danger of the lawe, and of the curse thereof. For we are the bondslaues of sinne, wee are made subiecte to sundrie calamities by reason of our sinne. This therefore is called the spirituall bondage, not because it is onely in the minde of man, but because of the opposition, whereby it is opposed to the bodilie bondage. For otherwise sinne hath made oure bodie also subiecte to the curse. Neither doe wee sinne in minde alone, but in the bodie also. For euery part and al the members of our bodies

Spirituall bondage.

bodies are subiecte vnto sinne and infected with iniquitie.

Therefore we serue in most miserable bondage, while beeing vnder the diuels dominion, wee doe the thinges that please the flesshe, by the egging on of euil affections, to the bringing forth of fruite, or rather to the making of abortion with perill of oure liues to the diuell our cruell and ouer rigorous maister. For this verilie is oure hardest and most lamētable seruitude and bondage.

Abortion is made when a woman is be fore her time deliuered of her childe.

The spirituall libertie, & how farre forth we are made free by Christ.

Nowe on the other side let vs see what Christian libertie is, that is to say, from what, and howe farre foorth the Lord hath made vs free. In one word wee doe briefly say, that Christe oure Lord hath deliuered vs from a grieuous bondage, to wit, that hee hath so farre forth made vs free, as wee by sinne were slaues and bondseruants. This we maye more largely expound and say, The sonne of God came into this world, and hauing first oppressed the tyrannie of Sathan, and crushed his head by his death and passion, hee hath trāslated vs into his owne kingdome, & hath made himselfe oure Lord and king. Secondarilie, hee hath adopted vs to be the sonnes of GOD, and with his blessing tooke awaye the bitter curse of the lawe. For he toke awaye all sinnes, and purged all the faithfull from their iniquities.

Thirdly, hee did most liberally bestow the free gift of the holy Ghoste, to the end that the sonnes of God should willingly and of their owne accorde, submit themselues to the will of God, and to doe the thinges that the Lord would haue them. For the hatred of the lawe doeth not remaine, although the weakenesse of the flesshe abideth still. Lastly, the same our Lord & king hath taken from the shoulders of his electe the burthen of the law, the types, and figures, with all the coste belonging to the same, and hath forbidden vs, being once set at libertie, to entangle our selues againe with any lawes and traditions of men. Of all this being layed together we make this definition. To deliuer, is to make free, and to set at libertie from bondage. Hee is free or manumised, that beeing deliuered from bondage doeth enioye his libertie. Therefore manumission or libertie is nothing else but the state of him that is made free, the commoditie, I saye, whiche a free made man hath receiued, and doth enioy by reason of his deliueraunce, to witt, in that hee being deliuered from the tyrannie of Sathan, from sinne, from the curse of the lawe, and from death, is made the sonne of God, and heire of euerlasting life: and also that he hath receiued the spirite of libertie, by whiche hee doeth wholie giue himselfe to bee the seruaunte of God, to doe him seruice all his life long: and lastly, that beeing deliuered from the lawe of Moses and from all lawes of mortall men, hee doeth altogether depende vppon the Gospell onely, hauing at libertie the free vse of external thinges, as of meate, of drincke, of cloathing, and of such like indifferent thinges. And in these three last rehearsed points doth Christiā libertie chiefly consiste.

Christian libertie.

Nowe to this I will add such testimonies of Scripture as shall both better confirme, and more plainely declare my exposition. And first of all, I will alledge those testimonies which are to be found in the bookes of the holie Euangelistes, and then those that are extant in the writinges of the Apostles.

Testimonies to prouechristian libertie by.

Zacharias the priest & father of John

Baptiste in his hymne of thanckesgiuing, Luke. 1, doeth declare the trueth and goodnesse of God, in performing that to vs, which hee promised to oure forefathers, to witt, That wee beeing deliuered out of the handes of oure enimies mighte serue him without feare, in holinesse and righteousnesse before him all the dayes of our life.

In this testimonie of his, wee haue the true libertie, that freedome, I meane, wherein wee being by the Lord deliuered from all our enimies, both visible and inuisible, should no longer serue them with feare, but serue oure GOD in ioye and gladnesse. There is added also the manner and order howe to serue him, In holinesse and righteousnesse. Holinesse doeth cutt off and caste awaye all vncleannesse and incontinencie. Righteousnesse giueth to euery man that whiche is his due, to witt, the thinges which wee of duetie doe owe to euerie man, and doeth conteyne in it bothe freedome and beneuolence. And in this kinde of seruice doe they, whiche are made free, serue the Lord their God, not for a day or two, or a certeine fewe yeares, but all the dayes of their life.

Therefore, true Christian libertie is the perpetuall seruice, which wee owe and doe to God.

In the eighth Chapiter of Saincte Johns Gospell, to the Iewes whiche made great braggs of the vaine and sillie libertie which they receiued of their auncestours, Christe our Lord maketh this obiection: Verilie verilie I say vnto you, that whosoeuer committeth sinne, hee is the seruaunt of sinne. And the seruaunt abideth not in the house for euer, but the sonne abideth for euer: if the sonne therefore shall make you free, then are ye free in deede.

In these words hee maketh mention both of bondage and of libertie. He is a bondman to sinne, as to a cruell maister, or a neuer contented tyrant, whosoeuer doeth committ any sinne. For he doth obey, as one that is bound to sinne. Such bondmen are all the sonnes of men: whose punishment is to haue none inheritaunce in their fathers house, whiche is the heauenly Hierusalem.

As for those, whiche the Sonne of God restoareth to freedome, they are partakers of the heauenly kingdome and fellowe heires with the Sonne of God. But Christe maketh none free but them that are faithfull: therefore the sonnes of God and fellowe heires of Christ are, for Christ his sake their onely deliuerer, made free and set at libertie. Neither is there any other in heauen or in earth beside Christ Iesu, which is able to set vs at freedome and at libertie.

Paule in the sixte Chapiter to the Romanes sayth, Let not sinne reigne in your mortall bodie, that ye should therunto obey by the lustes of it: neither giue ye your members as instruments of vnrighteousnes vnto sinne: but giue your selues vnto god, as they that are aliue from the dead, and your members, as instrumentes of righteousnesse vnto God. For sinne shall not haue power ouer you, because ye are not vnder the Lawe, but vnder Grace. In these wordes he exhorteth them, that are purged and made free by Christ, to liue holilie in their spirituall bondage. Now he saith not, Let not sinne be in you, or in your mortall body: but he saith, Let not sinne reigne in you, or in your mortall bodie. But when reigneth sinne? Forsothe sinne reigneth then, when wee obey it therough the lusts thereof, ỹ is, when we

resist

reſiſte not, but doe fulfill the luſtes of the fleſhe.

Sinne therefore doth not reigne in our mortall bodie, ſo longe as it is but fealt in the bodie, and not obeyed or permitted to rule, but rather reſiſted and trode vnder foote. This ſame ſentence doth he expound by an other ſomwhat more eaſie to be vnderſtod, I would not haue you to permit your members to ſinne, as to a tyraunt, to vſe them as inſtrumentes to woorke all vnrighteouſneſſe. I rather require you to giue your ſelues to bee ruled and gouerned by God. For ſince hee hath ſet you free from death, & brought you to life againe, it is requiſite that ye ſhould giue your members to God as liuely inſtrumentes to woorke all righteouſneſſe. And that ſhall ye bee eaſilie able to doe, becauſe ye are not vnder the lawe, but vnder grace. Vpon this doth all the reſt of that Chapiter depend vnto the end. What then, ſaith hee, ſhall we ſinne, becauſe wee are not vnder the lawe, but vnder grace? God forbidde. Knowe ye not how that to whomſoeuer ye commit your ſelues as ſeruauntes to obey, his ſeruauntes ye are to whome ye obey, whether it be of ſinne vnto death, or of obedience vnto righteouſneſſe? But God be thanked that ye were the ſeruants of ſinne, but ye haue obeyed with heart, the fourme of doctrine into the which ye are brought vnto. Being then made free from ſinne, ye are become the ſeruauntes of righteouſneſſe. And yet he ſheweth that the freemen of Chriſt do not abuſe their libertie, and giue themſelues againe to be gouerned by their old & tyrannous maiſter Sinne. For he maketh Sinne and Righteouſneſſe to bee, as it were two maiſters: and addeth to eche of them the hire or reward that they giue to their ſeruauntes, the one Life, the other Death.

Laſtly he ſaith generallie that we are his ſeruaunts to whome wee giue our ſelues to obey. Vppon which hee inferreth, Being redeemed by the grace of God from the bondage of ſinne, and from death whiche is the rewarde of ſinne, we are tranſlated into the bondage of righteouſneſſe (whoſe reward is life) that thereby we may liue. For he doth more ſignificantly expreſſe his meaning in that which followeth ſaying, I ſpeake after the manner of men, becauſe of the infirmitie of your fleſh. As ye haue giuen your mẽbers ſeruaunts to vncleanneſſe and iniquitie, vnto iniquitie: euen ſo now giue your members ſeruauntes to righteouſneſſe, vnto holineſſe. For when ye were the ſeruauntes of ſinne, ye were free from righteouſneſſe. What fruite had ye then in thoſe thinges, whereof ye are nowe aſhamed? For the end of thoſe thinges is death. But nowe ye being made free from ſinne, & made the ſeruants of God, haue your fruit vnto holineſſe, and the ende euerlaſting life. For the reward of ſinne is death: but the gift of God is eternall life, thoroughe Ieſus Chriſte oure lord. All this is ſo plaine and euident, that it needeth no larger expoſition of mine.

And yet in the ſeuenth Chapiter next following hee doeth by compariſon in a parable more fullie expounde all that hee ſaid before. The woman, ſaith hee, whiche is in ſubiection to the man, is by the lawe bound to the man as longe as hee liueth: If while the man liueth ſhee goe a ſide to an other, ſhe is counted an adultreſſe. But if the man be dead, ſhee may couple her ſelfe with an other man. Euen ſo, I ſaye, wee are dead to the lawe. For Chriſt

oied for vs, and was in his bodie offered vpp to be a sacrifice or oblation to cleanse and purge oure sinnes, that we might thenceforth bee vnited and coupled to him, and that wee being conceiued and made with childe with his holy spirite, maye trauaile, bring forth and be deliuered of an excellent issue & holie fruite of good workes: euen as, while we serued sinne, & were subiecte vnto it, as to oure maister, wee brought forth an ill fauoured babe of death, I meane, iniquitie and wickednesse, for the punishing whereof death is appointed and ordeined. But let vs now heare the verie woordes of the holie and blessed Apostle, saying: Euen so my brethren wee also are deade concerning the Lawe by the bodie of Christe: that wee should bee coupled to an other, who is raysed from the dead, that wee should bring forth fruite vnto God. For when we were in the flesh, the lustes of sinne, which were by the lawe wrought in oure members to bring forth fruite vnto death. But nowe are wee deliuered from the law, and dead vnto it, wherunto wee were in bondage, that wee may serue in newenesse of spirite and not in the oldnesse of the letter.

That place in the eighth Chapiter to the Romanes is vnknowen to no man, where he saith: The lawe of the spirite of life thorough Christ Iesus, hath made mee free from the lawe of sinne and death. The manner of this deliueraunce hee doeth immediately after add, saying: For what the lawe could not doe, that GOD did by sending his owne sonne, And so forth as followeth. For the woordes are sufficiently plaine and vnderstoode of all men.

In the seuenth Chapiter of the first Epistle to the Corinthians hee saith, Yee are bought with a price, doe not ye become the seruauntes of men. In these woordes the holy Apostle exhorteth seruauntes, vnder the colour or pretence of worldly bondage not to committ anye thinge for their earthly maisters pleasure, whiche soundeth against sinceritie and is repugnant to pure religion: to witt, although they bee called by the name of seruauntes, yet that they should not obey the wicked lawes and vngodly ordinaunces of mortall men. The cause that ought to pull and draw vs from it is, Because we are redeemed and set at libertie by the price of Christes his bloud. It would therefore be to to bad and vnworthie a thinge, if wee, contrarie to the effecte of oure libertie, should obey the naughtie lawes and ordinaunces of man.

This also is extended & stretcheth oute to the lawes of men, whiche are made in matters of religion. For in the fiftæenth Chapiter of the holy Gospell written by the Euãgelist S. Matthewe the Lord and Sauiour sayeth, In vaine doe they worship mee, teaching doctrines the precepts of men. And: Let them alone, they are blinde leaders of the blinde. And the Apostle S. Paul saith, If ye be dead with Christe from the rudimentes of the world, why as yet liuing in the world are ye ledd with traditions, Touche not, Taste not, Handle not? Which all doe perishe in abusing after the commaundementes and doctrines of men: which thinges haue a shewe of wisedome in superstition and humblenesse of minde, and in neglecting of the body, not in any honour to the satisfying of the flesh.

From the lawes and ordinances of men.

First of all hee sheweth that the faithfull ones of Christ Iesu, haue nothing to doe with the decrees of mans inuen-

inuentions, and that they are not bound to obserue mens traditions: because they are dead to traditions with Christ, that is to say, they are by Christ Jesu redeemed and set free from traditions, whiche traditions did in Christe his deathe finishe and come to an ende, while hee did make vs his owne, and sett vs at libertie. Then also hee doth by imitation counterfaite the woordes of them whiche make those decrees, & saye: Oh, touch not. Taste not, Handle not.

These three preceptes stretch very farre, and comprehende manye petit decrees. All which hee doeth immediately confute with these probable argumentes. First, because they appoinct the worshippe of GOD to be in thinges that perish in the vse thereof. But the kingdome of God is neither meate nor drincke, but doth consiste in spirituall thinges. And that whiche entereth in by the mouth doeth not defile the man. Secondarilie, because they are not made of God the authour of all goodnesse, but haue their beginning of mans inuentions. But in vaine doe they worshippe me, saieth the Lord in the Gospell, teaching doctrines the preceptes of men. Neither doeth the holy Apostle saincte Paul wincke at and slylie passe ouer, because hee will not aunsweare to the thinges, whiche doe most commende these traditions.

First of all they are commended for the shewe and appearaunce of wisedome that is in them. For they seme to haue beene, not without great wisedome, ordeined of wise menne in that they doe so fittlie serue to euerye person, time and place. The earnest defenders of mens traditions crie out and saye: Oure auncestours were no fooles, their lawes are full of wisedome. But Jeremie cryeth out on the other side saying, They haue reiected the woord of GOD, therefore what wisedome can bee in them?

An other cause why traditions are commended is the Greekes ἐθελοθρησκεία, that is to say, a chosen kinde of worshippe, which wee of our owne braynes haue chosen and taken to oure selues to serue and do God worshipp with all. For men do gladly and willingly receiue the traditions of men, because they are agreeable to their inclination. Yea, Christ in the holie Gospell sayth, If ye had beene of the world, the world would haue loued her owne: Nowe for because I haue chosen you out of the worlde, the world doth hate you. And againe hee saith, That whiche men set great store by, is abhominable vnto God. Moreouer, mens traditions are commended for humilitie: which is vnderstoode in two manners or respectes. For first, that is said to be humilitie, if any man doe readily obey and easilie yeeld to that, which is vrged, obtruded and thrust vpon him, by men of countenaunce and authoritie. Secondarilie, the lawes of men do seeme to exercise humblenesse, and keepe men in humilitie. But such obedience and humilitie may rather bee called sacrilege, because it is not ruled and directed by the woord of God, as the thinge whereby alone it should be tempered and squared, but doth transferre and conueighe ouer the honour of GOD from God to men. Last of all, mens traditions are commended for the neglectinge of the flesh. For (Oh) that discipline and chastisemente of the flesh seemeth to them a goodlye

thinge, by whiche the wantonnesse of the flesh is somewhat bridled and tamed. Finallie the Apostle addeth, Not in any honour to the satisfyinge of the flesshe: that is to say, Whiche thinges although they haue a shewe of religion and holinesse, haue notwithstanding in verie deede no honour at all, considering that those externall things are ordeined of GOD for the ease and releefe of menns necessities. Yea Paul doth flatly finde fault with those decrees, because they giue the bodie no honour for the satisfying of the same, that is, according to the measure of the bodies necessitie. For a moderate care and looking to the bodie is not only permitted, but also commanded, least wee perhapps by too muche lacke and negligence do marre the bodie, and make it vnapt to doe good workes. Neither is the care of the flesh in any place forbidden, vnlesse it tend to lustes and sensualitie. Wherfore the Apostle saith, Cherish not the flesh vnto concupiscence. Therefore God hath graunted to man for his necessitie the vse of meate, drincke, sleepe, cloathing, reste, alloweable pleasures, and other thinges necessarie.

The care of the body.

In the fourth Chapiter to the Galathians Saincte Paule saith, When the fullnesse of the time was come, God sent his sonne, borne of a woman, and made vnder the lawe, to redeeme them that were vnder the lawe, that wee mighte receiue by adoption the right (or inheritaunce) of children. Nowe because ye are sonnes, GOD hath sent the spirite of his sonne into your heartes, crying Abba, Father. Wherfore thou art no more a seruant but a sonne: If thou be a sonne, thou art also an heire of God, thoroughe Christ. And immediatly after againe, Stand faste in the libertie, wherewith Christe hath deliuered vs, and bee not againe wrapped in the yoke of bondage.

In the second to the Hebrues he saith, Christe was made partaker of flesshe and bloud with vs, to the ende that throughe death he might expell him that had Lordship ouer death, that is the diuell: and that hee might deliuer them which through feare of death were all their life time in daunger of bondage. Thus I hope these testimonies of Scripture suffice for our purpose.

These thinges being wel weighed and throughly considered, will plainely teache what kinde of libertie they haue, whiche are made free by Christ, and what their propertie and inclination is, to witt, most religious and altogether giuen to holy thinges, that is to say, in all points addicted to the spirite, without whiche there is no libertie, and by which al the sonnes of God are alwayes gouerned. The Lords freemen doe most diligently beware, that they doe vnaduisedly offend no man by their libertie, nor vainely abuse their purchased freedome. For they haue continuallie before their minds and eyes the weightie sayings of the holie Apostles of their Lord, Christe Iesu. Saint Peter in the second Chapter of his first Epistle saith, As free, and not as hauing the libertie for a cloake of maliciousnesse, but euen as the seruauntes of God. And Paule hath, Brethren, ye haue beene called vnto libertie: onely let not libertie be an occasion to the flesh, but by loue serue one an other. For I, when I am free, haue made mee selfe seruaunte to all, that I maye winne the more.

The chiefe purpose of these thinges that they are free by Christ.

They therefore do specially abuse Christian libertie, who seeking after carnall

The abuse of Christian libertie.

nall things vnder the colour and pretence of the spirite and of libertie, doe make their bragges that they by the preachinge of the Gospell are set free from all bodily debtes & dueties: and therefore they do denye to their maisters, creditours, magistrates, and princes the dutie that they owe them, by that meanes reuolting and rebelling againste them. These fellowes are seditious stirrers, and not the reuerencers of the Euangelical doctrin. Paule crieth: Giue to euery one that which is due: tribute to whome tribute belongeth, custome to whome custome is due, feare to whom feare, and honour to whome honour doeth appertaine. Owe nothing to any mã, but this, that ye loue one another. Moreouer they also do abuse Christian libertie, who when they haue not receiued the spirite of libertie and of the sonnes of God, when they are not as yet deliuered from Satan, nor iustified by Christ, do notwithstanding promise libertie to all men, and think that for the opigion which they haue conceiued of their libertie, they maye do whatsoeuer it pleaseth them, by ỹ meanes gainsaying good lawes and seuere discipline, with exclamations & outcries, that libertie by lawes is intrapped, betrayed, and trode vnder foote. Against such, and especially against the teachers of that vaine and pernicious libertie Saint Peter taketh stomach and saith: These are welles without water, clowdes that are carried with a tempest, to whome the myste of darknesse is reserued for euer. For when they haue spoken the great swelling wordes of vanitie, they entice through lustes in the voluptuousnesse of the fleash, suche as were cleane escaped from them, which are wrapped in errour, while they promise them libertie, wher as they themselues are the bondseruaunts of corruption: for of whome a man is ouercome, vnto the same is he brought in bondage. And so forth as followeth. Now when men doe after that manner abuse libertie, that licentious lust is not worthie to be called by ỹ name of libertie. Last of all they doe abuse Christian libertie, whosoeuer do abuse thinges indifferent, and haue no regarde of their weake brethren, but do offende them vnaduisedly. Wee must therefore, in this case, alwayes haue in minde this notable saying of Saint Paule: All things are lawful for mee, but all thinges are not expedient: all things are lawfull for mee, but all things do not edifie. Touching this matter there is more to bee seene in the fourteenth Chapter of S. Paules Epistle written to the Romanes. Licentious nesse.

And here by occasion, yea rather, being compelled by necessitie, I will speake a little, and so much as shall be requisite for the godly disposed to knowe, touching offences. Scandall, which worde the Latines borrowe of the Greekes, doth signifie a fallinge, a tripping, a stumbling blocke, an offence, a let or hinderance: such as are stones in a streate, that sticke vpp higher then the rest, or ginnes that are of purpose subtily sett or hidde to snare the feete of them that passe ouer them. For they which doe either light on or stumble at them, doe fall or else are turned out the streight path. Now this kinde of snare or stumbling block is by a metaphore transferred to the estate of religion and manners of mẽ. For he giueth an offence, whosoeuer doth with ouerthwart, foolishe, or vnseasonable wordes or deedes either do or saye to another man any thinge, Of offences.

whereby he taketh an occasiõ to sinne. Therefore Scandalum is an occasion giuen to sinne and doe wickedly, and the verie impulsion or driuing to a fall or to wickednesse. Other there are that do define Scandalum to be an offence ioyned with a contempt. For an offence doth vsually drawe a contempt with it, or as we may say also, an offence doth rise vpon contempt. To conclude therefore it is put for an iniurie offered by one man to another.

Howe and by what meanes an offence is giuen.

Nowe, wee offende other men either by our woordes, or else by our deedes. The offence that is giuen by woordes is partely in euil, fowlish and vnreasonable doctrine, and partely in our daily talke or communication. The greatest offence is that, which doth arise of wicked doctrine directly contrarie to the true doctrine of ỹ holie Gospell. The nexte to this is that offence, which doeth arise of fowlishe & vnreasonable doctrine: which, though it be deriued out of the woorde of God, is notwithstandinge either vnaptly vttered, or vnwisely applyed. For the preacher may sinne either by too much sufferinge or lenitie: or else by too much sharpnesse and ouerthwart waywardnesse, so that the hearers beeing offended, do wholie drawe back from all the hearing of the Gospell. And yet for all this the light of the Gospel must not bee hidden, nor the trueth slilye winked at, because men wilbe offended, but preachers must with all their diligence take heede that the woorde of God bee wisely set forth, and aptly dispensed.

What soeuer thinges are against the lawes of God, those must moste constantly be accused, and without feare moste diligently confuted, howsoeuer the worlde and worldlinges do storme against the same. Nowe they do by their daily talke cause their brethren to stumble, whosoeuer let their toungues runne lose to talke they care not what, and at their pleasure without aduise to babble they care not howe: of which sorte are filthie speach and ribaudrie, but especially such blasphemous woordes as are vnreuerently vttered against God, the holie Scriptures, and articles of our faith. For euil woordes corrupt good manners. I do not here exclude the letters or writinges of men which doe vnaduisedly offend their brethren.

Lastly, stumbling blockes of offence are laide before many men, either by promises, or else by threatenings: so often I meane as by allurring inticements of many faire promises, or else by terrible threates and torments they are turned from the right path of trueth into bywayes and errours. For so did Pharao laye a stone of offence before king Zedechias by causing him to make a league with him, & by that meanes to truste more in the power of Aegypt than in the mightie hand of God.

Tyrauntes doe often times giue weake Christians causes of offence, while they by torments driue them to deny ỹ name of their maister Christ.

Now the deedes whereby men are offended bee of two sortes, that is to saye, they be either lawfull and at our free choice, or else vnlawfull and vterly forbidden vs. But euen lawfull deedes are by abuse made vnlawfull. For it is lawfull for the faithfull to eate what they lucke. For to the cleane all thinges are cleane. But thy eatinge is made vnlawfull, if thou doest eate with the offence of thy weake brother. For he doeth not vnderstande that it is lawfull to eate

indifferently

indifferently euery kinde of thinge: and thou knowest verie wel, that if thou eatest hee will bee offended, and yet notwithstanding thou doest eate and despise him, assure thy selfe in so doing thou giuest cause of offence, and sinnest not a little against thy weake brother. To this wee adde all vnseasonable vsing of free things and indifferent.

Weaklinges and stubborne persons.

But here ye must note that the doctours of the Churche doe diligently distinguish and make a difference betwixt weake brethren and stubborne persons. The weaklinges are such as be vtterly ignorant in some points of religion, and yet notwithstanding are tractable enough, and feare the Lorde, not erring of purpose with malicious ouerthwartnesse, but touched with a certeine weakenesse of faith and religion, suffering themselues neuertheleſſe willingly to bee instructed.

Of such the Apostle saith: Him that is weake in faithe receiue ye, not to strifes of disputations. But the stubborne and obstinate people are they, which, when they knowe the truth and libertie of the Saincts, do notwithstandinge harden their mindes and set themselues against the truth and libertie, which they know, desiringe to haue muche graunted them, and euery man to beare with them, not so much, for that they doe euer meane to giue place to the truth, as, to the ende that by this occasion once graunted them, they maye at last subuerte the truth and Christian libertie, and in stede therof set vpp their trifles and superstitious vanities.

Of such men the Lorde speaketh in the Gospell saying: Let them alone, they be blinde leaders of the blinde. And Paule in the seconde Chapter to the Galathians saith: Titus beeing a Greeke was not circumcised, because of incommers beeing false brethren, which came in priuily to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage. To whome not so muche as for an houre wee gaue any place by subiection, that the trueth of the gospell might continue with you.

An offence giuen and an offence taken.

Moreouer, to this place is to bee referred the difference that some men doe verie wisely make betwixte the giuing, and the taking of an offence.

An offence is giuen then, when by thy faulte, by thy importunitie, I saye, and thy lightnesse, thou either doest or sayest a thing: for which thy brother hath a cause to bee offended. The other kinde of offence is not giuen, but taken, or picked out, not by thy faulte, but by the malice or wickednesse of another man: as for example, when thou doest sinne neither in woorde nor deede, when thy deedes are nothing insolent, nor thy woordes vnseasonable, when thou either sayest or doest the thing that is both free and lawfull for thee to saye and do, and yet another taketh pepper in nose and is offended with that libertie of thine. Which is all one, as if a man that walketh in a plaine pathe shoulde happe to trippe or stumble, and presently quarell with his companion, as though hee had layed a blocke in his waye.

Nowe the vnlawfull and forbidden deedes wherewith men are offended, doe tende against God and his lawes, are done contrarie to all semlinesse, equitie, right, & reason, & stirre vpp

vpp others to imitate the like reuels and desire of ill rule. For suche are idolatrie, murther, whoredome, courtousnesse, pride, and luxurie. So did the wicked king Jeroboam set vp the golden calues to bee a stumblinge blocke vnto all the people of Israel. And in like manner doe many with their drunken tippling, and ouernæce brauerie in gawdie apparaile not only offend others, but also make them worse, and by their ill example drawe them into like and more folishe vanities.

To giue offence is a great sin.

Finally, to giue an offence is a verie great sinne, as the saying of ỳ Lord in the Gospel affirmeth. For in Matthewe he saith: Wo vnto the worlde because of offences. It must needes be that offences come, but wo to the man by whom the offence commeth. Whosoeuer offendeth one of these little ones that beleeue in mee, it were better for him that a milstone were hanged about his necke, and that hee were drowned in the deapth of the Sea. And Paule the Apostle speaking to the brethren that giue offence, doeth saye: Through thy giuing of offēce perisheth thy brother for whome Christ died. And againe: And so ye sinning againste your brethren, and wounding their weake consciences, do sinne against Christ him selfe. But what can bee deuised more heynous then to sinne against Christ? Let vs all therefore take heede, that by abusing Christian libertie, we giue no occasion of offence to the weake, but all wayes do the thinges that doe belong to charitie.

Offences rise not of the Gospel but of the enimies of the gospel.

Last of all we must especially confirme our mindes against the enimies of the Gospell, who ceasse not daily to lay innumerable heapes of offences vppon the preachers and zealous followers of the Euangelical doctrine. Ye, saye they, are the causes of all the broyles, seditions, warres, and burly burlies, wherewith the world is at this day disquieted. Against these offensiue outcries I saye wee must confirme our mindes with ỳ notable saying of Christe in the Gospell: I came not to sende peace but a sworde. For I am come to set a man at variaunce with his father, and the daughter against her mother, and the daughter in lawe against her mother in lawe: and a mannes foes shalbe they of his owne household. Here wee must call to remembrance and laye before our eyes the notable examples of the prophets and Apostles. King Achab saide to Helias the Prophet, that hee was the disturber and plague of the kingdome. But the Prophet replyeth that not he, but the king was the troubler of ỳ countrie. The rebellious Jewes obiected against Jeremie, that since ỳ time they began to leaue the worship of their (idol) gods, & to hearken to ỳ preaching of the worde of God, they neuer had one iott of felicitie, but that mishappes by troupes fell one vppon anothers necke. To which obiection they were answered, that those misfortunes did light vppon them because of their sinnes, and especially for their rebellion and vnthankfulnesse sake. The vnbeleeuing Jewes at Thessalonica cryed out against Paule and Silas, saying: These fellowes that haue troubled the whole worlde, are come hither also. But Paule speaking against the Jewes his enimies and persecutours saide: They, as they haue killed the Lord Iesus and their owne prophets, so doe they persecute vs: they please not God, and are aduersaries to all men, resisting vs that we should not preach the Gospell vnto the

the Gentiles to their ſaluation, that they may ſtil fulfil their ſinnes, and ſo at laſt the endleſſe anger of God may fall vppon them. Theſe ſayings and ſuch like let the faithfull think vpon and haue in their mindes, and let them perſeauer ſtil with conſtancie and patience to ſpread abroade the doctrine of the Goſpell, howſoeuer the world doth freate and caſt offences in the way. And thus much hitherto touching offences.

Of good workes.

It remaineth now, as my promiſe in the beginning was, to ſaye ſomewhat in the ende of this ſermon concerning good woorkes. For wee haue learned that Chriſtian libertie is not licentiouſneſſe, but an adoption into the number of the ſonnes of God, which do beſtowe all their life vppon the ſtudie of godlyneſſe and vertues. Wee haue learned that the lawe of God is the rule and doctrine of good workes. The courſe of order therefore doth now require to haue ſomewhat ſaide touching good workes.

What worke is to be vnderſtanded in the Scriptures.

Firſt of all let vs determine of the verie true and certeine ſignification of workes, becauſe the worde is vſed diuerſly, and is of ample ſignification. For workes are the labours and buſie exerciſes of menne, by which they get their liuings. For Paule commaundeth euery man to woorke with his owne handes. The lawe forbiddeth vs to doe any woorke on the Sabboth day. And the Iſraelites were oppreſſed in Aegypt with harde and wearyſome worke and toyle. There are alſo workemen to whome the Lorde in the Goſpell commaundeth to paye the hire that is their due. A woorke alſo is the thing which is made or erpreſſed by the artificer or workeman. For the Prophet Ieremie ſpeaking of a potter ſaith: He made a worke vpon a wheele.

Moreouer, a woorke doth ſignifie an office or duetie. For Paul ſaith, do the worke (meaning the office) of an Euangeliſt. And the holy Ghoſte, ſpeaking in the church at Antioche, ſaith: Separate me Paule and Barnabas for the woorke whereunto I haue choſen them. Furthermore the workes of the Lorde are the mightie deedes of God, whereby he doeth declare his power and goodneſſe vnto men: and in that ſignificatiõ, heauen, earth, and man him ſelfe are ſaide to be ẏ workes of Gods hands. Workes alſo are the benefites of God beſtowed vppon vs men. For in the Goſpel he ſaith: I haue ſhewed you manye good workes: as if he ſhould haue ſaid, I haue done you many good turnes. There are alſo euil workes, I meane, workes of iniquitie. Wherevppon ſome men are called woorkers of iniquitie: whoſe deedes are the workes of the fleſhe and of darkneſſe. Againe, there are good workes, I meane ſundrie vertues, the fruites of faith, of which ſorte are iuſtice, temperaunce, charitie, patience, hope &c. For the Lorde in the Goſpell ſaide: Let your light ſo ſhine beefore men, that they may ſee your good workes and glorifie the father which is in heauen. Mat. 5.

The Apoſtle ſaith that wee are made for good workes, to walke in them. Thoſe ſame are called the fruites of repentance, and woorkes worthie of repentance. They are called ẏ works of light and the fruites of the ſpirite. The ſame are the workes of humanitie, beneuolence and charitie, ſuche are commended in Tabitha, which is read to haue beene full of good workes. Paule ſaith: Let vs woorke good, while we haue time to all, but eſpecially to them of the houſhold of faith.

Such

Such a like worke of humanitie and charitie did Marie bestowe vppon Christe our Sauiour: who saide: She hath wrought a good worke on mee. This beeing thus declared wee will nowe describe good woorkes in their colours and qualities.

Good workes what they are.

Good woorkes are deedes or actions wrought of those which are regenerate by the spirite of God, through faith and according to the worde of God, to the glorie of God, the honestie of life, & the profite of their neighbour. This briefe description I will prosecute by partes and expounde so well as the Lorde shall giue mee grace.

The originall cause of good workes.

First of all I will by proofe shewe that there is none other welspringe from whence good woorkes do flowe, than God him selfe which is the author of all good thinges. For the Prophet saith: All men are lyars, God alone doth speake the trueth. And the Lorde in the Gospell saith: None is good but God alone. Good woorkes therefore must haue their beginning, not of man who is a lyar and corrupt, but of God him selfe the welspring of all goodnesse. And God doeth by his spirite and by faith in Christe Iesus renue al men, so that they being once regenerate, doe no longer their owne, that is, the woorkes of the flesh, but þ woorkes of the spirite, of grace, and of God him selfe. For the woorkes of them that are regenerate doe growe vpp by the good spirite of God, that is within them, which spirite, euen as the sappe giueth strength to trees to bring forth fruite, doth in like manner cause sundrie vertues to budde & braunch out of vs men, as the Lorde him selfe doth in the Gospell testifie & saye: I am the vine, ye are the braunches. As the braunche cannot beare fruite of it selfe, vnlesse it abide in the vine: so cannot ye also vnlesse ye abide in mee. Whosoeuer abideth in mee, and I in him, hee bringeth foorth much fruite: for without mee ye can do nothing. To þ same cause is that to be referred, whereas wee say that a good woorke is done by faith. For faith is the gift of God, whereby wee laye holde on Christe, throughe which wee are both iustified and quickened, as the Scripture saith: The iust shal liue by his faith. And in another place saith Paule: By faith Christe dwelleth in our heartes. And againe: I liue, yet now not I, but Christe liueth in mee, And the life which now I liue in the flesh, I liue by the faith of the sonne of God, who loued mee and gaue him selfe for mee. Nowe he that liueth doeth the woorkes of life, through him, no doubt, by whome he is quickened: and he that is iustified doeth the woorkes of righteousnesse, through him that iustified him: that is, the righteous do, through Christe, woorke righteousnesse, and righteousenesse conteineth the whole companie of vertues. So then God alone remaineth stil the onely welspring and author of good woorkes. But let vs nowe see the testimonies of Scripture by which wee may euidently learne, that the woorkes of them, that be regenerate, are attributed to God him selfe, who by his spirite and by faith doeth woorke in the heartes of the regenerate.

Moses testifieth saying: The Lord shall blesse thee, and the Lorde thy God shal circumcise thy hearte, and the heart of thy seed, that thou maist loue the Lorde thy God with all thy hearte, and with all thy soule, that thou maist liue.

Lo here the cause þ godly men doe rightly

rightly loue the Lorde doth procede of the circumcision of the heart. Now who, I praye you, doth circumcise the hearte, beside the Lorde? The Prophet Esaie doeth more plainly saye: Thou Lorde shalt ordeine peace: for euen thou haste wrought all our workes in vs.

In the Gospell after Sainct John, our Sauiour saith: He that worketh veritie commeth to the light, that his workes may be seene, because they are wrought by God. And againe: Whosoeuer abideth in mee, and I in him, he bringeth foorth much fruite. For without mee ye can do nothing. Paule also to the Philippians, saith: To you it is giuen for Christe, not onely to beleeue in him but also to suffer for him.

And yet againe more plainly: It is God that woorketh in you both to will, and to doe accordinge to the good purpose of the minde. Likewise also Sainct James saith: Euerie good giuing, and euerie perfecte gifte is from aboue, and commeth from the father of lightes.

Moreouer, Sainct Peter ascribing all the partes of good workes to God, deeth saye: The God of all grace, who hath called you to his eternall glorie through Christe Iesus, restore, vpholde, strengthen, and stablishe you. For wee are not able, as Paule in an other place saith: Of our selues to thinke any thinge, as of our selues, but all our abilitie is of God. Therefore God alone remayneth still the onely welspring of all good workes, from whome as from a spring head good works do flowe into the Sainctes as into sundry streames and chanels.

Yet here by the waye this muste be added that good workes although they doe in deede procede from God, and are in verie true and proper phrase of spæche the fruites of the spirite and of faith, both are notwithstanding, and are also sayde to bee ours, that is to saye, the workes of faithfull men, partely because God worketh them by vs, and vseth our ministerie in the doing of the same, and partely because wee are by faith the sonnes of God, and are therefore made the brethren and ioyntheires w̄ Iesus Christ.

For by this right of inheritaunce all the workes of God, which are in vs Gods giftes, do beginne to be not anothers, but our owne and proper workes. Yea, the verie Scripture doeth attribute them to vs as vnto sonnes and frœborne children. For the Lorde in the Gospell saith: The seruaunt abideth not in the house for euer, the sonne abideth for euer. Therefore, as all thinges in the fathers house do by right of inheritance and title of proprietie come to the sonne, although the sonne hath not gotten them by his owne industrie, nor gathered them by his owne labour, but hath receiued them by the liberalitie of his parents: euen so the workes of God which he doth worke in vs and by vs, which are Gods gifts bestowed vppon vs, both are, and are saide to be our owne, because we are the sonnes of the houshold, as it were by adoption, and therefore are the lawful heires. Wherefore it were the signe of a verie vnthankfull minde, for an adopted sonne, beeing forgetfull of his fathers beneficence & liberalitie, to make his bragges that all those goods, which hee enioyeth by right of inheritaunce, were gotten & come by, through his owne labour and trauaile.

Where-

Whereuppon Paule saide verie religiously: What hast thou that thou hast not receiued? if thou hast then receiued it, why doest thou yet boast as though thou receiuedst it not? Verie well thought the holy martyr of Christe, Saint Cyprian who was wont to saye: We should boast of no thing, because wee haue nothinge of our owne. And to this place belongeth that saying of the Prophet Esaie: Shall the axe boast against him that heweth with it? or shal the sawe brag against him that draweth it? We verily are the instrumentes or tooles of God by which he worketh. For the Apostle saith: We are ioyntworkers with God, ye are Gods husbandrie, ye are Gods building, according to the grace which God hath giuen me. Therefore, according to the meaning of the Apostles writing, Saint Augustine lib. de Gratia et libero arb. in the sixte Chapter, doth saye: When grace is giuen, then doe our merites begin to be good, and that through grace. For if grace bee taken awaye, then man doth fall, not being set vp, but cast downe headlong by free wil. Wherefore, when man beginneth to haue good workes, hee must not attribute them to himselfe, but vnto God, to whome it is saide in the Psalme: Be thou my helper, oh forsake mee not. In saying, forsake mee not, he sheweth, that if he bee forsaken, he is able to do no good of himselfe. So then in these woordes saint Augustine doeth plainly enough declare, that good workes are oures after that sorte, that yet notwithstanding they ceasse not to be the workes of God: yea, that they ought neuertheless to bee ascribed to the grace of God, that worketh in vs.

No works do iustifie.

Nowe by this which wee haue hitherto alledged out of the scriptures touchinge the true originall cause of good workes, wee may easily vnderstande howe and after what manner the Scripture doeth attribute righteousnesse vnto oure merites. For I haue in another place sufficiently declared (and will againe saye somewhat when I come to the treatise of the Gospel) that faith, not workes, doeth iustifie vs in the sight of God: which is the especiall point and chiefe foundation of the Euangelical and Apostolicall doctrine. All our workes generally are either the workes of nature or the flesh, or else the workes of the lawe, or else the workes of faith or grace. Nowe, the workes of nature or the flesh do not iustifie but condemne vs: Beecause that which is borne of flesh is flesh. But the luste of the flesh is death, and enimitie against God. What ỳ Apostle thought and saide touching the woorkes of the lawe, I did declare to you in my former sermon: By the woorkes of the lawe, saith he, shal no flesh be iustified. But if we beat out and examin the workes of grace and of faith: wee shal finde that they both are, and haue beene done by faithfull and iust men. Whereupon it is manifest that iustification did alwayes goe before the workes of righteousnesse. For ỳ iust man doth worke righteousnesse, so ỳ righteousnesse is the fruite that ỳ iust do bring forth. Man verily is iustified freely by grace, and not by woorkes, which followe after iustification. What may be saide to that, where ỳ Scripture saith, that euen Abraham the father of all that beleeue, was not iustified by the woorkes of grace and of faith? He liued 430 yeres before the lawe, he beleeued in God, and by true faith did most excellent workes:

and

and yet by those his woorkes of faith hee was not iustified. For Paule doth plainly argue thus: If Abraham were iustified by workes, than hath he wherein to boast, but not before God. For what saith the Scripture? Abraham beleeued God and it was counted vnto him for righteousnesse. To him that worketh is the reward not reckoned of grace but of dutie. But to him that worketh not, but beleeueth on him that iustifieth the vngodly, his faith is counted for righteousnesse.

Nowe whereas wee conclude that we also shalbee iustified according to the example of Abraham by faith, and not by woorkes, wee ground that conclusion not vppon our owne mindes, but vppon the Apostles doctrine, who saith: Neuertheless it was not written for him onely, that faith was imputed to him for righteousnesse: but it was written for vs also, to whome it shalbe reckoned, if wee beleeue in Christ. Touching this matter I haue alreadie disputed in the sixte sermon of the first Decade. I verily am perswaded that this doctrine of the Apostles and Euangelistes ought to bee laide vp in the bottome of euery faithfull heart, that wee are iustified by the grace of God, not by merites, through faith, & not through woorkes.

But while wee vrge and repeate this doctrine vnto the people, we are saide of many to be the patrones of all naughtinesse, and vtter enimies to al good woorkes and vertues. But wee by this our preaching and doctrine of faith which doeth only iustifie, do not contemne good woorkes, nor thinke them to be superfluous. Wee do not saye that they are not good: but do cry out vppon the abuse of good woorkes, and the corrupt doctrin of good woorks, which is defiled with the leauen of the Phariseis. For we teache to do good woorkes, but wee will not haue them to be set to sale, & to be bought I cannot tell in what order of bargaining, we will not haue any man to put confidence in them, wee will not haue any man to boast of the giftes of God, wee will not haue the power to iustifie or to merite life euerlasting to bee simply attributed vnto them. For by that meanes Christe shoulde waxe vile and contemptible, whoe hath with his death alone merited for vs the heauenly kingdome of God Almightie.

Neither do we by this, as manye thinke we do, separate good woorkes from faith. Our doctrine is, that woorkes and faith are not seuered, but cleaue together as closely as may bee: so yet notwithstanding that iustification is properly ascribed to faith, and not to woorkes. For woorkes do consist in our worthinesse, but faith doth leane to the promise of God, which setteth before vs both righteousnesse and life in the onely begotten sonne of God Christ Iesus our Sauiour. And Christe is sufficiently able of him selfe, and by his owne power and vertue, to iustifie them that beléeue in his name, without any ayde or helpe of ours at all.

I will not winke at some mennes obiection, but freely confesse that the Scriptures here and there do after a sorte attribute both life and iustification vnto good woorks. But the scripture is not contrary to it selfe: therefore we must searche and examine in what sense and howe, life and iustification are ascribed to our woorkes. Saint Augustine doth so aunswere this obiection, that hee referreth our woorkes vnto the Grace of God.

In what sense the scripture doth attribute iustification vnto good workes.

For in his booke De gratia et libero arbitrio the eighth Chapter, hee writeth:

If eternall life be of duetie giuen to good works, as the scripture doth moste plainly testifie, saying: Becauſe God will rewarde euery man according to his workes: then howe is eternall life of Grace, conſideringe that grace is not giuen as due to workes, but freely and without deſertes? as the apoſtle Paule doth ſay: to him that worketh, the reward is not reckoned of grace, but of duetie. And againe:

The remnant, ſaith hee, are ſaued by the election of grace. And immediately after he addeth: If it be of grace, then is it not nowe of workes, for then grace is no more grace. Howe then is eternal life, which is gotten by workes, a gift? Or elſe did not the Apoſtle ſay that euerlaſtinge life is a gifte? Yes verily he ſaide it ſo plainly that we cannot denye it. Neither are his words ſo obſcure, that they require a ſharpe vnderſtander, but an attentiue hearer. For when he had ſaide, the rewarde of ſinne is death, he addeth ſtreightwayes: but the gift of God is life euerlaſting, in Ieſu Chriſt our Lorde. Mee thinketh therefore that this queſtion can bee none otherwiſe reſolued, vnleſſe wee vnderſtand that euen our good workes, to which eternall life is giuen, muſt be referred to the grace and gift of God: becauſe the Lord Ieſus ſaith, without mee ye can do nothing. And the Apoſtle, when he had ſaide, ye are ſaued by grace through faith, doeth preſently adde: and that not of your ſelues, it is the gifte of God: not of workes, leſt any man ſhoulde boaſt.

Thus much hitherto out of Saincte Auguſtine.

Nowe, although this aunſwere of Saincte Auguſtine be godly and plain enough to him that ſimply ſearcheth for the trueth, yet I am ſure there ſome there are which neuer will be aunſwered with it. They wil, I knowe, go about vppon Saincte Auguſtines wordes to inferre, ỹ workes and not faith alone do iuſtifie vs men. For thus they argue: wee are iuſtified and doe obteine eternall life by grace: good workes doe belong to the grace of God: therefore good workes do iuſtifie vs.

The cauil of them which attribute iuſtification vnto workes.

Nowe, it is not amiſſe to cloaſe buckle hande to hande with theſe diſputers, that in this little ye may perceiue that they bee meere ſhiftes of ſophiſtrie, which they ſet to ſale vnder the name and colour of verie ſounde argumentes.

And firſte of all, there is no man ſo fooliſhe, if hee hath read the doctrine of Saincte Paule, but knoweth verie well that thoſe two propoſitions cannot hang together: wee are iuſtified by grace: and, we are iuſtified by workes. For that ſentence of Saincte Paule is as cleare as the Sunne, where he ſaith: If of grace, then, nowe not of workes: for then grace were no grace. Wee do freely graunt both their propoſitions, to wite, that we are iuſtified by grace, and that workes belong to the grace of God, or be the gifte of God. But wee denye their conſequence, and ſay that it is falſe, to wite, that workes do iuſtifie.

For, if that be true, then may we in like manner truely ſaye: a man doth ſee: an hande doeth belong vnto a man: and thereppon inferre, therefore a hande doth ſee. But who

would

would gather so vaine a consequent. For all doe vnderstande that a man doeth consist of sundrie members, and that euery member hath his effectes and offices.

Againe, what is he which knoweth not, that the grace of God, whiche is otherwise vndiuided, is diuided and distinguished according to the diuerse operations which it worketh. For there is in God a certeine (as it were) generall Grace, whereby he created all mortall menne, and by which hee sendeth raine vppon the iust and vniust. But this grace doth not iustifie. For if it did, then should the wicked and vniust be iustified.

Againe, there is that singular grace, whereby he doeth for his onely begotten Christe his sake adopt vs to bee his sonnes: he doth not I meane adopt all, but the beleeuers onely, whose sinnes hee reckoneth not, but doeth impute to them the righteousenesse of his onely begotten sonne our Sauiour.

This is that grace which doeth alone iustifie vs in verie deede. Moreouer, there is a grace, which beeing powred into our mindes doth bringe forth good woorkes in them that are iustified. This grace doeth not iustifie, but doeth ingender the fruites of righteousenesse in them that are iustified. Therefore we confesse and graunt that good woorkes belong to grace, but after a certeine manner, order and facion.

Againe, they obiect and saye: but Grace or faith, and woorkes, iustification also and sanctification are so ioyned together, that they cannot be seuered one from another: therefore the thinge that agreeth to one, is also applyable vnto the other.

I verilye, neither dare nor doe in any case gainesaye, that faith and woorkes do cleaue together: but I do vtterly denye that they twaine are all one, so that the thing which is attributed to the one, may also bee applyed vnto the other.

For faith, although it bee weake and vnperfect in vs, doeth notwithstandinge, leane and staye vppon Christe his perfection alone, and so farre forth it doth iustifie vs. But our woorkes haue in them (for I vse the myledest phrase of speache) some sprinkling of vice and sparckle of errour, beecause of the originall disease that is naturall in vs all: but it followeth not therefore, that the grace of God is polluted by any vice or fault of ours: which should of necessitie followe consequently, if by reason of the streight knott betwirte them, the properties of the one were common to the other.

Although the light of the Sunne bee not separated from the heate therof, yet is not the light the same that the heate is.

Neither is it a good consequence to saye: the Sunne giueth light to the worlde: therefore, the heate of the Sunne giueth light to the worlde. Beecause in the Sunne the heate and light cannot be separated. Yea, rather the Sunne, in respecte of his light, doth lighten the worlde, not in respect of the heate that it hath. And yet the Sunne doeth both warme and lighten the earth at once.

In like manner, wee are freely iustified by the mercifull grace of God, for Christe his sake our Lorde and Sauioure, not in respect and consideration of the woorks of Grace that are found in vs: although these

woorkes are ingendred and brought forth by that frée grace.

And so we muſt attribute all glorie wholy to the grace of God, and not parte ſtakes with him, and take to our owne ſhare any parte of his glorie.

These wranglers haue yet another ſhifte, and ſaye: although we ſaye that eternall life is giuen by God to all faithfull beléeuers, not for faith onely in Christ Jeſus, but alſo for the woorkes of faith, all the glorie neuertheleſſe ſhall redounde to God, namely ſince we acknowledge and confeſſe that thoſe woorkes are wrought in vs by the power and grace of God. To this our anſwere is, that glorie muſt ſo be giuen to God, as he doth pleaſe to haue it giuen him. If the will, purpoſe and counſell of God were to receiue vs into his friendſhip for the woorkes ſake, which his ſpirite and grace doeth bring forth in vs, then ſhould he vnaduiſedly without diſcretion haue ſent his onely begottē ſonne into the worlde, and raſhly haue appointed him to the terrible pangues of bitter death.

But God, in all that he hath created, either in heauen or earth, much leſſe in this caſe which is the greateſt that belongeth to man, the chiefe and moſt excellent creature that he hath made, did neuer at any time doe any thing raſhely without greate aduiſement. Wherefore it is aſſuredly certeine, that it was neuer the counſell and purpoſe of God for our owen good woorkes and vertues to redéeme vs from the tyrannie of Satan and to accept vs for his ſonnes, but for the only ſacrifice and ſatiſfaction of his onely begotten ſonne Chriſte Jeſus oure Lorde and Sauiour. For the iudgement of Paule in this matter remaineth firme and inuincible, where he ſaith: If righteouſneſſe come of the workes of the lawe, then did Chriſte die in vaine. And that diuine ſaying of Saint Peter remaineth for euer vncomptroleable: There is ſaluatiō in none other.

Againe, they doe laye certeine places of Scripture together, and thereupon do argue thus. Although Paule in one place doth ſaye: Ye are ſaued by grace through faith: yet in another place the ſame Paule doth ſaye, we are ſaued by hope. Now, who knoweth not that hope is as it were vpheld and ſtrengthened by patience? Chriſt him ſelfe in the Goſpell agreeing therevnto and ſaying: In your patience ye ſhal poſſeſſe your ſoules. Therefore not faith onely but hope and patience doe bring vs to ſaluation. To this we aunſwere thus, that the holie Apoſtle doeth ſufficiently expound him ſelfe, if a man will take the paines to read him through out, and weigh with him ſelfe the end and cauſe for which he ſpake euery ſeuerall ſentence.

Ye are, ſaith he, ſaued by grace through faith: and that not of your ſelues, it is the gifte of God: not of woorkes, leaſt any man ſhould boaſt &c. Hath he not in theſe fewe woordes moſt euidently declared, what his beléefe is touching grace or faith, and woorkes? who would deſire a plainer ſpeeche? There is none ſo verie a doorhead, as that hee vnderſtandeth not that the benefite of ſaluation is wholie and merely aſcribed to grace.

For hee doeth not diuide ſaluation or iuſtificatiō partly to faith or grace, and partely to woorkes: neither doeth hee attribute the firſte place to faith, and the ſeconde place to woorkes.

Hee

Hee doeth vtterly exclude all boasting. Ye are, saith he: saued by grace through faith. And immediately after hee addeth: and that not of youre selues. Hee annexeth the cause: It is the gifte of God. And againe: not of workes. He sheweth why: Least any man should boast.

Hee that vnderstandeth not this, doth vndoubtedly vnderstand nothing at all. He that wresteth or otherwise cauilleth at this, doth speake againste the Sunne, and saith that the light is darknesse. Nowe, whereas ỳ same Apostle doeth in another place saye: Weare saued by hope, it is by the marking of the whole place to be gathered, that his meaning is, as if hee had saide: I told you that they which beléue in Christ, are the sonnes and heires of God, and haue thereby their saluation and felicitie: but I woulde haue euery one to vnderstande it in hope and expectation, not in enioying the very thinge it selfe, and present fruition. Nowe, who can hereuppon inferre: therefore hope doth iustifie? But we do rather make this argument, patience is no patience at all, vnlesse the patient man be firste iustified by true faith: therefore the commendation of patience doth wholy depende vppon faith, and not the praise of faith vpon patience, although faith be declared and shewed forth by patience.

For it is a sentence vtterly vnworthie to come out of a Christian mannes mouth, to saye: that faith is made perfect by good workes, that is to say: where faith doth want a piece, that there good workes do patch it vp. For when wee name faith, wee doe not name simplie the qualitie of beléeuing which is in our mindes, but wee haue an eye to Christe him selfe our Lorde and Sauiour together with his righteousnesse and heauenly giftes: vppon whome alone as vppon a base and sure foundation our faith doeth rest and firmely stande. But to go about to supply the want of any thinge in Christe Iesus, is nothing else, but with diuelish blasphemie to disgrace the sonne of God. The faith of Saintes I confesse doth declare & shewe it selfe by woorkes: but it followeth not thereuppon that workes do therefore make perfect that, which séemeth to be wanting in Christ his perfectiō. For there is nothinge lacking in our deliuerance, redemption, and iustification wrought by Christ. The Apostle James did saye in déede: Seest thou howe faith was made perfect by workes? but his meaning was none other but to say: séest thou howe faith, by the workes, which followed it, did declare it selfe to be a true and righteous faith, and not an hypocriticall faith? For before these woordes he saide: Seest thou howe his faith was effectuall through workes? Againe the Apostle Paule saide: I fulfill that which is lacking to the afflictions of Christe, in my flesshe for his bodies sake which is the church. But you may better translate the Greéke τὰ ὑστερήματα to be that rather, which is behinde, than that which is lacking to the afflictions of Christ. For the Greékes call τὰ ὑστερήματα not only those thinges that are wanting, but also the remnant (which word Saint Ambrose also vsed) I meane the remnant, and those thinges that are remaining behinde.

And Saint Peter saith that Christ suffered for vs, leauing behinde him an example for vs, that wee might followe his trace and foteſteppes. Therefore the Apostle affirmeth that

he by ſuffering fulfilled the remnaunt which was behinde.

An other obiection.

After this againe they alledge the wordes of the Apoſtle Paul, where he ſaith: If I haue all faith, ſo that I can remoue mountaines out of their place, and yet haue not charitie, I am nothing. For vpon this they inferre: Therefore not faith onely, but alſo charitie: yea, rather charitie than faith doth iuſtifie.

But we ſay that Paul in this ſentence doth neither denye that faith alone doth iuſtifie, nor yet doeth attribute the iuſtification of the Saincts to charitie. For when we affirm that we are iuſtified by faith, or when wee make faith the cauſe of iuſtification, (which thing muſt be by often repetition beaten into our memories) wee do not vnderſtand that faith, as it is a vertue in vs, doth worke, and by ỹ qualitie that ſticketh to vs, doeth merite righteouſneſſe in the ſight of God: but ſo often as wee make mention of faith, wee vnderſtande the grace of God exhibited in Chriſte, whiche is through faith freely applyed to vs, and receiued as the free gifte of God beſtowed vppon vs. And in that ſenſe doeth Paule vſe the name of faith, when he affirmeth that faith doth iuſtifie. But in this place of the thirtenth Chapter to the Corinthians hee doth not ſo take the name of faith, but putteth it for the power of workinge miracles, as is manifeſt by that which followeth, where he ſaith: So that I can remoue mountaines. That faith doeth not comprehende Chriſte wholie, but onely the power in ſhewing of miracles.

And therefore it may be ſometime in an vniuſt man and an hypocrite, as it was in Judas Iſcariot, to whom the faithe of miracles profited nothing, becauſe hee was without the iuſtifying faith, which faith is neuer without (but of it ſelfe ingendreth) charitie.

Againe, whereas they obiect that ſaying out of the Goſpell of Saincte John: Whoſoeuer knoweth my commaundementes and keepeth them, he it is that loueth mee: and my father will loue him, and we wil come to him, and make our abidinge in him. Therefore for the obſeruation of the commaundements, that is, for our woorkes ſake, God is ioyned to vs: we againe alledge this ſaying of the ſame Euangeliſte and Apoſtle John: By this wee knowe that we abide in him, and he in vs, becauſe he hath giuen vs of his ſpirite. But that ſpirit of God is a free gifte. Therfore wee are ioyned to God by meere and free grace.

It followeth in John: And wee haue ſeene and do teſtifie, that the father hath ſent the ſonne to bee the Sauiour of the worlde. Thou hearſt, I hope, by what it is that the worlde is ſaued, and what Chriſt the Sauiour of the worlde is. Nowe who knoweth not, that hee was ſent vnto vs of the father by the meere and onely grace of God? It followeth nowe howe that Grace is receiued: Whoſoeuer confeſſeth that Ieſus is the ſonne of God, God abideth in him, and he in God. But in the ſtede of confeſſeth, is put beléeueth. And no merueile, ſince out of a true faith a true confeſſion doth ariſe. By faith therefore are we ſaued, and by faith are wee ioyned vnto God. But letting paſſe theſe wranglers, who will neuer bee without ſtore of ſuch ſophiſticall ſhifts, we do againe returne to our purpoſed argument, to ſhewe you howe, and in what

what sense life and iustification are attributed to wo?kes.

They that are well exercised in the reading of the holie Scriptures, that they may reconcile the places of scripture, that seeme at a blushe to bee at discorde, do teache that faith & wo?kes in verie deede are not separated one from another. Fo? the same holie spirite which giueth faith, doth therwithall also regenerate the vnderstanding and will, so that the faithfull doeth ardently desire, and do his indeuour in all things to doe seruice to GOD his maker.

Therefo?e, fo? the vnseparable knott betwixt faith and good wo?kes, which alwayes keepe company and attende vpon faith, we saye that iustification is somtimes somewhat vnpro?erly attributed to wo?kes, which is somewhat mo?e pro?erly to bee attributed to faith, but moste pro?erly of all to be ascribed to Chriſte app?ehended by faith, who is in verie deede the foundation & subiect of our faith. I will yet assaye to make this mo?e manifest. In true faith there are two thinges to be considered, Reconciliation and Obedience. Reconciliation, because by faith wee vnderstande and verily beleeue that God is reconciled to vs fo? Chriſte his sake, by whome wee are adopted into the number of the sonnes of God. And Obedience, because they that are reconciled doe wholie yelde them selues to him, to whome they bee reconciled, with earnest desire and zeale to doe his will and pleasure.

So then wee saye that faith is of two so?tes, the iustifying and ỹ obeying faith. Of the iustifying faith Sainct Paul maketh mention where he saith: Beeing iustified by faith, we haue peace toward God, through the Lorde Iesus Chriſte, by whome wee are reconciled.

Againe, hee maketh mention of the obeying faith, where hee saith: Knowe yee not that to whome yee giue your selues as seruauntes to obey, his seruauntes ye are, to whome ye do obey: whether it bee of sinne vnto death, or of obedience vnto righteousenesse? that is to saye: which obedience maketh you to doe the thinges that are righteous, and to bee the seruauntes of righteousenesse, which shall turne to you to eternall life: and not the seruauntes of sinne, which turneth vnto death.

Nowe therefo?e, iustification is pro?erly attributed to the reconciling righteousenesse through Chriſte Iesus, and is imp?operly ascribed to the obeying righteousenesse, o? righteousenesse of obedience. Fo? the obeying righteousenesse is of the reconciling, and without the reconciling righteousnesse, obedience shoulde not bee called righteousenesse. To which this also is to bee added, that they which are iustified doe not put any confidence in this obedience, as that which is alwayes spotted in this wo?lde by reason of our fleash.

To this also agreeth this other explication which I will here annexe. The moste pro?er woo?ke of faith is purification and sanctification. Fo? Sainct Peter doeth exp?essely saye, that by faith our heartes are purified. But in sanctification the holie scriptures doe shewe to be two especiall thinges.

Firſte, that all the faithfull are freely purified by the bloud of Chriſte Iesus.

Fo? againe, ỹ same S. Peter saith:

Ye knowe that you are redeemed not with transitorie thinges as golde and siluer, but with the precious bloud of Christe, as of an vnspotted Lambe. Saint Paule saith: Ye are sanctified by the will of God through the oblation of the bodie of Iesus Christ once made. For with that one oblation he made them perfecte for euer, whiche are sanctified. Saint Iohn also saith: The bloud of Iesus Christ the sonne of God doth cleanse vs from al sinne. Therefore the moste proper phrase of speech is to saye that we are sanctified through faith by the bloud of Christe, who saide: I sanctifie my selfe from them, that they also may bee sanctified through the trueth. The latter is, that they which are sanctified by the bloud of Christe through faith, doe day by day sanctifie them selues, and giue their mindes to holynesse. To ỹ doing and studie whereof the Apostles doe moste earnestly exhorte the Saintes. For Peter saith: As hee which called you is holie, so be ye also holie in your conuersation, because it is written: Bee ye holie, for I am holie. Saint Paule saith: This is the will of God, euen your holinesse &c. 1. Thessal. 4. Saint Iohn saith: Nowe are wee the sonnes of God, & yet it doth not appeare what we shal be: but wee knowe that when he shal appeare, we shalbe like him: for wee shal see him as he is. And euery one that hath this hope in him, purifieth him selfe, euen as he also is pure. Nowe this purging or purification, which is made by our care and industrie, is called by the name of sanctification, not because it is made by vs as of our selues, but because it is made of them that are sanctified by the bloud of Christe, in respecte of Christe his bloud.

For vnlesse that sanctification, which is the verie true and onely sanctification in deede, do goe before, our sanctification (I meane that whiche we worke) is none at all. But if that go before, then is this of oures imputed for sanctification, although in the meane while the spottes of sinne remaining in vs doe defile it, and that we do put no confidence in it. Therefore so often as thou shalt reade in the holy scriptures, that righteousnesse is attributed to our good workes, thou shalt thinke streightwayes that it is done for none other causes than those which I haue hitherto alreadie declared vnto thee. For the Apostolical spirite cannot be repugnant or contrarie to it selfe.

This wil yet be made a great deale more manifest, if we call to remembraunce and doe consider that the Apostles had to deale with two kindes of men, the one sorte whereof did affirme that they were sufficiently able of their owne strength to satisfie or fulfill the lawe, and that they coulde by their desertes and good workes merite eternall life: yea, they affirmed that the merite of Christe was not sufficient enoughe to the getting of saluation, vnlesse the righteousnesse of men were added thereunto.

Against these Paule disputed verie constantly and pithely in all his Epistles. For they made Christe and the grace of God of none effect. The other sorte of men were such as abusing the doctrine of grace and faith, did wallowe like swine in all filthie sinnes, beecause they thought that it was sufficient vnto saluation, if they did saye that they beleeued.

But they neuer declared their faith or beleefe by any good workes, although

although occasion therevnto were giuen them. Against these did S. Peter very well and wisely dispute in the 1. Chap. of his 2. Epistle: and S. James in the 2. Chap. of his Epistle. For hee affirmeth that Abraham was not iustified by faith onely, but by workes: that is to say, that he was not iustified by a vaine opinion, but by faith which bare and was full of good workes. For James doeth vse the names of Faith and iustification in one sense, & Paule in another. Paul putteth faith for an assured confidence in the merite of Christ: and hee vseth Iustification for absolution and remission of sinnes, for adoptiō into the number of the sonnes of God, and lastly for the imputing of Christ his righteousnes vnto vs. But in James faith doth signifie a vaine opinion: and iustification doth import, not the imputing of righteousnesse, but the declaring of righteousnesse & adoption. For it is vndoubtedly true that the holy Apostles of Christ S. Peter and S. James would not by their writinges make voyde the grace and merite of Christ, to aduaunce the merites of mortall men: but rather to withstand the vnpureneſſe of them, which put the faith of Christ in perill of disgracing to the offence of all good men, liuing in the meane while most wickedly in detestable sinnes without repentaunce. Therefore the Apostles of Christ requiring good workes at the handes of the faithfull, doe first of all require a true and liuelie faith, and doe referre them both vnto the grace of God.

Let vs therefore most firmely hold that the Apostles doe attribute iustification, life, and saluation to good workes improperly: to true faith properly: but most properly to Christ, who is the subiecte & foundation of true faith. For although true faith is not without good workes, yet doeth it iustifie without good works, by it selfe alone. For it is most certaine, that life and saluatiō are bestowed on vs, after the same maner, that health and life was giuen to the children of Israel, whiche in the wildernesse were poysoned of the Serpents. They had their health restored them not by any workes, but by the onely beholding and loking vpon the brasen Serpent: therfore we also are made partakers of eternall life by faith alone, which is the true beholding and loking vp to Christ. As Moses saith our Sauiour, did lift vpp the Serpēt in the wildernesse, so must the sonne of man be lifted vp, that euerie one whiche beleeueth in him should not perishe, but haue eternall life. And the Apostle Paule saith, Yee are saued by grace through faith, not of your selues, it is the gift of God: not of works, least any man should boast &c. With this doctrine of the Euangelistes and Apostles doe the testimonies of certaine doctors of the Church agree. Some of whiche I will recite vnto you, deerely beloued, not because these testimonies of the Scripture are not sufficient, but because we wil not seeme to be the beginners & bringers in of newe doctrines: although in very deed that cannot be newe which is derived out of the Euangelicall and Apostolicall doctrine, albeit that all the doctors of the Church should gainesay or denie it. Now therefore giue eare how some, euen of the best of them, do not in words onely say and write, but also by proofes shewe that faith alone doth iustifie.

ORIGEN a very ancient writer, vppon the 3. Chap. of the Epistle of Sainct Paul to ỹ Romanes doth say, Paul saith that the iustificatiō of faith (Origen in 3. cap. ad Roma.)

alone is sufficient for a man, so that euery one that doeth beleeue onely is iustified, although no workes are once wrought by him. Now if we require an example, where any was euer iustified by faith alone wout good workes, that theefe, I suppose, is example good enough, who being crucified with Christ, did crie from the Crosse: Lord Iesu remember mee when thou commest into thy kingdome. In the writinges of the Euangelistes there is mention made of no good worke, whiche hee in his life time did, and yet because of this his faith onely Iesus said vnto him: Verilie I say vnto thee, this day thou shalt bee with mee in Paradise. Therefore, this theefe was thoroughe faith iustified without the workes of the lawe. For after this request and prayer of his, the Lord made no inquisition what his workes were all his life longe, neither did hee loke what workes hee would doe after this faith and beleeuing, but did immediatly vppon his confession both iustifie and take him as a companion to goe with him to Paradise.

Moreouer to the woman, of whom mention is made in the Gospell after Saint Luke, not for any worke of the lawe, but for faith onely, hee said, Thy sinnes are forgiuen thee. And againe, Go in peace, thy faith hath made thee safe. Furthermore in many places of the Gospell wee finde, that our Sauiour vsed the like kinde of speach, making faith alwayes to bee the cause of mens saluation. And a little while after the same Apostle saith, God forbid that I should glorie in any thing, but in the crosse of our Lord Iesus Christ, by whome the world is crucified to mee, and I to the world. Thou seest heere that the Apostle glorieth not of his owne righteousnesse, or chastitie, or wisedome, or other workes or vertues of his owne, but doth most plainly pronounce and say: Let him that glorieth, glorie in the Lord, and so by that meanes all boasting is excluded. And so forth, with many other sayings tending to this purpose.

S. AMBROSE in his exposition of Paule his Epistle vnto the Romanes, vppon the third and fourth Chapiters, doeth saye: They are freelie iustified, sayth Saint Paule, because when they woorke nothing, nor doe any thing for GOD againe, they are yet thorough faith onely iustified by the gift of God. Ambros.

According to the purpose of Gods grace, sayeth Paule, it was so ordeined of God, that laying the lawe aside, the grace of God should require faith onely vnto saluation.

This doeth by the example of the Prophete confirme the blessednesse of the man, to whom the Lord imputeth righteousnesse without woorkes: hee calleth them blessed, with whome the Lord hath couenaunted, that without labour, and keeping of the lawe, they should bee iustified before their maker.

S. IOHN Chrysostome treating of faith, of the lawe of nature, and of the holie Ghost doth expressely saye: I cannot proue that hee whiche woorketh the workes of righteousnesse without faith, doeth enioye eternall life. But I can by good proofe shewe that hee, which beleeued without workes, did both liue and obteine the kingdome of heauen. No man without faith hath obteined life. But the theefe beleeued onely, and for his faith was iustified by the most mercifull God. And whereas here peraduenture thou wilt obiecte that hee wanted time to liue iustly, and to doe good woorkes: Chrysost.

I ann-

I aunſweare that I doe not greatly ſtriue about that: but this onelye I ſticke to, that faith alone did iuſtifie & ſaue him. For if he had liued any longer, and had neglected faith and woꝛkes, he had vndoubtedly fallen from ſaluation.

But the onely end and argument whereat I now ſhote, is, that faith of it ſelfe doth bring ſaluation, and that woꝛkes of themſelues did neuer ſaue any woꝛkers that wꝛought them. As Chryſoſtome doth at large declare by the example of the Capitaine Cornelius. Theſe teſtimonies I ſuppoſe are ſufficient to wittes that will bee aunſwered, and doe not ſtand obſtinately in quarellinges and ianglings. Otherwiſe I could alledge a great number moꝛe. But I will not bee ouer tedious vnto you, deerely beloued, noꝛ ſeeme to bee endleſſe in an euident matter.

But nowe becauſe to this treatiſe of the righteouſneſſe of woꝛkes, there is a queſtiõ annexed touching the merits of good woꝛkes, I will therefoꝛe ſummarilie ſay ſomewhat of merits, oꝛ rather of the hire and reward of good woꝛkes: To this ende eſpecially, leaſt any man thincking irreligiouſly of the merits of good woꝛkes, do therby winne to himſelfe not good, but euill woꝛkes.

The name of Merits is an vnacquainted terme, not vſed in the Scriptures. For in that ſignification wherin our Perite woꝛkers vſe it, to wit, for meritoꝛious woꝛkes, foꝛ that, I meane, whereunto both life and the grace of GOD is of duetie giuen as debt that is due, in that ſignification I ſaye, it doeth obſcure the Grace of God, and maketh man too pꝛoude and arrogant. What I pꝛay you can our woꝛkes deſerue, ſince none of the Saincts durſt bee ſo bold as to pleade their merites befoꝛe the Lord? Iob cryeth, If I wil iuſtifie mee ſelfe, mine owne mouthe ſhall condemne mee: If I will goe about to ſhewe mee ſelfe to bee an innocent, hee ſhall proue mee a wicked doer. If I waſhe mee ſelfe with ſnowe water, and make my handes neuer ſo cleane at the wel, yet ſhalt thou dippe me in the myre, and mine owne garmentes ſhall defile mee.

Dauid crieth, Enter not into iudgment with thy ſeruaunt, for in thy ſighte ſhall no man liuing bee iuſtified. Chꝛiſt oure Lord in the Goſpell ſaith, When ye haue done all thinges that are commaunded you, then ſay, wee are vnpꝛofitable ſeruauntes: wee haue done that wee oughte to doe. But a little befoꝛe, oure Lord ſaide: Doeth the maiſter thancke the ſeruaunt whiche doeth the thinges that are commaunded him to doe? The holy Apoſtle Saincte Paule alſo cryeth, I doe not deſpiſe the Grace of GOD. For if righteouſneſſe bee of the Lawe, then did Chriſte die in vaine. Againe, in the Goſpell after Saincte Luke the Phariſeie is greatly blamed, which could not be content to put confidence in his owne righteouſneſſe, but would needes boaſte of his merits alſo. And Nabuchodonoſoꝛ fealt no little plague, foꝛ ſaying that the kingdome of Babylon did come vnto him by his owne arte, induſtrie, poꝛwer and vertue. By howe muche a greater puniſhement thereꝛoꝛe ſhall wee thincke them to be woꝛthie off, which are perſuaded, & make their bꝛagges that they by their merits haue deſerued oꝛ earned the kingdome of heauen?

A rewarde is giuen to good woꝛkes.

And yet, all this doth not tend to ꝯ making void of ꝯ ſtipend of good woꝛkes, oꝛ

or to the denying of the reward that is prepared for vertues. For he is true which promised, and what hee promised he will performe. Now he promised rewards to them that worke righteousnesse: euen as also according to his iustice and trueth hee hath threatened terrible punishments to wicked & impenitent sinners. But the promises of God are of two sortes, to witt, they lay before oure eyes the giftes and rewards of this present life, and of the life to come. For the Lord in the Gospell after S. Marke doth say, Verilie I saye vnto you, there is no man that hath forsaken house, or brethren, or landes for my sake and the Gospels, but he shall receiue an hundreth fold now at this present with persecutiõs, and in the world to come life euerlasting. And Paul saith, Godlinesse is profitable to all thinges, hauing promise of the life that is nowe, & of that which is to come. This is a sure saying and by all meanes worthie to bee receiued. For therefore wee both labour and suffer rebuke, becauſe wee haue oure hope settled in the liuing God, &c. And here it will do well to reckon vp and cite the testimonies of Scripture which doe concerne the reward of good workes, I wil therefore recite a fewe, but such as shalbe euident and perteyning to ẏ matter. The Lord in Esaie crieth, Say to the iuste that it shall goe well with him, for he shall eate the fruite of his studie or trauaile. And wo to the wicked sinner, for he shalbe rewarded according to the workes of his hands. In Jeremie we read, Leaue off from weping, for thy labour shalbe rewarded thee. And in the Gospel the Lord saith, Blessed are ye when men speake all euill sayinges against you, lying, for my sake. Reioyce ye and be glad, for great is your reward in heauen. The Apostle Paule also saith, Glorie, honour, and peace to euery one that worketh good, to the Iewe first and also to the Gentile. Againe, Wee must all appeare before the Iudgement seate of Christ, that euerie one may beare the deedes of his bodie according to that whiche hee hath done, whether it bee good or badd. And againe, Euery one shall receiue a reward according to his labour.

Now let vs remember that the reward is promised and great giftes are prepared for them that labour manfullie. To sluggardes and slowebacks are imminent the euils of this present life, and also of the life to come. To them that striue lawfully the garland is due. But if it happen that the reward be defferred, and that they whiche striue, receiue not the promises by and by out of hand, yet let the afflicted thincke that their afflictions tend to their commoditie, and that they are layd vpon them by their heauenly father. Let not their courage therefore faile them, but let them shew themselues men in the fight, and call to God for ayd. For, whosoeuer perseuereth vnto the end he shalbe saued. Let euerie one call to his remembrance the old examples of the holy fathers, to whome many promises were made, the fruite whereof they did not reape till many a day were come and gone, wherein they stroue against, and did ouercome full many a sharpe temptation. The Apostle Paul cryeth, I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. Here foorthe there is layde vpp for mee a crowne of righteousnesse, which the Lord the righteous Iudge shall giue mee in that day: not to mee only, but to them also, that haue loued his appearing.

pearing. They must lay before their eyes the truth of God, who saith, Heauen & earth shal passe: but my word shall not passe. The Israelites verily were a longe time holden captiue in Aegypt: but the Lord did not forgett his promise. For in a fit and conuenient time, he set them out at libertie wt abundant ioy & glorie for the triumph gotten ouer their oppressours. The Amalechites, and Chanaanites did a great while, I confesse, exalte themselues in sinne and wickednesse. But when the measure of their iniquitie was fully filled, then were they thoroughly recompenced for their paines by him, that is the seuere reuenger of vnrepented wickednesse. The Scripture therefore exhorteth all men to haue sure hope, perseuearing patience, and constancie inuincible. Of which I spake in the third Sermon of this third Decade. To this place doe belong, as I suppose, those excellent wordes of S. Paule where hee saith, It is a faithfull saying: For if wee bee dead with him we shall also liue with him: if wee be patient, wee shall also reigne with him: if we denie him, he also shall denie vs: if wee be vnfaithfull, hee abideth faithfull, hee cannot denie himselfe. And againe, Cast not awaye your confidence, whiche hath great recompence of reward. For ye haue neede of patience, that after ye haue done the wil of God, ye may receiue the promise. For yet a verie little while, and he, that shall come, will come, and will not tarie. And the iust shal liue by faith: and if he withdraw himselfe, my soule shall haue no pleasure in him. But wee are not of them that withdrawe our selues vnto perdition, but we pertaine to faith to the winning of the soule.

Yet for all this we must not abuse these & such like testimonies touching the reward of woorkes, nor the very name of merites where it is found to be vsed of the fathers, neither must we worste it against the doctrine of mere Grace, and the merits of Christe oure Sauiour. Wee must thincke that the kingdome of heauen, & the other special gifts of God are not as the hire that is due to seruaunts, but as the inheritaunce of the sonnes of God. For although in the last day of iudgment the iudge shall reckon vpp many woorkes, for which hee shall seeme as it were to recompence the elect with eternal life, yet before that recital of good woorkes, he shall say, Come ye blessed of my father, possesse the kingdome prepared for you since the beginning of the world. Now if thou demaundest, why he shall in the day of iudgement make mẽtion rather of woorks than of faith? Mine aunswere is, that it is a point or vsuall custome in the lawe for iudgement, not onely to be iuste, but also by the iudges pronunciation to haue the cause made manifest to al men wherfore it is iust. And God doeth deale wt vs after the order of men. Wherefore he doth not onely giue iust iudgement, but will also be knowen of all men to be a iust and vpright Iudge. But we are not able to loke into the faith of other men, which doth cõsist in ỹ mind: and therfore we indge by their woords and deeds. Honest woords and woorks beare witnesse of a faithfull hearte, whereas vnhonest prankes and speaches doe bewray a kinde of vnbeliefe. The woorkes of charitie and humanitie doe declare that wee haue faith in deed: whereas the lacke of them do argue the contrarie. And therefore the Scripture admonisheth vs, that the iudgement shalbe according to oure woorkes.

these places whiche confirme the reward of good workes.

Hire is due, but heritage proceedeth of the parents good will.

To

To this sense agreeth that in the 12. of Matthew, where it is said, By thy deedes thou shalt be iustified, and by the same thou shalt be condemned. To Abraham, after he had determined to offer his sonne Isaac, it was said, Because thou hast done this thing, and hast not spared thine onely begotten sonne, I wil blesse thee and multiplie thee exceedingly, &c. But it is manifest that God made that promise to Abraham before Isaac was borne, yea, hee made it as sone as Abraham was brought out of his countrie: therefore the promise was not nowe first of all annexed as a reward vnto the workes of Abraham. &c.

How or in what sense God is said to giue a reward vnto oure good workes.

Therefore God examineth oure workes according to his owne fauourable mercie, and not with the extremitie and rigour of lawe, and doth reward them with infinite benefits, because they proceed from faith in Christ albeit that for the sinne, which abideth in vs, they be vnpure & nothing meritorious. Nowe he doth hereby giue vs a proofe that hee hath a regard of vs & our workes: because in testifying the greatnesse of his loue toward vs, hee doth vouchsafe so to honor not only vs, but also his owne gifts in vs, which he of his great goodnes hath gratiously bestowed vppon vs. Our bountiful God doth herein imitate the maner of dealing whiche fleshly fathers vse in this world toward their children. For they bestow giftes vppon their children as rewardes of their welldoing, thereby prouoking them to greater vertues, when as in very deed al things belong to the children by right of inheritance, and the true and proper cause, of this reward, which the father giueth to the child, is not the obedience of the sonne, but the meere good will and fauour of the father. Moreouer, herein are two thinges to be obserued. First, although God doth after the maner of men allure vs with rewardes, drawe vs on with giftes, and keepe vs in good workes with manifold recompences, yet must not the reward or recompence bee the marke whereat the worker ought to loke, respecting rather his owne glorie and commoditie, than the loue & honour that hee oweth to God. God wilbe worshipped for loues sake onely, and hee wilbe loued of meere goodwill, and not for the hope of any reward. For as he requireth a cheerefull giuer: so doth hee loke for such an vncoacted affection, voluntarie loue, and free goodwill as children do naturallie beare to their parentes. The last is, That our workes, which some call merits, are nothing else but the meere giftes of God. Now hee were a very vnthankfull person, which, when of an other mans liberalitie hee hath licence giuen to occupie his land to his best commoditie, will at length goe about to translate the right therof from the true owner, which lent it him, vnto him selfe. But because I would be loath by drawing out this treatise to farre, to deteine you longer than reason would, I wil recite vnto you, derely beloued, a notable cõference of places in the Scripture made by S. Augustine, whereby ye maye eudently vnderstand and inferre a conclusion, that the rewardes of good workes or merits of the Saincts are the very free and meere grace of God.

Therefore in the seuenth Chapiter of his booke *De Gratia & libero arbitrio* thus hee sayth: Iohn the forerunner of our Lord doth say, A man can receiue nothing, vnlesse it be giuen him from heauen. If therefore thy good workes be

bee the giftes of God, then God crowneth thy merits, not as thy merits, but as his owne giftes. Let vs therefore consider the merits of the Apostle Paule, (that is to say, the merits whiche hee saith are in himselfe,) whether they be the giftes of God or no: I haue (sayeth hee,) fought a good fight, I haue fulfilled my course, I haue kept the faith. First of all, these good workes had beene no good woorkes, vnlesse good thoughtes had gone before them. Giue eare therefore what hee sayeth of those good thoughtes: Not because wee can thincke any thing of oure selues as of our selues, but our abilitie is of God. Then also let vs cõsider euerie seueral particularitie, I haue fought, sayth hee, a good fight. I demaunde by what power hee foughte? Whether by that which hee had of himselfe, or by that whiche was giuen him from aboue?

It is vnlikely that so great a teacher of the Gentiles, as the holy Apostle Sainct Paule was, should bee ignorannt of the lawe, whiche in Deuteronomie, is heard to say: Saye not thou in thy hart, mine owne strẽgth, and the power of mine owne hande hath done this wonderfull thinge: but thou shalt remember the Lord thy GOD: because hee giueth thee strength and power to doe it.

But what doeth it auaile to fighte well, vnlesse the victorie doe ensue? And who I praye you, giueth the victorie, but hee of whome Sainct Paule himselfe, doeth say? Thanckes bee to GOD whiche giueth vs the victorie thoroughe oure Lord Iesus Christe. And in an other place when hee had cited the place out of the Psalms, where it is said: Because for thy sake wee are killed all day, and are counted as sheepe appointed to the slaughter, hee did immediatelie add, and saye: But in all these thinges we ouercome or haue the victorie thoroughe him, which loued vs.

Wee haue the victorie therefore not thorough our selues, but thorough him that loued vs. After that againe hee said: I haue fulfilled my course. But as he said this, so in another place also hee sayeth: It is not of the willer, nor of the runner, but of GOD which taketh mercie.

Whiche sentence cannot bee by any meanes so inuerted, that wee may saye: It is not of God, whiche taketh mercie, but of the willer, and of the runner. For whosoeuer dare take vpon him so to inuerte that sentence of the holy Apostle, hee doeth openlye shewe that hee flatly gainesayeth the woordes of Sainct Paule.

Last of all hee saide, I haue kepte the faith: but in an other place againe hee confesseth saying. I haue obteined mercie that I might bee faithfull. Hee said not, I haue obteined mercie, because I am faithfull, but, That I mighte bee faithfull: declaring thereby that faith it selfe cannot bee obteined without the mercie of God, and that faith is the gifte of God, as hee doeth most euidently teache where he sayeth: Yee are saued by Grace thoroughe faith, and that not of your selues, it is the gift of God. For they mighte saye: Wee haue therefore receiued Grace, because wee haue beleeued: by that meanes attributing, as it were, Fayth to themselues, and Grace to God: but to preuent that insinuation, the holy Apostle Saincte Paule when hee had saide, By faith, doeth streighte wayes add, And that not of your selues, it is the gifte of God.

Againe, least they should saye that

they by their woꝛkes did meritoꝛiously deserue such a gift, he doeth pꝛesently annere: Not of woꝛkes, least any man should boast. Not because he did denie oꝛ make voyd good woꝛkes, considering that hee saith, that God doeth reward euery man according to his woꝛks: but foꝛbecause woꝛkes are of faith, and not faith of woꝛkes. And so by this meanes our woꝛkes of righteousnesse pꝛoceede from him, from whō that faith doeth also come, touching which it is said: The iust doth liue by faith.

All this haue I hetherto wooꝛd foꝛ wooꝛd recited out of Augustine: wherin, all that may be said concerning the merits of good woꝛkes, are sufficiently well conteyned, and so soundly confirmed by pꝛoфes of Scripture, that I meane not to ad any thing vnto them: foꝛ I see it is sufficiently manifest foꝛ all to vnderstand, what and howe the auncient fathers thought and taughte of the merits of sinnefull men. Foꝛ what can be said moꝛe briefly, sincerely, & fully, than that a reward is pꝛepared foꝛ the good woꝛkes of men? but yet that that reward is nothing else but the grace: and that the merits oꝛ good woꝛks of the Saincts are the gift of God: which merits while he crowneth, he crowneth his owne giftes. In all this therefoꝛe the Ecclesiasticall & Apostolique doctrine remayneth still immutable and vnrepꝛoueable, That we are iustified and saued by ỹ grace of God through faith, and not throughe our owne good woꝛkes oꝛ merits.

Good woꝛkes muste be done according to the rule of the worde of God.

Wee doe nowe againe returne to good woꝛkes, and are come to expound the description oꝛ definition of good woꝛkes, which we did set downe in the beginning of this treatise. Now therfoꝛe vnlesse oure woꝛkes doe spꝛing in vs from God throughe faith, they cannot haue the name of God Woꝛkes. But contrarilie, if they doe pꝛocede from God through faith, then are they also framed according to the rule of ỹ woꝛd of God. And foꝛ that cause did I in the definition of good woꝛkes significantly saye, That they are done of them which are regenerate by the good spirite of God, through faith according to the woꝛd of God. Foꝛ God is not pleased with the woꝛkes, which we of our selues doe of our owne braines & authoꝛitie without warrantize of his woꝛd imagine & deuise. Foꝛ the thing that he doeth most of all like and loke foꝛ in vs is faith and obedience (which is most euident to be seene in the derie example of our graundfather Adam:) and cōtrarilie he doth mislike and vterly reiecte the woꝛkes of our owne choice & our good intents which spꝛing in and rise vpon our owne minds and iudgementes: as I will by these testimonies of scripture declare vnto you. In the 12. of Deuteronomie we read, Euerie man shall not doe that which is righteous in his owne eyes. Whatsoeuer I commaund you, that shall ye obserue to doe it: neither shalt thou ad any thing to it, nor take any thing from it.

Moꝛeouer in the histoꝛie of Samuel there is a notable example of this matter to be seene. Foꝛ Saule the king of Israel receiued a commaundement to kill all the Amalechites with all their beasts and cattell: but he contrarie to the pꝛecept throughe a good intent (as he thought) of his owne, and foꝛ a religious zeales sake of his owne chosing, reserued the fattest Oxen foꝛ to be sacrificed: & foꝛ that cause the Pꝛophett came and said vnto him, Is a sacrifice so pleasant & acceptable to the Lord as obediēce is? Behold, to obey is better then sacrifice: and to hearken is

better

better than the fatt of ramms. For rebellion is as the sinne of witchcraft, and stubbornnesse is as the vanitie of Idolatrie. Lo here in these few wordes thou hast the godly praise and commendation of the religion of our owne inuenting, and of our owne good workes which doe arise of oure owne good intents and purposes. They, whiche doe neglecte the preceptes of the Lord to follow their owne good intents and forecastings, are flatly called witches, Apostataes, & wicked idolaters. They seme in their owne eyes verilie to be iollie fellowes, and true worshippers of God, and zealous followers of the traditions of the holy fathers, bishops, kinges and princes: but God, whiche cannot lye doeth flatly pronounce that their woorkes doe differ nothing from witchcraft, Apostacie, & blasphemous idolatrie, than which there can bee nothing more heynous by any meanes deuised. Therefore the Lord in the Gospell citing that place out of Esaies Prophecie doth plainly condemne, reiecte, and treade vnder foote all those workes which we chose to our selues, hauing their beginning of oure owne good intentes and purposes, where hee sayeth: In vaine doe they worshippe mee, teaching doctrines the precepts of men. Euerie planting, which my father hath not planted, shalbe plucked vp by the rootes. Let them alone, they be blinde leaders of the blinde. And therevppon it is that S. Paule did so boldly affirme that the preceptes of men are contrarie to the truth, and are meere lyes. The same Paule in one place sayeth, Whatsoeuer is not of faith is sinne. And in another place, Faith commeth by hearing, and hearing by the word of God. Wherevpon we may gather, that the woorkes whiche are not framed by the expresse word of God, or by a sure consequence deriued from it, are so farre from beeing good woorkes, that they are plainly called sinnes. Inforce thou, I pray thee, neuer so great a good turne vpon a man against his will, & see what fauour thou shalt winne at his hand, and howe thou shalt please him with that inforced benefite. Therefore good woorkes do first of all require the precise & expresse obseruing of Gods wil, to which alone they ought to tend. In his Epistle to the Colossians the same Apostle doeth openly condemne the Greeke ἐθελοθρησκείαν, that is, the voluntarie religion which they of their owne choyce and minde brought in to bee obserued. And what neede haue wee I pray you to inuent to our selues other newe kindes of good woorkes, considering that we haue not yet done those woorkes, whiche God himselfe prescribeth and doth in expresse words require at our handes? By this now oure aduersaries maye perceiue that wee doe not altogether simplie condemne good woorkes, but those alone whiche wee by reiecting the word of GOD, doe first set abroache by oure owne imaginations, and phantasticall inuentions: of which sort are many vpstart woorkes of our holy Monkes and sacrificing shauelinges. But to conclude, the workes that are repugnaunt to the word of God, are by no meanes worthie of any place or honour.

And that wee maye more rightly perceiue the sense or meaning of good woorkes, wee must in mine opinion diligently obserue these wordes of the Apostle: We are created in Christ Iesus vnto good woorkes, which God hath before ordeined, that we should walke in them. Hee maketh here two notes concerning those that are good

Good workes indeed

1 woꝛkes in deede. The firſt is, Wee are, ſayeth hee, created in Chriſt Ieſus vnto good workes. It doth therefoꝛe neceſſarilie followe, that good woꝛkes are wꝛought of him, whiche is by true faith graffed in Chriſt Ieſu. Foꝛ vnleſſe the bꝛaunche abide in the vine, it cannot bꝛing foꝛth fruite. All the woꝛkes therefoꝛe of the faithfull, howſoeuer they ſhine with the title of righteouſneſſe, are notwithſtãding not good

2 woꝛkes in verie deede. The latter is, Whiche God hath before ordeyned, that wee ſhould walke in them. We muſt not therfoꝛe make accompt that all the woꝛkes, which men maye doe, are to be counted good woꝛkes in deed: but thoſe onely which God hath oꝛdeyned of old, that wee ſhould walke in them. Now what woꝛkes thoſe be, the Loꝛd in his lawe (whiche is the eternall will of God) hath verie plainely erpꝛeſſed. And thereupon it is, that the Loꝛd in the Goſpel being demanded queſtions concerning eternal life, and the very true vertues, ſendeth the demaunder vnto the lawe, and ſayth: What is written in the lawe? And againe, If thou wilt enter into life kepe the commaundements. Therefoꝛe the tenne commaundementes are a moſt ſure and abſolute platfoꝛme of good woꝛkes. Which that ye may the better vnderſtand, I will bꝛiefly recapitulate, and as it were in a picture laye it befoꝛe your eyes.

The tenne commandements are a platforme of good workes.

To the firſt pꝛecept thou ſhalt referre the feare, the faith, & loue of God, with aſſured hope, perſeuearing patience, & conſtancie inuincible in trouble and afflictions. To the ſecond belongeth the true and ſincere woꝛſhip, wherwith God is pleaſed, with the vter refuſall of all ſuperſtition and perꝛuerſe religion. Vppon the third doeth depende the reuerence of Gods Maieſtie, the free confeſſion of his might, the holie inuocation of his name, and the ſanctification of ẏ ſame. In the fourth is compꝛehended the moderate conſeruation of the Eccleſiaſticall Ceremonies, ẏ pꝛeaching of Gods woꝛd, publique pꝛayers, & whatſoeuer elſe doeth belonge to the outward ſeruice & eternall woꝛſhip due to God. To the fifte thou mayeſt annexe the naturall loue of childꝛen toward their parents, of men toward their countrie & kinſefolkes, the due obedience that we owe to the magiſtrates and all in authoꝛitie, and laſtly the offices of ciuil humanitie. To the ſixte thou ſhalt ioyne iuſtice and iudgement, the pꝛotection of widowes & oꝛphanes, the deliuering of the oppꝛeſſed and afflicted, weldoing to all men, and doing hurt to no man. To the ſeuenth thou ſhalt add the faith of wedded couples, the offices of marriage, the honeſt and Godly bꝛinging vp of childꝛẽ, with the ſtudie of chaſtitie, temperance, and ſobꝛietie. To the eighth is to bee reckoned vpꝛight dealing in cõtracts, liberalitie, bountifulneſſe, and hoſpitalitie. Under ẏ ninthe is couched the ſtudie of trueth through al our life time, faith in woꝛds & deeds, with decẽt, honeſt, & pꝛofitable ſpeach. In the tenth and laſt, thou mayeſt remember good affections, holie wiſhes, with all holy and honeſt thoughts. And ſo this is ẏ compendious platfoꝛme of good woꝛkes. Nowe if ẏ deſire to haue it moꝛe bꝛiefly erpꝛeſſed than this that thou ſeeſt, then turne thee ſelfe & hearken to the woꝛdes of Chriſt our Loꝛd, who gathereth theſe 10. into two pꝛincipall points, & ſaith: Thou ſhalt loue the Lord thy God with all thy heart, with al thy ſoul, & with al thy mind: & thy neighbour as thy ſelfe. What ſoeuer therefore yee would that men ſhould do to you, euen ſo do ye to thẽ.

Vppon

Uppon these precepts of the Lord, let all the faithful (which desire to doe good workes) most surely fixe their eyes and minds, & that so much the more diligently and constantly, as they doe more surely and euidently perceiue & see, that God in ỹ lawe & the prophets, doeth require nothing else, nor any other workes at the hands of his electe & chosen seruants. Go to now therefore, let vs heare out of the holy Prophets some such euidēt testimonies touching good workes, as do consent & wholie agree with the lawe of the Lord. Moses in Deut. crieth: And now Israel, what doeth the Lord thy God require of thee, but to feare the Lord thy God, & to walk in al his wayes, to loue him & to serue the Lord thy God with all thy hart, and with all thy soule? That thou keepe the cōmandements of the Lord and his ordinances, which I cōmaund thee this day. And the kingly Prophete Dauid in the 15. Psalme asketh this questiō: Lord who shal dwel in thy tabernacle? And presently answereth it himselfe, saying: Euen hee that walketh vprightly, & doeth the thing that is iust & right. And so forth as is conteined in the 10. cōmaundemēts. Esaie also in his 33. cap. moueth the same question and answereth it euen so as Dauid had done before him. Jeremie in the 21. chap. doth vrge and reiterate these woords to the Jewes: Thus the Lord cōmaundeth: Keepe equitie and righteousnes, deliuer the oppressed from the power of the violent, do not greeue nor oppresse the stranger, the fatherles nor the widow, and shedd no innocent bloud in this place. And Ezechiel in his 18. cap. knitteth vp a beadrowe of good workes, in no point vnlike to these, sauing only ỹ it is somewhat more largly amplified. In Osee the Lord saith: I desire mercie more than sacrifice: & the knowledge of God more than whole burnt offerings. Micheas doth diligently inquire what the worshipper of God should do to please him with all, & what workes he should doe to delight the Lord: and immediatly by the inspiration of the holy Ghoste he maketh aunswere, saying: I will shewe thee, O man, what is good, and what the Lord requireth of thee: namely, to doe iustly, to loue mercie, and with reuerence to walke before thy God. In like maner the Prophete Zacharie, to them that demaunded of him certaine questions touching vertues, & such good workes as please the Lord, gaue this answere, saying: Thus sayeth the Lord of hostes, Execute true iudgement, shewe mercie and louing kindenesse euerie man to his brother: doe the widowe, the fatherlesse, the straunger, and the poore no wronge. Let no man imagine euill in his heart against his brother: neither bee ye louers of false othes, for these are the thinges which I do hate, sayeth the Lord.

With this doctrine of the Prophets doth the preaching of the Euangelists and Apostles fullie agree, teaching in euerie place, that charitie, righteousnesse and innocencie, are the scoape & summe of all good workes. The Apostle James sayeth: Pure religion and vndefiled before God and the father, is this: To visite the fatherlesse and widowes in their aduersitie, & to kepe himself vnspotted of the world.

It remayneth now for me to drawe to an end, and in the rest that is yet behind to be spoken touching the descriptiō of good workes, to confer places of ỹ Scripture for ỹ confirmation & plaine exposition of ỹ same. Now therfore we said ỹ good workes in deed are wrought by them that are regenerate, to the

To what end good workes must be done.

glorie of God, the ornamẽt of our life, and the profite of our neighbour. For the Lord in the Gospell prescribeth this end to good workes, where he saith: Let your lighte so shine before men, that they may see your good workes, and glorifie your father whiche is in heauen. The Apostle Paul also oftener than once exhorting vs to good workes doth, as a most effectuall cause to sett them forward, add: That by those workes of ours, we may adorne the doctrine of oure Lord and Sauiour Christ Iesus. And euen as a comelie and cleanely garment adorneth a man, so doe good workes in deede set forth the life of Christian people. For herevppon it riseth that the Apostles of Christe did so often persuade vs to put off the old man and put on the newe, which is created to the similitude and likenesse of God. For thereby wee obteine both honour and glorie. We both are, and are called, the seruaunts, yea and the sonnes of oure Lord and God, whose propertie and vertue shineth in vs, to the glorie and praise of his holy name. And as hee doth require good workes at our hands, so if we do them, we on the one side do please and delight him, and hee on the other doeth honour vs againe: as may bee proued by many testimonies of the holy Scripture. But the thing it selfe is so plaine, & without all controuersie, that it needeth no businesse to proue it at all. Hee verilie doeth euery minute augment in vs his giftes, while wee are intentiue to doe good workes. For in the Gospell hee saith, To euery one that hath shalbe giuen, and hee shall abounde. And from him that hath not, shalbe taken euen that which he hath not, and shalbe giuen to him that hath. To this also may be added that God is fauourable to them that worke righteousnesse, and doth enrich them euen with many temporal gifts, and at the last bring them to life euerlasting. For the Apostle Paul doth expressely say, God shall reward euerie man according to his deedes, to them whiche by continuing in welldoing seeke for glorie, and honour and immortalitie, eternall life. And againe, Glorie, and honour, and peace to euerie one that worketh well. Although the Godly in all their good workes do not (as I told you before) respecte so much the recompence and reward at Gods hand, as the aduauncement of Gods glorie, the fulfilling of his will, and profite of their neighbour. For Paule sayeth, Doe all thinges to the glorie of God. And againe, Let no man seeke his owne, but euery one an others profite: euen as I doe in all thinges please all men: not seeking mine owne commoditie, but the profite of many, that they may be saued. Therefore all the Godly doe so direct and temper their woorkes, that they maye please, delight, or honour God, and profite many men. For in so doing they expresse or represent the nature of God, whose sonnes they both are, and are also called. For hee doeth liberallie powre out his benefits vpon all creatures: and therefore his sonnes are beneficiall and bent to doe good to all men. Rom. 2

Thus much had I hetherto to say, touching the nature or propertie, cause end, and effecte, that is, the very true and right meaning of good workes: by whiche I hope it is euident to bee perceiued, howe & in what sense the Lord in the Scriptures is sayd to attribute the name of righteousnesse and iustification vnto the good woorkes of the Saintes his seruauntes: and that that true principle of oure religion

religiō remayneth firme & vnreprouable, wherein wee confesse and hold, That wee are iustified by the Grace of God for Christ his sake thorough faith and not for workes. Now therfore there is nothing more behind, but this onely, for vs to make our humble petition to God, for true faith in Christ our Lord, and that by his grace hee will so guide vs, that we may now in workes put that in practise, whiche hetherto wee haue beene taught in the wordes of this treatise, that is to saye, that wee may in good workes in deede, expresse the faith, which wee in wordes professe that wee haue in Iesus Christ our Lord. Amen.

¶ Of sinne, and of the kindes thereof, to witt, of originall, and actuall sinne, and of sinne against the holy Ghost. And lastly of the most sure and iust punishment of sinnes.

¶ *The tenth Sermon.*

WEe haue latelye now to discourse of sinne, which as I told you, is to be referred to the treatise of ẏ law. Of whiche, that I may lawfully, religiously, rightly, and profitablie speake to the edifying of you all, I shal desire you to make your humble prayers with mee to God the father in the name of Christ his sonne our gratious Lord and mediatour.

Sinne, is of most men taken for errour, for that, I meane, whereby we do not only erre from the thing which is true, right, iust and good, but do also followe and decline to that whiche is naughte. The Latines derive their word peccatum (sinne) of pellicatus (whorehunting) whiche is a faulte of wedded people that are corrupted wᵭ the spirite of fornication, as when mē preferre harlotts before their lawfull wines. And this definition verilie doth wonderfully agree to this present treatise. For all wee, that do beleeue, are by faith handfasted to oure God as to our spouse and husband: if therefore wee prefer other Gods before him, or chose rather to serue them: If, I say, we let passe the true Gods in deede, to follow the shadow of Gods, vaine hopes, and ẏ pernicious pleasures of this world, then do we sinne in deed, and commit fornication against oure spouse & husband. But the learned sort doe for the most parte, put a difference betwirte peccatum and delictum, (which both in effect doe signifie sinnes:) But they call that delictum, when the thing is not done that should be done: and that they call peccatum, when that is done that should be left vndone. S. Hierome seemeth to haue taken delictum for the first fall to sinne. S. Augustine sayeth, that peccatum is committed of him ẏ sinneth wittingly, & delictum of him that sinneth of ignorance. I see that those woordes are in some places confounded, and that the one is vsed for ẏ other. In some places the errour or delictum, is vsed as ẏ mylder terme, peccatum in a more greeuous sense, & an heynous crime, a mischiefe, a reuolting or wickednesse for the greatest of

all. For S. Augustine sayth, Neither is euery peccatum crimen, beecause euery crimen is peccatum. Therefore wee saye that the life of a man liuing in this transitorie world maye be found to bee without that heynous offence, crimen, for which al the world doth crie out vpon and accuse him: but if wee say we haue nullum peccatum, no sinne (as the Apostle sayth) wee deceiue our selues, and the trueth is not in vs. Amonge the Hebrues sinne is called by sundrie names, which do import & signifie ouerthwartnesse, peruersenesse, a fault, an errour, a reuolting, infirmitie, vice, ignorance, and transgression. For to transgresse doth signifie to depart from the truth, from oure duetie or office, not to keepe the right path, but to turne awrie from the prescript rule of the law of God. Now that rule or lawe of God is of the Hebrues called Thora, that is to say, a direction or a leading by the hand. For it doeth directe a man in the wayes that are acceptable to the Lord. And therefore the Grækes call sinne by the names of ἀνομία καὶ παρανομία. Againe in the Hebrue tongue sinne is as much to say, as a turning awaye from good to euill: also a reuolting, as when thou drawest thy neck from out of the yoke of his power, to whome thou art a seruant: finally, it signifieth the crime or guilte, whereby wee indaunger oure selues to the rodd of punishment.

The definition of sinne.

Verilie S. Augustine taketh much paines to finde out a proper definition of sinne. In his second booke *De cõsensu Euangelistarum*, he sayeth: Sinne is the transgression of the Lawe. *Ad Simplicianum lib. 1.* Sinne is an inordinateneſſe or peruerseneſſe of man, that is, a turning from the more excellent Creatour, and a turning to the inferiour creatures. *De fide contra Manichæos Cap. 8.* hee sayeth, What is it elſe to sinne, but to erre in the preceptes of truth, or in the truth it selfe. Againe, *Contra Faustum Manichæum. Lib. 22. Cap. 27.* Sinne is a deede, a woord, or a wishe against the lawe of God. The same Augustine *De duabus animabus cõtra Manichæos cap. 11.* sayeth, Sinne is a wil to reteine or obteine that whiche iustice forbiddeth, and is not free to absteine. And *In Retract. Lib. 1. Cap. 15.* he sayeth: That will is a motion of the minde, without compulsion either not to loose or elſe to obteine some one thinge or other. All whiche definitions as I doe not vtterly reiecte, so doe I wishe this to bee considered and thought off with the reste. Sinne is the naturall corruption of mankinde, and the action, whiche ariseth of it, contrarie to the lawe of God, whose wrath, that is, both death and sundrie punishments it bringeth vppon vs.

Thou hearest howe well this definition doeth consist vppon his partes. Thou hearest in it of our natural corruption: in the naming whereof appeareth how this definition doeth not agree to the sinne of our first parents, in whome there was no naturall corruption. Of which I meane to speake in place conuenient. Thou hearest the action named, whiche ariseth of that natural corruption and is repugnaunt to the lawe of God. Thou hearest that sinne doeth bring vppon vs the wrath of God, that is, death and sundrie sorts of punishments appointed by the mouth of God to plague vs for our sinnes. Of which I wil speake in order as they lye, so farre forth as the Lord shall giue mee grace and abilitie.

Now therefore it seemeth that this treatise

treatise maye moſt aptly bee begonne at the diſcuſſing of the originall cauſe, and beginning of ſinne. Some there bee that doe derine the originall cauſe of euill or ſinne, from the influence of the Planets, ſaying: I ſinned, becauſe I was borne vnder an vnluckie Planet. Other there are, which when they ſinne, and are rebuked for it, do make this aunſweare, Not I, but the diuel is in fault that I haue committed this greeuous crime. And ſometime laying a ſide all excuſes, they doe directlye caſt the blame vppon God, and ſaye: Why, God would that it ſhould bee ſo: For if hee would not haue had it ſo, I had not ſinned. An other ſayeth, Since God could haue letted it, and would not, he is the cauſe & authour of my ſinne.

But it is no newe thinge nowe that men doe whet their blaſphemous tongues againſt God the maker and ruler of all thinges. For our firſt parents, when they had ſinned, & were accuſed of it by God himſelfe, fownd a ſhifte for to tranſlate the ſinne, whiche they committed, from themſelues to other, & would not confeſſe the trueth as it was in very dæde. Such is the abhominable wickednesſe of man. For Adam as it were aunſwearing GOD ouerthwartlye, caſteth the faulte of his offence, not onely vppon his wife, which God had coupled vnto him, but alſo vppon GOD himſelfe. The woman, ſayeth hee, whome thou gaueſt to bee with mee, gaue mee of the tree and I did eate. As if he ſhould haue ſaid: If thou haddeſt not giuen mee the woman, I had not ſinned. But the Lord coupled him to a wife, not to the end that ſhee ſhould bee an occaſion of euill, but that the man might bee in the better caſe and condition.

Againe, the woman doeth ſimplie impute the cauſe of that euill vnto the diuel, ſaying: The Serpent beguiled mee, and I did eate. Loe theſe are moſt corrupt, falſe, wicked and deteſtable opintons touching the originall cauſe of ſinne, wherewith the iuſtice and trueth of God is mightily offended. Neither is the nature of man the cauſe of ſinne. For God, which created all thinges, did alſo create the nature of man, and made it good, euen as all thinges elſe whiche hee created were alſo good. Therefore the nature of man was good. For it is an accidental qualitie that hapened to man either in, or immediatly after his fall, and not a ſubſtantiall propertie, to haue his nature ſo ſpotted with corruption as nowe it is. Nowe wee being borne in ſinne of ſinnefull progenitours, haue ſinne by deſcent as our naturall propertie. For Saint Auguſtine writing *De Fide contra Manichæos Cap. 9.* ſayeth: And if wee ſaye that any men are euill by nature, wee meane that they are ſo becauſe of the originall deſcent of our firſt parentes ſinne, wherein wee mortall men are wholie borne. But this nowe requireth a more exacte and ample declaration.

The nature of mā is not the cauſe of ſinne.

That the diuel alone is not the authour of ſinne, ſo that when we ſinne, the blame thereof ſhould redound to him, and wee that ſinned eſcape without fault, this doth greatly argue, becauſe it is in his power to egge and perſuade, but not to inforce a mā to do euill. For God by his power reſtrayneth the diuel from being able to doe the thing that he would do. He can do no more thē God permitteth him to do: for if he had no power ouer an hierd of filthie ſwine, how much leſſe authoritie hath hee ouer the excellent

The diuel alone is not the cauſe of ſinne.

soules of Gods most excellent creatures? Hee hath, I confesse, great subtilties and more then Rhethoricall force, wherewith to perswade vs: but God is stronger, and neuer ceasseth to prompt good and hoalesome counsels vnto ỹ soules of his faithfull seruants. Nether doth he permit more to Satan than is for our commoditie: as is to be seene in the example of that holy man the patient Iob: and also in the example of Paul 2. Cor. 12. and in his words saying, God is faithfull, whiche will not suffer vs to be tẽpted, aboue that wee are able to beare. They therefore are vainely seduced, whiche caste the faulte of their sinne vppon the diuels shoulders.

That destinie is not the cause of sinne.

To proceede, if thou demaundest of them, whiche laye the blame of their sinne vppon their euill destinie, what destinie is? they will answeare, either that it is a course knitt together by eternitie, and lincked to it selfe, as it were a certaine chaine and continuall rowe of counsels, and workes necessarilie following one vppon an others necke, according to the disposition and ordinaunce of God: or else that it is ỹ euill starres or planets. Now if thou demaundest againe, who made the starrs? they haue none other answere, but God: it followeth therefore consequently that they inforce the cause of their sinne vppon God himselfe. But al the auncient and best Philosophers did neuer pretend or alledge destinie, much lesse such Christians as did freely confesse the mightie power of their God and maker. And euen amonge our men, I meane, amonge them that would seeme to bee Christians, they which stode in the opinion of destinie and constellations, were such kinde of fellowes as wise men would be ashamed to follow them as authors.

Bardesanes imputed to destinie the conuersations of mortall men. And the Priscillianists, who were condemned in the first counsell holde at Toledo, thought and taught that mã is tyed to fatall starres, and hath his bodie compact according to the 12. signes in heauen, placing Aries in the head, Taurus in the necke, and so consequently to euerie signe his seuerall limms. S. Augustine, *In opusculo 82. quæstionũ. Quæst. 45.* confuting soundly the destinies of Planets, amonge other his reasons sayeth, The conceyuing of twinns in the mothers wõbe, because it is made in one and the same acte, as the Physicians testifie (whose discipline is farre more certeine and manifest than that of the Astrologers) doeth happen in so small a moment of time, that there is not so much time as two minuts of a minute betwixt the conceyuing of the one and the other. How therfore commeth it, that in twinnes of one burden there is so great a diuersitie of deedes, wills, and chaunces, considering that they of necessitie must needs haue one and the same planet in their conception, and that the Mathematicals do giue the constellation of them both, as if it were but of one man? To these woordes of S. Augustine great light maye bee added, if you annexe to them and examine narrowely the example of Esau and Iacobs birth, and sundrie dispositions. The same Augustine writing to Boniface against two epistles of the Pelagians Lib. 2. cap. 6. sayeth: They which affirme that destinie doeth rule, will haue not onely our deeds and euents, but also our very wils, to depend vpon the placeing of the starres, at the time wherin euerie man is either conceyued or borne, whiche placeings they are wonte to call Constellations.

Against destinie

But

But the grace of God doth not onely goe aboue all ſtarres, and heauens, but alſo aboue the verie Angels them ſelues. Moreouer, theſe diſputers for deſtinie, do attribute to deſtinie both the good and euil that happen to men. But God in the euils that fall vppon men doth duely and worthily recompence them for their ill deſertes: but the good, which they haue, he doth beſtowe vppon them not for their merites, but of his owne fauour & mercifull goodneſſe through grace, that cannot be looked for of duetie: laying both good and euil vppon vs men not through the temporall courſe of planets, but by the deepe and eternall counſell of his ſeueritie and goodnes. So then wee ſee that neither ỳ fallinge out of good or euill hath any relation vnto ỳ planets. Therefore this place may be concluded with the wordes of the Lorde in the Prophet Jeremie, ſaying: Thus ſaith the Lorde, ye ſhal not learne after the manner of the heathen, and ye ſhall not be atraide for the tokens of heauen, for the heathen are afraide of ſuch, yea, all the obſeruations of the Gentiles are vanitie. For the planets haue no force, to doe either good or euill. And therefore the blame of ſinnes is not to bee imputed therevnto.

I haue now to proue vnto you that God is not the cauſe of ſinne, or the author of euill. God, ſaye they, would haue it ſo. For if he would not haue had it ſo, I had not ſinned. For who may reſiſt his power? Againe, ſince he could haue letted it, and would not, he is the author of my ſinne and wickednelle. As though wee knewe not the craftie quarels and ſubtile ſhiftes of mortal men. Who, I pray you, knoweth not that God doth not deale with vs by his abſolute power, but by an appointed lawe and ordinance, I meane, by commodious meanes, & a probable order? God could I know by his abſolute power keepe off all euil: but yet he neither can nor wil either corrupt or marre his creature & excellent order. Hee dealeth with vs men therefore after the manner of men: he appointeth vs lawes, and layeth before vs rewardes & punilhements: he commaundeth to imbrace the good, and eſchue the euill: to the performing whereof he doth neither denye vs his grace, without which we can do nothing: neither doeth he deſpiſe our diligent good wil and earneſt trauaile. Herein, if man bee ſlacke, the negligence and fault is imputed to man him ſelfe, and not to God, although he could haue kept off ỳ ſinne, and did not: for it was not his duetie to keepe it off, leaſt peraduenture hee ſhould diſturbe the order, and deſtroy the worke which he him ſelf had made and ordeined. Therefore God is not the author of ſinne or naughtineſſe.

Touching which matter I will firſte adde ſome teſtimonies of the holie Scripture: then anſwere to ſundry obiections of the aduerſaries of this doctrine: and laſtly declare the originall cauſe or headſpring of ſinne and wickednelle.

The teſtimonies, which teach that God is not ỳ author of ſinne or naughtineſſe, are many in number, but among the reſt, this is an argument of greateſt force and probabilitie, becauſe God is ſaide to be good naturally: and that all which he created were made good in their creation. Wherevppon it is that Solomon ſaith: God hath not made death, neither hath he delight in the deſtruction of the liuing: for he created all thinges that they might haue their being, and the

God being good himſelfe created all thinges good whiche be created.

Sapi. 1.

beginnings of the world were health full, & there is no poyson of destruction in them, nor the kingdome of hell vppon the earth: for righteousnesse is immortall, but vnrighteousnesse bringeth death: and the vngodly call it to them both with wordes and woorkes, and thereby come to nought. And so forth, as is to be seen in the firste Chapter of the booke of wisedome: which wordes do passingly agree with ỳ firste Chapters of that most excellent prophet Moses.

In the fifth Psalme, Dauid saith: Thou art the God, that hast no pleasure in wickednesse; neither shal any euil dwell with thee: the vniust shall not stande in thy sight: for thou hatest all them that woorke iniquitie: thou shalt destroy them that speake leasing: the Lord doth abhorre both the bloudthirstie & deceiptful man. Lo, thou canst deuise nothing more contrarie to the nature of God than sinne & naughtinesse: as thou mayest more at large perceiue in ỳ 34 Chapter of the booke of Iob.

The wiseman saith: God created man good, but they sought out many inuentions of their owne. And therefore the Apostle Paule deriueth sinne, damnation, and death, not from God, but from Adam, and from God he fetcheth grace, forgiuenesse & life, through the mediatour Iesus Christe.

That place of Paule is farre more manifest than that it needeth any large exposition: let it onely bee considered and diligently weighed of the Readers and hearers: whome I woulde wishe alwayes to beare in mouth and mynde the verie wordes & meaning of this notable sentence: Euen as by one man sinne entred into the worlde, and death by sinne. And so forth as followeth.

The same Apostle in the seuenth to the Romanes, doeth euidently declare that the lawe is holie, the commaundement good and iust, and therby he doth insinuate that in God or in his will there is not, and in his lawe, which is the will of God, there springeth not any spott or blurre of sinne or naughtinesse. In our fleash, saith he, the euil lurketh, and out of vs iniquitie ariseth. I knowe, saith hee, that in mee, that is, in my fleshe, there is no good. In that Chapter there are many sentences to be founde, which doe wonderfully confirme this argument.

Againe, in the thirde to the Romanes, the same Apostle saith: If our vnrighteousnesse setteth foorth the righteousnesse of God, what shal wee saye? Is God vnrighteous which taketh vengeance? (I speake after the maner of men, that is, I vse the wordes of wicked people) God forbidde. For howe then shall GOD iudge the worlde? for if the trueth of God hath more abounded through my lye vnto his glorie, why am I as yet iudged as a sinner? &c. Verily if God were the author of sinne and all euil, and that he would haue the wicked to be such, as in verie deede they are, then why, I praye you, shoulde hee iudge or punishe them as transgressours, since they by sinning fulfilled his will?

To this place also doth belong that testimonie of the blessed Euangelist and Apostle Iohn in his canonicall Epistle, where he saith: If any man loue the worlde, the loue of the father is not in him. For all that is in the worlde as the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the father, but of the worlde.

worlde.

And the world passeth away & the lust thereof. But he that fulfilleth the will of the father, abideth for euer.

Lo here, God is vtterly free from all euil: euil, saith he, is not of the father, but of the worlde. And he which doth the will of the father, doeth not what the worlde will, but what God will.

Therefore these two good and euil, sinne and the will of God are directly opposed & repugnant the one againste the other. These testimonies thoughe fewe in number, are notwithstanding, in my iudgement, sufficiently significant and able to persuade a godly disposed hearer.

Nowe vppon this wee doe first inferre a conclusion and boldly warrant that poynt of catholique doctrine, which hath euer since the Apostles time alwayes bene defended with much diligence againste the vnpure Philosophie of some (although yet I do not vtterly condemne all ỳ partes of Philosophie: knowing verie well that some poyntes thereof are verie necessarie and profitable to the zealous louers of God and godlynesse:) that God is not the author of euil, or cause of sinne. Then out of ỳ same testimonies wee gather that the originall cause of sinne or euil is deriued of man him selfe, and his suggester and prouoker the diuel: so yet that wee saye, that the diuel beeing firste him selfe corrupted, did corrupt man, beeing neuertheleſſe not able of him selfe to haue done any thing, had not man of his owne accorde consented vnto euil.

And here wee must sett before our eyes the fall of our first father Adam, that by the consideration thereof wee maye bee the better able to iudge of the originall cause of sinne and iniquitie. God created Adam the firste father of vs all, according to his own similitude and likenesse, that is to saye, he made him good, moste pure, most holie, moste iuste, and immortall, and adorned him with euery excellent gifte and facultie, so that there was nothing wanting to him in God, which was auailable to perfect felicitie.

Touching this similitude or likenesse to God I shall take occasion vppon the woordes of Paule to speake hereafter. So then hee was indued with a verie diuine, a pure, & sharpe vnderstanding. His will was free without constraint, and absolutelye holie. Hee had power to doe either good or euill. More ouer, God gaue him a lawe which might instruct him what to doe, and what to leaue vndone. For God in saying: Thou shalt not eate of the fruite of the tree of knowledge of good and euil, did simply require at his handes faith, and obedience, and that hee shoulde wholie depende vppon God: all which hee had to doe not by compulsion or necessitie, but of his owne accorde and free good will.

For verie truely and holily writ the wise man in the fiftenth of Ecclesiasticus, saying: God made man in the beginninge, and left him in the hande of his counsell. He gaue him his commaundementes and preceptes, if thou wilt, thou shalt kepe my commaundementes, and they shall preserue thee.

Therefore when the Serpent tẽpted the minde of man, and did persuade him to tast of the forbidden tree, man knewe wel enough what perill was

was laide before him, and howe the serpents counsell was flatly repugnant to the Lordes commaundement. In the meane time, neither did God compell him, nor Satan in the serpent inforce him to sinne, while he resisted and did withstande him. For God had saide: Ye shall not eate of that tree, nor touche it: if ye doe, ye shal die for it. Therefore hee was at his owne free choice, and in the hande of his owne counsell, either to eate or not to eate. Yea, God declared his minde vnto him in giuing precise cõmaundement, that he should not eate: and to the commandement he annexed the daunger of the breache thereof, withdrawing him thereby from the eating of the fruite and saying: Least perhaps thou dye. And as Satan could not, so also he did not, shew any violence, but vsed suche probable wordes to counsell him, as he coulde, and did in deede at length persuade him. For when the womans will gaue eare to the woorde of the diuell, her minde departed from the woord of God, whereby shee reiected the good lawe of God, did of her owne peruerse will committ that sinne, and drewe her husbande, that yelded of his owne accorde, into the fellowshippe of the same offence: as the Scripture doeth moste significantly expresse in these wordes: And the woman seeing that the tree was good to eate of, and plesant to the eyes, and a tree to bee desired to make one wise, tooke of the fruite thereof, and did eate, and gaue to her husband with her, and he did eate also. Loheere thou hast the beginning of euill, the diuel: thou hast heard what it was that moued the minde or will of man vnto that euill, to wite, the false persuasion of the diuel, or his subtile praise of the fruite of the tree, & so consequently a meere lye, and the pleasant shewe of the delicate tree.

But that, which our first parents did, they did of their owne accorde, & free good will, beeing ledd by hope to obteine a more excellent life, & profounder wisedome, which the seducer had falsely promised them. Wee doe therefore conclude ý sinne doth spring not of God which hateth and doth prohibite all euill, but of the diuel, the free election of our graundparents & their corrupted will, which was depraued by the diuels lye, and the false shewe of fayned good. So then the diuel, and the yeldinge or corrupted minde of man are the verie causes of sinne and naughtinesse.

To procede nowe, this euil doth by descent flowe from our firste parentes into all their posteritie, so that at this daye sinne doth not spring from elsewhere, but of our selues, that is to saye, of our corrupt iudgement, depraued will, and the suggestion of ý diuell. For the rote of euill is yet remaining in our flesh by reason of that first corruption: which rote bringeth foorth a corrupt braunche in nature like vnto it selfe: which braunch Satan euen nowe, as hee hath done alwayes, doeth by his sleightes, subtilties, and lyes, cherish, tende, and tender as an impe of his owne planting: and yet notwithstandinge hee laboureth in vaine, vnlesse wee yelde our selues to his handes to bee framed as he listeth. Nowe therefore that there may herein appeare lesse doubte or darkenesse, I will for confirmations sake adde two moste euident testimonies, the one out of the writinges of the Euangelistes, the other out of the doctrine of the Apostles.

Sin springeth of diuels gestion our corrupt will

The Lorde in the Gospell saith:

The

The diuell was a murderer from the beginninge, and ſtoode not in the trueth: becauſe the trueth is not in him. When he ſpeaketh a lye, he ſpeketh of his owne, becauſe he is a lyar, and the father of lyes. By theſe wordes of the Lorde wee gather that euill is to be referred to the diuel, who being created in trueth and goodneſſe, did not ſtand faſt in trueth and goodneſſe, but degenerated from his nature, wherein hee was made good, and fell into another nature, corrupt and wicked, and hath out of him ſelfe diſperſed al euil (as it appeared by the hiſtorie of our firſt parentes) into the worlde, to wite, murther and lyes, (vnder which two are comprehended all other euils) of which he is erpreſſely ſaide to be the father, that is, the cauſe, the author, the welſpring, and beginning: not becauſe he was made ſuche an one of God, but becauſe hee ſtoode not faſt in the trueth. To them therefore that do demaunde: of what beginning Satan came, and whether God made him or no? Our aunſwere is, that God in deede made all the Angels, and thoſe alſo which afterwarde did become reprobates and wicked diuels: but we do not therefore ſaye, that the cauſe of euil doth redound to God. For we knowe that God in the beginning made all the Angels good. For all things which hee made were good.

Iohn.8.

Furthermore, it is ſaide that the diuel ſtoode not in the trueth, that is, that he reuolted from the trueth: frō which he could not haue reuolted, if he had neuer ſtoode in it. Therefore God in the beginning did place all his Angels in the trueth. Hee required of them trueth, faith or fidelitie, and the duetie that they ought him: which they were able to haue done, if they themſelues would. But they did diſloyally fal from their allegiaunce and ſinned, as the Apoſtle Peter teſtifieth, againſt the Lorde, and therefore the fault of their falſhood, and of all their naughtineſſe was not in God, but in the rebellious and reuolting Angel. For ſince the time of his fall, there is no trueth, no fidelitie, no integritie, no feare of God, no light or goodneſſe to be found in him. Therefore truely ſaide Saint Iohn in his Canonicall Epiſtle: He that committeth ſinne is of the diuel, for the diuell ſinneth from the beginning. For he is the firſt ſinner and the beginning of ſinne. 1 Io. 3.

To this alſo may this note be added, that of Peter and John, the diuel is ſaide to ſinne. For ſinne is repugnāt to the will of God: therefore God would not haue had him periſh, wherupon, ſince he periſhed, it followeth that he periſhed, not by the faulte of God, but by his owne fault.

Let vs nowe heare the other teſtimonie concerning the corrupt will of man, which is in verie deede the cauſe of ſinne. Saint James the Apoſtle ſaith: Let no man ſaye, when hee is tempted, I am tempted of God: for God cannot bee tempted with euil, neither tempteth he any man. But euerie man is tēpted when he is drawen away and enticed of his owne concupiſcence: then when luſt hath conceiued, it bringeth forth ſinne: and ſinne, when it is finiſhed, bringeth forth death. In theſe wordes Saint James, I hope, doth euidently enough make God to be free from all faulte of ſinne, and doeth derive it of vs our ſelues, ſhewing by the way the beginning and proceeding of ſinne. Neither doeth James in this place gainſay the place in Geneſis, where Moſes ſaide: God tempted Abraham. For in Moſes Ge. 22.

ſes, to tempt, doth ſignifie to make a triall or a proſe. But in this argument of ours, it ſignifieth to ſtirre or drawe to euil, and ſo to corrupt vs. Therefore, God, as hee cannot, ſaith he, be corrupted of euil, that is to ſaye, as God is by nature good and vncorrupt, ſo doth he not corrupt, deprawe or defile any man with euil. For that is contrarie to the nature of God: From whence then hath ſinne his beginning? The holie Apoſtle aunſwereth ſaying: Yea, euery one is tempted, corrupted and drawen into euil, while he is withdrawen and enticed with his owne concupiſcence. Lo here, ſinne taketh beginning of our concupiſcence, and is accompliſhed and finiſhed by our owne woorke and labour.

Note heere by the waye, what a weight and Emphaſis euery one of ỹ Apoſtles woordes doeth carrie with it. For firſte, hee maketh concupiſcence our owne, or proper to vs al, euen as the Lorde before did ſaye of Satan: When he ſpeaketh a lye, he ſpeaketh of his owne. Nowe becauſe concupiſcence is our owne, therefore ſinne is our owne alſo. For concupiſcence doth withdrawe vs from that that is true, iuſt and good, to that which is falſe, vniuſt and euil. The ſame cõcupiſcence enticeth vs, that is, by making a ſhewe of falſe hope it doth deceiue vs: as foulers are wont with meate to entice birdes into their nets, which, whẽ they haue deceiued them, they catch vpp and kill. What I pray you could bee ſpoken more plainely? wee are by our owne concupiſcence caſt into euil.

This concupiſcence drawеth vs from God, it doth entice and vtterly deceiue vs. And then hauing layde the foundation of ſinne, and opened ỹ welſpring from whence it floweth, he doth verie properly allude, and by an Allegorie ſhewe vs ỹ genealogie, that is, the beginning and proceeding of ſinne. That concupiſcence, ſaith he, which is proper vnto vs all, doeth as it were a matrix conceiue ſinne in vs, and immediatly after doeth bring it forth, to wite, when our luſt burſteth out into the act, when wee do greedily proſecute that which we luſted after, and being once obteined we do inioye it againſt the lawe of God: vppon the necke whereof, death doeth followe without intermiſſion. For the reward of ſinne is death. Iam. 1. I haue, I truſt, by theſe euident proofes of Scripture plainly declared, that God is not the cauſe of euil, but our corrupt will, or concupiſcence, and the diuel, which ſtirreth, prouoketh and inflameth our deprаued nature to ſinne and wickedneſſe, as he which is the tempter and vtter enimie to mankind and his ſaluation.

It will not be a miſſe here to heare the obiections of certeine cauillers againſt this doctrine, and to learne howe to aunſwere them accordinge to the trueth. Some there are, which when they ſee that wee deriue ſinne, not of the nature of God, but of the corrupt will of man, and falſe ſuggeſtion of the diuel, do preſently obiect, that God created Adam, and ſo conſequently created ſinne in Adam. To this wee aunſwere, that ſinne is the corruption of ỹ good nature made by God, and not a creature created by God either in, or with man. God created man good, but man beeing left to his owne counſell, did through the perſuaſion of Satan, by his owne action, and deprаued will, corrupte the goodneſſe that God created in him: ſo nowe that ſinne is proper to man, I meane

Obiections are aunſwered.

I meane, mannes corrupt action against the lawe of God, and not a creature created in him of God. To this they replie, but the will and ability that was in Adam, was it from else where than from God him selfe? undoubtedly no, it was from God. Therefore, saye they, sinne is of GOD.

I denye it, for God gaue not to Adam will and power of working, to the ende that he should worke euil. For by expresse commaundement he forbadd him to do wickednesse. Therfore Adam him selfe did naughtily applye the will and power which he receiued of God, by vsing them vntowardly. The prodigall sonne receiued money at his fathers hand, whose meaning was not that he shuld waste it prodigally with riottous lyuing, but that hee might haue wherevppon to liue and supplye the want of his necessities.

Wherefore, when he had lauishly lasht it out, and vtterly vndone him selfe, the fault was in him selfe for abusing it, and not in his father for giuing it vnto him. Furthermore, to haue the power to doe good and euill, as Adam had of God, is of it selfe a thing without fault: euen as also to haue poyson, to beare a weapon, or weare a swoorde, is a thing that no man can worthily blame. They haue in them a force to doe good or harme. They are not naught vnlesse they be abused. And hee that giueth thee them, doeth leaue to thee the vse thereof.

If hee bee a iuste man, hee putteth them into thy hande, not to abuse, but to vse as equitie and right requireth. Wherefore, if thou abusest them, the faulte is imputed to thee selfe, and not to him that gaue thee them.

Nowe, since God, which gaue Adam that will and power, is of him selfe moste absolutely iuste, it followeth consequently, that hee gaue them to Adam not to doe euil but good: why then is the moste iuste God blamed in such a case, as sinfull man is without all blame in? Wee do therfore conclude, because affection in Adam beeing moued by sense, and egged on by the serpent did persuade him to eate of the forbidden fruite, when neuertheless his vnderstanding did yet holde the worde of God, which forbadde him to eate, and that his will was at free choyce and libertie to incline to whether parte it pleased him, he did notwithstanding will and chose that which God had forbidden him, (wee do therefore, I saye, conclude) that sinne is properly to be imputed to man, which willingly transgressed, and not to God, which charged him, that hee shoulde not sinne.

Here againe the aduersaries aske this question, why did God create man so fraile that he of his owne will might incline to euill: why did hee not rather confirme in him the goodnesse and perfecte soundnesse of nature, that he could not haue fallen or sinned? To this the Scripture answeareth, saying: What art thou that disputest with God? woe to him that striueth with his maker. Wo to him that saith to the father, why begottest thou? and to the mother, why broughtest thou foorth?

Why God created man so fickle that hee should fall.

Unlesse God had made man fallable, there had beene no praise of his workes or vertue. For hee coulde neither haue willed nor chosed but of necessitie haue beene good. Yea, what if man ought altogether to be made fall-able?

For

For so did the counsell of God require him to bee. God giueth not his owne glorie to any creature. Adam was a man and not a God. But to be good of necessitie is the proper glorie of God, and of none but God. And as God is bountifull and liberall, so also is he iust. He doth good to men: but will therewithall that men acknowledge him and his benefites, and that they obey him, and bee thankfull for the same. He had bestowed innumerable benefites vppon Adam, there lacked nothing therefore but to giue him an occasion to declare & shewe his thankfulnesse and obedience to his good God and benefactour. Which occasion hee offered him by the making of ỹ lawe, or giuing his commandement. We see therefore, that God ordeined not that lawe to bee a stumblinge blocke in Adams waye, but rather to bee a staffe to staye him from falling. For in the lawe he declareth what he would haue him to doe. He sheweth that he wisheth not the death or destruction of Adam: he teacheth him what to do, that he may escape death, and liue in felicitie & perfect happinesse. For which cause also hee prouided that the lawe should be a plaine and easie commandement: Of the tree of knowledge of good and euil thou shalt not eat, saith the Lorde, for if thou doest thou shalt dye the death: but of any other tree in the garden thou shalt eate. What else was this, than as if hee shoulde haue saide? thou shalt in all thinges haue an eye to mee, thou shalt stick to mee, obey mee, be subiect vnto mee, and serue mee: neither shalt thou frō elsewhere fetche the formes of good & euil than of mee: and in so doing thou shalt shewe thy self obedient & thankfull vnto mee thy maker. Did God in this, desire any vniust things or more than he should at the hands of Adam? He shewed him the tree as a sacramēt or signe of that, which he inioyned him by the giuing of the law, to wite, that the tree might be a token to put him in memorie that he ought to obey ỹ Lord alone, as a wise, bountiful, excellent, and greatest God and maker. And what difficultie I pray you, or darknesse was there herein? Saint Augustine is of the same opinion with vs, who in his booke De natura boni aduersus Manichæos Cap. 35. saith: He did therefore forbidd it, that hee might shewe, that the nature of the reasonable soule ought to be, not in mannes owne power, but in subiection vnto God, and that by obedience it keepeth the order of her saluation, which by disobedience it doeth corrupt and marre. And hereuppon it commeth that he called the tree, which he forbadd, by the name of the tree of knowledge of good and euil: because Adam, if hee touched it against the Lordes commaundement, shoulde by tryall feele the punishmēt of his sinne, and by that meanes knowe what difference there was betwirt the good ỹ followeth obedience, & the euil which ensueth the sinne of disobediēce. Now therefore when the Serpēt was crept in, and beganne to tell man of other fourmes of good and euil direcly contrary to the lawe of God, and that mā had once receiued them as thinges both true, and credible, hee did disloyally reuolt from God, and by his owne fault through disobedience hee wrought his owne destruction.

To what end God gaue the lawe to Adam.

Therefore God did alwayes deale iustly with him, and man contrarily dealt too too vniustly, and was vtterly vnthankfull, howesoeuer men will go about to cloake, or not to heare of his vnthankfull stubbornnesse.

But

But whereas wee saye, that man was made fall-able, wee will not haue it to bee so vnderstoode that anye man shoulde thincke that there was in Adam any one iotte or prycke of infirmitie before his fall. For, as hee was in all poyntes moste absolutely perfect, so was hee in no poynt created so fraile that he shoulde sinne or perish by death.

For God, which is one in substaunce, and three in persons, saide: Let vs make man in our image, after our owne likenesse. Note here that Zælem doeth signifie the picture or counterfaite of an other thinge, and that Demuth importeth the verie patterne whereby any picture is drawen or image portrayed. Therefore, in God is the example or patterne, to the resemblance whereof there was a picture or similitude framed. But that representing likenesse cannot be this bodie of ours. For God is a spirite, in no poynt like to the nature of dust and ashes: wee must of necessitie therefore resemble the image of God to spirituall thinges, as to immortalitie, trueth, iustice and holinesse. For so hath the Apostle Paule taught vs, where he saith: Bee ye renued in the spirite of your mind, and put on that newe man, which after God is shapen in righteousenesse and holinesse of trueth.

Wherefore, there was no want in our graundefather Adam, of any thing that was auailable to absolute perfectnesse: so that euen a blinde man may perceiue, that man was not created to death and destruction, but vnto life, felicitie, and absolute blessednesse.

But, say they, God did foreknow the fall of man, which, if he would, he coulde haue withstood: nowe since he could and would not, God is to bee blamed because Adam sinned. It is a goodly matter in deede, when all feare of God beeing layde aside, men wil at their pleasure fall flatly on railing against the maiestie of God allmightie.

I annswered in the beeginning of this discourse to this obiection. And yet this I adde here more ouer, that vppon Gods foreknowledge there followeth no necessitie, so that Adam did of necessitie sinne, because God did foreknowe that he would sinne. A prudent father doth foresee by some vntowarde tokens, that his sonne will one daye come to an ill ending. Neither is he deceiued in his foresight for he is slaine being taken in adulterie. But he is not therefore slaine, because his father foresawe that hee woulde be slaine: but because he was an adulterer.

And therefore Saincte Ambrose, or whosoeuer it is, that was author of the seconde booke De gentium vocatione. Chap. 4. speaking of the murther whiche Cain committed, saith: God verily did foreknowe, to what ende the furie of that mad man would come. And yet becawse Gods foreknowledge could not bee deceiued, it doth not thereupon followe, that necessitie of sinning did vrge the crime vppon him &c.

And Saincte Augustine, De libero arbitrio. Lib. 3. Cap. 4. saith: As thou by thy memorie doest not compell those things to be done that are gone and past, so God by his foreknowledge doth not compell those things to be done which are to come. And as thou remembrest some thinges that thou hast done, and yet hast not done all thinges which thou remembrest: so God foreknoweth al things

which he doth: and yet doeth not all which he foreknoweth. But God is a iuſt reuenger of that, whereof he is no euil author. And ſo forth.

An obiection. Like vnto this is an other obiection, which they make, that ſaye: God did before all beginninges determine with him ſelfe to deliuer mankinde from bondage: therefore it could not otherwiſe be, but that we ſhould firſte be intangled in bondage: therefore it behoued vs to be drowned in ſinne, that by that meanes the glorie of God might ſhine more clearely as the Apoſtle ſaid: Where ſinne was plentious, there was Grace more plentious.

But it is meruaile that theſe cauillers do no better conſider, that God of him ſelf without vs is ſufficient to him ſelfe vnto abſolute bleſſednes and moſte perfecte felicitie, and that his glorie could (as it doth) of it ſelfe reache aboue all heauens, althoughe there had neuer bene any creature brought into light. Is not GOD without beginning? but we his creatures had a beginning. God is glorious from before all beginninges: therefore he is glorious without vs: and his glorie woulde be as greate as it is, though we were not.

But what dullarde is ſo fooliſhe as to thinke that that eternall light of God doeth drawe any brightneſſe of glorie at oure darkeneſſe: or out of the ſtinking dungeon of our ſinne and wickednes? Should Gods glorie be no glorie, if it were not for our ſinnes? The wiſe man in Eccleſiaſticus, 15 ſaith: Saye not thou, it is the Lordes faulte that I haue ſinned: for thou ſhalt not do the thing that God hateth. Saye not thou: he hath cauſed mee to doe wronge: for hee hath no neede of the ſinner. Or, for the wicked are not nedefull vnto him. God hateth all abhomination of errour, and they that woorſhip God, will loue none ſuch. Why therefore doe wee not chaunge our manner of reaſoning, and ſo conſider of the matter as it is in verie deede? God of his eternall goodneſſe and liberalitie, whereby hee wilheth him ſelfe to bee parted among vs all to oure felicitie, did from euerlaſtinge determine to create man to his owne ſimilitude and likeneſſe: but for becauſe hee did foreſee that he woulde fall headlonge into a filthie and miſerable bondage, hee did therefore by the ſame his grace and goodneſſe ordeine a deliuerer to bringe vs out of thraldome: to the ende, that ſo hee might communicate him ſelfe vnto vs, that wee might praiſe his gratious fauour, and render thankes to his fatherly goodneſſe.

And ſo whatſoeuer wee men haue ſinned and turned to our owne deſtruction, that ſame doeth God conuert againe to our commoditie and ſaluation: euen as he is read to haue done in the caſe of Joſeph and his brethren, which is as it were a certeine type of ſpirituall thinges and caſes of ſaluation. And wee muſt wholie endeuour our ſelues to doe what wee maye in reaſoning of this argument ſo to turne it, that all glorie maye bee giuen to God alone, and to vs nothing elſe but ſilence in the ſight of God.

How God giueth ouer to reprobate ſenſe. Nowe, laſt of all, there are yet behinde ſome places of Scripture which muſt, by the waye, be runne through and expounded. The Apoſtle verily ſaith: God gaue them vpp to a reprobate ſenſe.

But this kinde of giuing ouer is, as

as Auguſtine alſo ſaith, a woorke of iudgement and iuſtice. For they were woorthie to bee giuen vpp vnto a reprobate ſenſe. The cauſe is prefixed in the woordes of the Apoſtle. For God had made him ſelfe manifeſt vnto them: but they were not onelye vnthanckefull towardes him, but waxed wiſe alſo in theire owne conceiptes, and went about to obtrude vnto him, I wot not what manner of religion and woorſhip. Therefore, that they might by proofe ſee, that they were fooles and vngodly, God gaue them vpp vnto filthie luſtes.

In like manner, kinge Amazias woulde not giue eare and hearken to the Lorde, becauſe God had determined to puniſhe his iniquities: as is to be read in the fourth booke of Kings the fourteenth Chapter. and 2. Paralipo. 25. Chapter. Likewiſe did the Lorde putt the ſpirite of errour into the mouthes of the falſe prophets and they ſeduced Aegypte, Eſaye 19. So alſo did a ſeducing ſpirite goe out from the Lorde of iudgement, and was a lying ſpirite in the mouth of all the Prophets: as is to be ſeene in the laſt Chapter of the thirde booke of Kinges. Nowe the Lorde doeth all theſe thinges with iuſt and holie iudgement.

Againe, GOD is ſaide to blinde mennes eyes, ſo often as he doeth reuoke or take awaye the contemned light of his trueth and ſinceritie, leauing them, that delight in darkneſſe, to walke and ſticke in their darkeneſſe ſtill. For then the Lorde permitteth his woorde to be preached to the vnthankfull and vngodly receiuers vnto their iudgment or condemnation. For ſo verily doeth the Euangelicall and Apoſtolique doctrine teache vs to thinke.

This, ſaith the Lorde, is condemnation, or, this is iudgement, that the ſonne of God the verie true light came into the world, and the world loued darkeneſſe more then light. And Paule ſaide: If yet the Goſpell be hidd, it is hid in them that periſh: in whome the God of this worlde hath blinded the ſenſes of the vnbeleeuers &c.

To harden

In the ſame ſenſe, God is ſaide to harden man. For when the Lorde calleth man, and hee reſiſteth, making him ſelfe vnworthie of the kingdome of heauen, hee doeth then permitt him vnto him ſelfe: that is, hee leaueth man vnto his owne corrupte nature, accordinge vnto which the heart of man is ſtonie, which is mollified and made tractable by the onely grace of God: therefore, the withdrawing of Gods grace is the hardening of mannes hearte: and when wee are leafte vnto our ſelues, then are wee hardened.

Pharao king of Aegypt did by his murthering of the Iſraelitiſh infants, by his tyrannie, and many other vices, horribly committed againſt the lawe of nature, offende the eyes of Gods moſte iuſt and heauenly maieſtie: therefore it is no meruaile that hee hardened his heart. But if any man will not admitt or receiue this expoſition, yet can he not denye that God in the Scriptures doeth vſe our kindes of phraſes and manner of ſpeeches. Nowe we are wont to ſaye: this father doeth by to much cockering or ouer gentle dealing marre or harden his ſonne, he maketh him ſtubborne & ſtiffenecked, & yet the father doth not tender him to deſtroy, but to ſaue him: ſ

ſonne in deede by the abuſe of his fathers clemencie doeth both deſtroye & harden him ſelfe.

Therfore wheras ẏ ſonne is hardened, that cõmeth by his owne, & not his fathers fault, although the father beare the name to haue hardened him or made him paſt grace. And verily if thou doeſt diligently conſider the hiſtorie of Pharao, thou ſhalte oftener than once finde this ſentence repeated there: And God hardened Pharaos heart, namely when ſome benefite or deliuerie from euil was wrought before.

Exod. 4. God hardned Pharaoes hart.

As though the Scripture ſhoulde haue ſaide: by this benefite of deliuering him from euil, did God harden ẏ heart of Pharao, while hee abuſed the goodneſſe of God, and ſuppoſed that al thinges would be afterwardes out of peril and daunger, becauſe God had taken away the preſent puniſhment, and did beginne to doe him good. And yet I confeſſe that God before he had benefited, or layde any puniſhments vppon Aegypt, did immediately vpon ẏ calling of Moſes, ſaye: I knowe that the king of Aegypt will not let you departe. And againe: See that thou do all theſe ſignes and wonders which I haue put in thy hande before Pharao: but I will harden Pharaos heart, that he ſhall not let the people goe. But theſe ſayings doe not tende hereunto, that we ſhould make God the author of all Pharaos falſhood, rebellion, and ſtubborn dealing againſt the Lorde: but rather they were ſpoken to the comfort and confirmation of Moſes, who is therefore ſo premoniſhed, that when he dealeth earneſtly with the king, and yet cannot obteine his ſuite, hee ſhoulde notwithſtanding knowe that he had Gods buſineſſe in hande, and that God by his long ſufferance is the cauſe of that delaye, when as notwithſtandinge at the laſte hee woulde temper all things to his owne honour and glorie.

The caſe by a ſimilitude is al one, as if an houſholder ſhould ſende his ſeruaunt to his debitours, ſaying: Go thy waye and demaunde my debtes: but yet I knowe that thou ſhalte receiue none of them.

For I by my ſufferance and gentle dealing will cauſe them to bee the slacker to paye it. But yet do thou thy duetie. And I in the meane while will ſee what is needefull to be done.

To this may be added, that euen in thoſe verie Chapters, where it is ſo ſo often ſaide: God hardened Pharaoes heart. This alſo is afterwarde annered, which layeth the hardening of Pharaos heart vppon Pharaos owne head, ſaying: He hardened his hearte, and hearkened not vnto them.

In the ninthe of Exodus, when Pharao was well whipped, hee cryeth: I haue nowe ſinned, the Lorde is iuſt, but I and my people are vniuſt or wicked. And immediately after againe: But when Pharao ſawe that it ceaſſed rayning, hee ſinned yet more, and hardened his heart, and it was hardened. So then theſe and ſuch like places muſt bee conferred with theſe woordes: I haue hardened Pharaos heart, and out of them muſt be gathered a godly ſenſe, ſuch a ſenſe, I meane, as maketh not God the author of euil.

Nowe alſo the Prophet Amos doth verie plainly ſaye: There is no euill in a citie, but the Lorde doth it. But Auguſtine Contra Adimantum. Ca. 26. did verie religiouſly write: Euil in this place, is not to bee taken for ſinne, but for puniſhment.

Amos 3

How God is ſaide to do euil

For

For the worde (euil) is vsed in two significatiõs: the one is the euil which a man doeth: the other euil is ỳ paine which he suffereth. Nowe the Prophet in this place speaketh of that euil which is the punishement that men do suffer. For by the prouidence of God which ruleth and gouerneth all things, man doth to committ the euil, which he will, that he may suffer the euil which he would not. Therefore the euil that God doeth, is not euill in respect of God, but is euil to them vpon whome his vengeance lighteth. So then he in respect of him selfe doth good: because euery iust thing is good: that vengeance of his is iuste: and so consequently it is good. The place of Esaie also must bee none otherwise vnderstode in his 45 Chapter, saying: I am the Lord, and there is elfe none: it is I that created light and darkenesse: I make peace and euil: yea, euen I the Lorde doe all these thinges. For here he taketh euil for warre, and maketh it the contrarie to peace.

Againe Saint Augustine De natura boni contra Manichæos Chap. 28. saith: When we heare that all things are of him, and by him, and in him, we must vnderstande it to be spoken of all the natures, that are naturally. For sinnes are not of him, beecause they do not keepe but defile nature: which sinnes the holie Scriptures doe diuerslỳ testifie to bee of the will of them which committ them. Thus much Augustine.

Neither is it a matter of any great difficultie to answere to that sentence of Solomons, where hee saith: God created all thinges for his owne sake: yea, the vngodly against the euill daye. Prouerb. 16. For wee beleeue that the moste iust God hath appointed a day of affliction, iudgement, or punishement, which shal come vppon them in due time and season. But whereas the Apostle saith: Hee hath mercie on whome he wil, and whom he wil he hardeneth: wee must not so wrest it, to say, that God doeth of necessitie driue any man to sinne, and that therefore he is the cause of sinne. For the will of God is good and iuste, and willeth nothing, but what is expedient, and not repugnant to nature and the worde of God. And therefore it is, that the Prophet cryeth: The Lorde is iuste in all his wayes and holie in all his woorks. Psalme 145. Thus haue I out of much, that may be saide, picked out a little, and layed it before your eyes, dearely beloued, for you to consider of the cause of sinne.

The differences of sinne.

Wee are nowe come to demonstrate the first partes, which were set downe in the description of sinne immediately vppon the beginning of this sermon. They are in number two, the first is: Sinne is the natural corruption of mankinde. The latter is: and the action that riseth of it contrarie to the lawe of God. Some verily in setting downe the kindes or differences of sinnes doe verie well & aduisedly saye: Of sinnes, one is originall, and another actuall. I meane in order to speake of both, so farre as God shal giue mee grace: and firste, of the same naturall corruption in mankinde, that is, of originall sinne.

Originall sinne.

Nowe therefore, it is called originall sinne, because it commeth from the firste beginning, being deriued from our firste parents into vs all by lineall descent and continual course from one to another.

For wee bring it with vs in oure nature from our mothers wombe into this life.

Originall sinne what it is.

Of this sinne there are many definitions made, which, as they doe not disagree among them selues, so yet is one of them more full and euident than another of them is. Some say, Originall sinne is the corruption of nature from the first perfectnesse. Other some saye, it is the corruption of mannes nature which maketh that wee doe not truely obey the lawe of God, and are not without sinne. Againe, some call it a want or defect: other call it concupiscence, whiche might better seeme to be the fruite of originall sinne, that is, of oure corruption.

Other call it, an inordinatenesse of appetites, which is leaft in nature. Anthelmus a late writer, saith: Originall sinne is the want of originall righteousenesse. But this is thought to haue beene spoken somewhat too briefely. For the force of sinne seemeth to bee not sufficiently expressed. For our nature is not onely voyde and baren of goodnesse, but also most aboundant and fruitefull of all euils and naughtinesse.

Therefore, the definition of Hugo is taken for the better, who saith: Originall sinne is ignoraunce in the mynde, and concupiscence in the fleashe. But yet this seemeth to bee a farr fuller and better definition: Originall sinne is the vice or deprauation of the whole man, whereby hee cannot vnderstande GOD and his will, but of a peruerse iudgement of thinges, doeth ouerthwartly, and perverteth all thinges. And nowe among all these definitions, I wishe you (dearely beloued) to consider of this also: Originall sinne is the inheritablie descending naughtinesse or corruption of oure nature, whiche doeth firste make vs indaungered to the wrath of God, and then bringeth foorth in vs those woorkes, which the Scripture calleth the woorkes of the fleashe.

Therefore this originall sinne is neither a deede, nor a woorde, nor a thought, but a disease, a vice, a deprauation, I saye, of iudgement and concupiscence, or a corruption of the whole man, that is, of the vnderstanding, will, and all the power of man, out of which, at last, doe flowe all euil thoughtes, naughtie woordes, and wicked deedes.

This sinne taketh beginning at, and of Adam, and for that cause it is called the inheritablie descendinge naughtinesse and corruption of oure nature. Concerning the corruption and sinne of Adam, out of whome we are all borne sinners, I haue allreadie sufficientlye spoken, where I treated of the cause of sinne, and by and by hereafter shall followe somewhat more of the same argument, so that I haue no neede to repeate any thing here: I will therfore now passe forth to the rest. The beginning of originall sin.

The Pelagians denyed that this euill of Originall sinne was hereditarie. For these are the verie woordes of Pelagius him selfe. As without vertue, so are we also borne without vice. And before the action of our own wil, that alone is in man, which God created. These woordes of his are somewhat obscure, but Cælestius the partener of Pelagius did more openly spue out this poyson, and saye: Wee did not therefore saye that infants are to bee baptised into the remission of sinnes, to the ende that we should seeme thereby to affirme that sinne is *Ex traduce*, or hereditarie, which is vtterly contrary to the Catholique sense. The Pelagians.

Be-

Because sinne is not borne with man, but is afterwarde put in vre by man: because it is declared to bee, not the fault of the nature, but of the will.

Againe, Pelagius saide: that that first sinne did not hurte the first man onely, but all mankinde also, his issue and offspring: but he doth immediately adde: not by propagation, but by example, that is to saye, not that they which came of him, drewe any vice of him, but because they that sinned afterwarde did in sinning imitate him that sinned first, and before them. This is to be seene in Aurelius Augustinus De peccato originali contra Pelagium & Cælestium. Lib. 2. Cap. 6. 13. et 15.

Wee therefore must proue by the testimonies of holie Scripture, that the euil is hereditarie in man, and that originall is borne together with vs, that is, that all men are borne sinners into the worlde. The Prophet therefore doth plainly crye, Psalme 51. Beholde, I was borne in wickednesse, and in sinne hath my mother conceiued mee. Or as another translation out of the Hebrue saith: Beeholde, I was shapen in iniquitie, and in sinne my mother cherished or warmed mee. That is to saye, sinne did then immediately cleaue vnto mee, when I was once conceiued and nourished in my mothers wombe. Nowe that happened vndoubtedly not by any vice of matrimonie: for the wedlock bedde is holie and vndefiled: but Extraduce and by propagation. For Job in his fourteenth Chapter, saith manifestly: Who can make or bring foorth a pure or cleane thing of that which is vnclean? no bodie vndoubtedly is able to do it. Of that sorte also there are many other sayinges in the fifteenth & 25 Chap. of the same booke.

And Paule the holye Apostle of Christe, in the fifte to the Romanes, doth moste euidently saye: As by one man sinne entred into the worlde, and death by sinne: euen so death entred into all men, in so muche as all haue sinned: for vnto the lawe was sinne in the worlde: but sinne is not imputed when there is no lawe. Neuertheless death reigned from Adam vnto Moses ouer them also, that had not sinned with like transgression as did Adam &c. Doeth not the Apostle in these woordes manifestly shewe the propagation of sinne, saying: Sinne entred by one man into the worlde, death entred into all men, in so muche as they haue all sinned, to wite, in so muche as they are all subiect to corruption. And that no men either beefore or after Moses might be excepted, he addeth: Death reigned from Adam vnto Moses ouer them also, which had not sinned with the like transgression as did Adam: that is to saye, ouer them which had not sinned of their owne wil, as Adam had, but drew frō him originall sinne by propagation.

Saint Augustine doth more fully ercusse and handle this argument in his first booke, De peccatorum meritis et remissione: in the ninth, tenth and eleuenth Chapter: and the reste as they followe in order. Againe, Paule in the seuenth to the Romanes calleth this euil, the sinne ý dwelleth in vs, that is to saye, the sinne ý is begotten & borne wt vs. For he addeth, I am carnall, solde vnder sinne. And, I knowe that in me (that is my fleashe) there dwelleth no good. And therfore the blessed Apostle & Euangelist John telleth vs, that, if we saye, we haue no sinne, we deceiue our selues, and trueth is not in vs.

He saith verie significantly (wee haue) and not (we haue had) or (we shall haue.) For by our corrupt nature we haue that proper vnto vs. Therefore it is manifest that the fiction of the Pelagians is false, whereby they affirme, that wee are borne without vice: it is false, that the voluntarie action onely, and not ỳ corruption or depravation which is not yet burst forth to the deede, is sinne.

Voluntary sinne.

And Augustine doth in one place call euen that voluntarie sinne, originall sinne, and that two sundrie wayes: firste, not simply of it selfe, but in respect of Adam, because it beeing committed by the naughtie will of Adam is drawen and made hereditarie in vs. Secondly, because a naughtie lust may be named a will. For Lib. Retract. 1. Cap. 15. he saith: If any man doth saye, that euen the verie lust is nothing else, but will, suche a will yet, as is vicious and subiect to sinne, he needeth not to be gainsaid: for, where the thing is manifest wee must not striue about termes and wordes. For so it is proued that without will, there is no sinne, either in deede, or in propagation: that is either actuall or originall.

Thus much Augustine, who doth also alledge other sayings like to this, in his thirde booke Contra Iulianum Pelagianum Chap. 5. It shalbe sufficient to vs, euen without them to learne by the testimonies of the holie Scriptures, that sinne is not onely a voluntarie action, but also an hereditarie corruption or depravation, that commeth by inheritance.

The sonne shall not beare the iniquitie of the father.

Not vnlike to all this is that sentence in Ezechiel, where the Lorde saith: The sonne shall not beare the iniquitie of the father, but euery man shal dye in his owne sinne. For Adams fall should do vs no harme, if it were not so that euē from him there is sprung vpp in vs such a perperseness, as is worthie of Gods iust iudgement. But nowe since all the inclination, disposition, and desire of our nature, euen in a childe but one day olde, is repugnaunt to the purnesse and will of God, which is onely good, no man therefore is punished for his father, but euery one for his owne iniquitie: and calamities fall euen on the yongest babes, whome wee see to be touched with many afflictions by the holie and iuste iudgement of the moste iust God.

To be borne of holy parents.

Neither is their obiection anye whitt stronger which saye, that the children of holie parents cannot draw or take any spott of their parents. For they haue their lineall descent of the fleshely generation, and not of the spirituall regeneration.

And whereas the Apostle saide: The vnbeleeuing husbande is sanctified by the wife, and the vnbeleeuing wife is sanctified by the husbande: else were your children vncleane, but nowe are they cleane: it is not repugnant to our former allegations. For they are called holie, not by the prerogatiue of their birth or generation, as though children were borne holie without any spott or vice at all: but forbecause they beeinge borne by nature corrupt, are by the vertue of the couenaunt & grace made pure, & vncleanesse is not imputed to them, for Christ his sake or the remission of sinnes, which is pronounced in these woordes: I will bee thy God and the God of thy seede after thee. For of olde, euen those children which of the seede of Abraham were holie & blessed, receiued notwithstanding the signe of circumcision.

Howe

Now, what nede I pray you had they had of Circumcision, or purging, if by their birthe they had had no vncleanneſſe in them?

That therfore is vtterly falſe whiche ye heard euen now that Cæleſtius the Pelagian did vtter in theſe wordes: We did not therefore ſay that infants are to bee baptiſed into the remiſſion of ſinnes, to the end that wee ſhould thereby ſeeme to affirme that ſinne is extraduce or hereditarie, which is vtterly cõtrarie to the catholique ſenſe. For it is catholique and true doctrine, that the children of the Iewes were circumciſed, not ſo much onely becauſe they were partakers of the diuine couenaunt, as forbecauſe that all the antiquitie of holy fathers did ſo cõfeſſe, that in infants there was ſomewhat which had nede of cutting, that is, which had nede to be remitted by the grace of God, and not bee imputed to them vnto death. It is catholique & true doctrine that the infantes of Chriſtiãs are baptiſed, not ſo much becauſe they are the children of God, and freely receiued into the couenant, as forbecauſe there is in them, euen from their birth, ſomewhat which the Lord by his grace doeth waſh awaye, leaſt it ſhould bring vpon them death and damnation. Yea, that cannot bee catholique, whiche doeth ſo manifeſtly repugne ſo many euident places of Scripture, which proue that in infãts there is ſinne by propagation. To cõfirme this, wee may add that S. Auguſtine in his firſt booke *Contra Iulianum Pelagianum Cap. 2.* gathereth together the teſtimonies of the moſt excellent biſhops and doctours in the primatiue Church, by whiche hee proueth that all the miniſters of the Churches, euen from the Apoſtles time, did both acknowledge and openly teach original ſinne. In that place he citeth the teſtimonies of Irenæus, Cyprian, Retilius, Olympius, Hilarie, and Ambroſe his father and maiſter in Chriſtian doctrine, Innocent, Gregorie, Baſil, and Iohn Chryſoſtome. And at length hee inferreth: Wilt thou now call ſo great a conſent of Catholique prieſtes a cõſpiracie of naughtie men? Neither thincke thou that S. Hierome is to be cõtemned, becauſe he was but a prieſt onely and no biſhop, who being ſkilful in the Greeke, Latine and Hebrue tongues, and paſſinge from the Weſt vnto the Eaſt Church, liued in holy places, and the ſtudie of the ſacred Scriptures euen to his croane & crooked age. He read all or in a maner al the woorkes of them, whiche in both partes of the world did write of Eccleſiaſticall doctrine: and yet he neither held nor taught any otherwiſe of this point of doctrine. And againe the ſame Auguſtine in his third booke *De peccatorũ meritis & remiſſione, Cap. 7.* ſayeth: Hierome, expounding the prophecie of Ionas, when he came to that place, where mẽtion is made that euen the little children were chaſtened with faſting, ſayth: It began with the eldeſt, and came euen to the yongeſt. For there is none without ſinne, no, not hee which is but one day old, nor hee whoſe gray head hath ſeene many yeares. For if the ſtarres are not cleane in the ſight of God, how much more vncleane are duſte and putrifying earth, and thoſe which are in ſubiection to the ſinne of Adams tranſgreſſion? To theſe wordes of Hierome doeth Auguſtine himſelfe annere this that followeth: If it were ſo that wee might eaſilie aſke it of this moſt learned man, how many teachers of the holie Scriptures in both the tongues, and howe many writers of Chriſtian

All the auncient doctours or fathers of the church confeſſe (with one aſſent) originall ſin.

The Eaſt and weſt churches.

That is, he taught & held originall ſinne.

treatiſes would hee reckon vp, which ſince the time that Chriſt his Church was firſt planted, haue themſelues nether thought, of their predeceſſours learned, nor taught their ſucceſſours any other thā this doctrine touching originall ſinne? I verilie, thoughe I haue read nothing ſo much as hee, do not remember that I haue heard any other doctrine of Chriſtians, whiche admit or receiue both the teſtaments, whether they were in the vnitie of the Catholique Church, or otherwiſe in Schiſmes and hereſies: I doe not remember that I haue read any other thing in them, whoſe writinges touching this matter, I could come by to read them, if either they did followe, or thought that they did follow, or would haue men beleeue that they did followe, the Canonicall Scriptures.

Thus farre hath Auguſtine, teaching in the very beginning that all the Sainctes did by a full conſent and agreement in doctrine, moſt expreſſely graunt and confeſſe that originall ſinne is euen in newe borne infants. Hee thincketh that Sainct Hierome did not onely in Ionas, but alſo much more euidently in Ezechiel, confeſſe and affirme originall ſinne. His wordes are to bee ſeene *Comment. lib. 14. in cap. 47. ad Ezechielem*, and are verbatim as followeth: What man can make his boaſte that hee hath a chaſte heart: or to whoſe minde by the windows of the eyes the death of concupiſcence, or (to vſe a mylder terme) the tickling of the minde doth not enter in? For the world is ſet in wickedneſſe: & euen from his childhood the hart of man is ſet to naughtineſſe: ſo that not the very firſt day of a mans natiuitie, his nature is free from ſinne and naughtineſſe. Whereuppon Dauid in the Pſalme ſayeth: For behold I was cōceiued in iniquitie, and in ſinne my mother conceiued mee. Not in the iniquities of my mother, or in mine owne ſinnes, but in the iniquities of our mortall ſtate. And therfore the Apoſtle ſaith, death reigned from Adam vnto Moſes, ouer them alſo whiche had not ſinned with the like tranſgreſſion as did Adam. Thus much hath Hierome: and we haue hetherto alledged al theſe ſayings, to the end wee might proue, that originall ſinne is the naturall or hereditarie corruption of mans nature.

Let vs nowe ſee what and howe great the hereditarie naughtineſſe or corruption of our nature is, and what power it hath to worke in man. Our nature verilie, as I ſhewed you aboue, was before the fall moſt excellent and pure in oure father Adam: but after the fall, it did by Gods iuſte iudgement become corrupte, and vterly naught, which is in that naughtineſſe by propagation or Extraduce, deriued into all vs, whiche are the poſteritie and offſpring of Adam: as both experience and the thing it ſelfe doe euidently declare, as well in ſucklings or infantes, as thoſe of riper yeares. For euen very babes giue manifeſt tokens of euident deprauation, ſo ſoone as they once beginne to bee able to doe any thing, yea, before they can perfectlye ſounde any one ſyllable of a whole word.

What how great the corruption of nature

All oure vnderſtandinge is dull, blunt, groſſe, and altogether blinde in heauenlie things. Our iudgement in diuine matters is peruerſe and friuolous. For there ariſe in vs moſt horrible and abſurd thoughtes and opinions touching God, his iudgementes, & wonderfull woorkes: yea, our whole minde is apt and readie to errours, to fables,

fables, and our owne destruction: and when as our iudgements are nothing but meere follie, yet doe wee preferre them farre aboue Gods wisedome, whiche wee esteeme but foolishnesse in comparison of oure owne conceiptes and corrupte imaginations. For hee lyed not whiche saide: The naturall man perceiueth not the things of the spirite of God: for they are foolishnesse vnto him, neither can he know them, because they are spirituallie discerned. Nowe Paule calleth him the naturall man, which liueth naturally by the vitall spirite, and is not regenerate by the holy Ghoste. And since we all are such, wee are therefore wholie ouercome and gouerned of Philautie: that is, to great a selfeloue and delight in our selues, whereby all things that wee oure selues doe woorke, doe highly please vs: loking still verie busilie to oure owne selues and our commoditie, when in the meane time wee neglecte all others, yea rather doe afflicte them. Neither did Plato vnadvisedly esteeme that vice of selfeloue to bee the very roote of euery euill. Furthermore, our whole will is ledd captiue by concupiscence, which as a rote enuenomed with poyson, infecteth all that is in man, and doeth incline, drawe on & driue man to things carnall, forbidden, and contrarie to God, to the end that hee maye greedilie pursue them, put all his delight in them, and content him selfe wyth them.

Moreouer, there is in vs no power or abilitie to doe any good. For wee are slowe, sluggish, and heauie to goodnesse, but liuely, quicke, and readie enoughe to anye euill or naughtinesse. And that I may at last conclude, and briefely expresse the whole force and signification of our hereditarie depravation and corruption, I say, that this depravation of our nature is nothing else but the blotting of Gods Image in vs. There was in oure father Adam before his fall, the very Image and likenesse of God, which Image, as the Apostle expoundeth it, was a conformitie and participation of Gods wisedome, iustice, holinesse, trueth, integritie, innocencie, immortalitie, and eternall felicitie. Therefore what else can the blotting or wiping out of this Image bee, but originall sinne, that is, the hatred of God, the ignorance of God, foolishnesse, distrustfulnesse, desperation, selfeloue, vnrighteousnesse, vncleannesse, lying, hypocrisie, vanitie, corruption, violent iniurie, wickednesse, mortalitie, and eternall infelicitie? This corrupte Image and likenesse is, by propagation, deriued into vs all, according to that saying in the fifte of Genesis: Adam begatt a sonne in his owne similitude and likenesse. Therefore as our father Adam was him selfe corrupted, depraued, and full of calamities, so hath hee begotten vs his sonnes, corrupte, depraued, and full of miseries: so that all we which do descend of his vnpure seede, are borne infected with the contagious poyson of sinne. For of a rotten roote doe springe as rotten braunches, which in like manner put ouer their rottennesse into the little twiggs that shoote out and growe vpon them.

Our depravation is the blotting out of the Image of God in vs.

And this euill verilie, this corruption, and this sinne, although it lye hidd in infants, and by reason of their tender age doeth not breake foorthe into any deede doing, yet notwithstanding it is a sinne, and such a sinne verilie, as maketh them indaungered vnto Gods wrath, & separateth them from the fellowship of God.

Originall sinne condemneth.

For

For with the moſt holy God, who is a conſuming fire, no man can abide but hee that is vnſpotted and cleane from the filthineſſe of ſinnes. And Paule ſayeth: All haue ſinned and are deſtitute, or haue neede of the glorie of God. This glorie of God is the very image of God: whereof becauſe they are deſtitute, they being corrupted w originall ſinne, are worthilie excluded from the fellowſhip of God. To this place doth belong the whole treatiſe of concupiſcence in the fourth Sermon of this third Decade: where I taught you, that bare concupiſcence, which is not yet burſt forth to the deed doing is a ſinne, & that to, ſuch a ſinne, as maketh all men ſubiecte to the curſe of God. For it is written: Curſed be euerie one whiche abideth not in all thinges that are written in the booke of this lawe. Therefore the firſt effecte of originall ſinne is this, that it bringeth wrath, death, and damnation vpon verie infants, and ſo conſequently vppon all mankinde: whereof, that it maye the more firmely be ſettled in euerie mans minde without all ſcruple of doubting. I wil by ſome fore of teſtimonies out of the ſcripture make manifeſt proofe vnto you, not by repeating thoſe places againe, which I haue alreadie cited in this Sermon, & in the fourth Sermon of this thirde Decade.

The Lord in the Goſpell ſayeth to Nicodemus: Verilie I ſay vnto thee, vnleſſe a mā be borne from aboue, he cānot ſee the kingdome of God. And againe: Vnleſſe a man bee borne of water and of the holie Ghoſt, he cannot enter into the kingdome of God. That, whiche is borne of the fleſh, is fleſh: and that, which is borne of the ſpirite, is ſpirite. In theſe woords are comprehended two things worthie to be remembred, and very conſonant to our preſent argument. Firſt, none enter into the kingdome of heauen but thoſe that bee regenerate from aboue by the holy Ghoſt: therefore oure firſt birthe tendeth to death and not to life. For in oure firſt natiuitie wee are borne to death. The latter is, That which is borne of fleſh is fleſh: therefore in oure firſt natiuitie wee are all borne fleſh. But touching the diſpoſition of the fleſh, and the force thereof, the Apoſtle ſayeth: The fleſhly minde is enimitie againſt God: for it is not obedient to the lawe of God, neither can bee. Therefore that fleſhly birthe ingendreth vs, not the friends & ſonnes, but the enimies of God: and ſo conſequently doth make vs indaungered to the wrath of God.

Paul in his ſecond Chapiter to the Epheſians, ſayeth: Wee were by nature the ſonnes of wrathe, euen as other. In which woords he pronounceth that all men are damned. For al thoſe that are damned, or are worthie of eternall death, and all ſuch with whom God hath good cauſe to be offended, he calleth the ſonnes of wrath, after the proper phraſe of the Hebrue ſpeache. For the wrath of God doth ſignifie the puniſhment, which is by the iuſt iudgment of God layd vppon vs men. And he is called the child of death, which is adiudged or appointed to be killed. So is alſo the ſonne of perdition &c. Now marke that he calleth vs all the ſonnes of wrath, that is, the ſubiectes of paine & damnation, euen by nature in birth from our mothers wombe. But whatſoeuer is naturallie in all men, that is originall: therefore originall ſinne maketh vs the ſonnes of wrath, that is, we are all for our originall corruption made ſubiecte to death and vtter damnation. This place of Paule for

the

the proofe of this argument is worthie to be remembred.

The same Apostle in the first to the Colossians, sayeth: God hath deliuered vs from the power of darcknesse, and hath translated vs into the kingdome of his deere sonne. Nowe if we be translated into the kingdome of the sonne of God, then were we once in the kingdome of the diuel. And to this place belong very many testimonies of the same Apostle in the fifte Chapter of his Epistle to ỹ Romanes: By one mans sinne many are dead. Againe, By one that sinned came death, For iudgement came by one vnto cõdemnation. Againe, For the sinne of one, death reigned by the meanes of one. And againe, By the sinne of one, sinne came vppon all men vnto condemnation. Finally, originall sinne is by Dauid and Paule expressely called sinne: therefore death is due to originall sinne. For the reward of sinne is death.

originall sinne apro to all.

We do therefore conclude that infants doe bring damnation with them into this world, euen from their mothers wombes: because they bring wt them a corrupt nature: and therefore they perish not by any others, but by their owne fault & naughtinesse. For although S. Augustine doeth in one place seeme to cal this sinne peccatum alienum, that is, an others sinne (that thereby he may shew how it is by propagation deriued from other into vs) yet doeth he confesse that it is in very deed and truely proper to all, and euery seuerall one of vs. And although it bee so, that for lacke of age in a newe borne babe this disease hath not already brought foorth the fruite of his iniquitie, yet notwithstanding the very whole nature of the babe is nothing but filthie corruption, and a certeine seede of sinne and wickednesse, whiche cannot chose but bee abhominable vnto the Lord. For God doth hate al maner of vncleannesse.

With this agreeth that sentence of Paule, where he sayth: Where no law is, there is no transgression. For the Apostle doth not absolutely saye, that the sinne or transgression, (whiche is sinne in very deed in the sight of God) is no sinne: but hee respecteth the estimation of men how they do repute it. For, men, before sinne doeth appeare and is opened vnto them by the lawe, do not so repute or thincke of sinne, as it ought in verie deede to be esteemed. The same Paul in an other place saieth: Sinne without the lawe was once dead: and I once liued without law. But when the lawe came, sinne reuiued. If so be now that sinne reuiued, then did it liue before the lawe, afore it was stirred vp by the law, although it did not so rifely then, as now, shew forth the strength and force of it selfe. To this also is to be added that saying of Paul, Sinne was in the world euen to the lawe: but sinne is not imputed when there is no lawe. Loe here sinne was in the world before the lawe, but it was not imputed: not, because God did not impute it, but because men do not impute it to themselues. Vnder cinders doth fire lye hid, which is very fire in deede, but because it casteth out no flame or lighte of it selfe, it is not thought for to bee fire. And for ỹ cause the learned and godly man of famous memorie Vlderick Zuinglius, did diligently distinguish betwirt sinne and disease or infirmitie, when once he had occasion to dispute of originall sinne, which hee chose rather to call a disease than sinne: because by the name of sinne all men do vnderstand ỹ naughtie acte committed by oure owne consent.

Where there is no lawe there is no transgresion.

Rom. 7.

Vldericke Zuinglius of original sinne.

ſent, and will againſt the law of God: but by the name of diſeaſe or ſickneſſe they vnderſtand a certaine corruption and depravation of the nature, that was created good, and the miſerable condition of bondage whereinto it is brought. Euē as alſo we heard before that Auguſtine did call this originall ſinne Peccatum alienum, an others ſinne, that thereby hee might giue vs to vnderſtand that it is hereditarie, & doth deſcend from others into vs: and yet he denied not, but it is proper to euery ſeuerall one of vs. In like maner Zuinglius denied not originall ſinne: as ſome did falſely ſlaūder him: he thought not that by it ſelfe it is vnhurtfull to infants: but ſo farre forth as it is by the grace of God thorough the blood of Jeſus Chriſt in the vertue of gods promiſe and couenaunt made harmeleſſe vnto them. His minde was to make an exquiſite difference betwixt the actual and originall ſinns. For in rendering an accompte of his faith in the counſell holde at Auguſta, the yeare of our Lord 1530. hee ſaid: I acknowledge that originall ſinne is by condition and contagion borne in and with all them, that are begotten by the acte of a man and a woman: & I knowe that wee are the ſonnes of wrath. Nether am I any thing againſt it, that this diſeaſe & cōdition ſhould as Paule termeth it, bee called ſinne: yea, it is ſuch a ſinne as that they, who ſoeuer are borne in it, are the enmies and aduerſaries of God Almightie. For hether doth the cōdition of their birthe drawe them, and not the committing of wickedneſſe, except it bee ſo farre forth as our firſt parent committed it. The very true cauſe therefore of oure diſloyaltie & death is the crime and wickedneſſe, which Adam committed: and that in very deede is ſinne: And this ſinne which cleaueth to vs, is in verie deed a diſeaſe & condition, yea it is a neceſſitie of dying. And ſo forth as followeth. For hether to I haue rehearſed his very words.

There is nowe remayning the other effecte of originall ſinne for me to expound. It breaketh out & bringeth forth in vs thoſe workes, that the ſcriptures call the workes of the fleſh, euen like as when an ouen ſet on fire doeth caſte out flames and ſparkles, or as a fountaine that euer ſpringeth, doeth powre out water in great abundance. There is no quietneſſe in the nature of man: For couetouſneſſe with filthie luſte ariſeth in it, ambition cleaueth to it, anger inuadeth it, pride puffeth it vpp and cauſeth it to ſwell, drunckenneſſe delighteth it, and enuie tormenteth both thee ſelfe & others. Therefore the Lord in the Goſpell ſayth: Out of the hart procede euil thoughts, murthers adulteries, whoredoms, thefts, falſwitneſſebearings, & euill ſpeakinges. Againe, Paul in the 5. cap. to the Galat. doth reckon vp no ſmal number of the workes of the fleſh: euen as he doth the like alſo in the firſt and third Chapiter of his Epiſtle to the Romanes. In the fourth to the Epheſians he doeth very properly deſcribe thoſe woorkes of the fleſh, which ſpring out of the naturall corruption of all them, whiche are not regenerate by the holy Ghoſt. This I ſay, ſayeth hee, and teſtifie vnto you, that ye henceforth walke not as other Gentiles walke, in vanitie of their minde: darckened in cogitation, being alienated from the life of God, by the ignorance, that is in them, by the blindneſſe of their hartes: which beeing paſt feeling, haue giuen themſelues ouer vnto wantonneſſe, to worke all vncleanneſſe with greedineſſe.

This, though it be but little, ſhall ſuffi-

fice for this place. For I wil more largly prosecute it in the treatise of actuall sinne: to the handling whereof I will presently passe, so sone as I haue by the way admonished you, that I haue not without good cause thus farre in many wordes spoken of the cause of originall sinne, ỹ is, of mans depravation & the corruption of all his strẽgth.

For as in these are opened the veines of pure doctrine, so in them are placed the foundations of oure faith, & whole beleefe. For if there be no originall sinne, then is there no grace: or if there be any, yet shall it haue nothing to worke in vs. If our owne strengthe is whole and sound, then haue wee no need of any Physician. In vaine therfore came ỹ sonne of god into ỹ world. For then shall men bee saued by their owne strength & abilitie, and so shal ỹ foundatiõ of our faith be quite turned vpside downe. Therfore S. Augustine is very vehement in this cause, whose golden woords I wil recite vnto you, derely beloued, out of his 2. booke *De originali peccato contra Pelagiũ & Celestium*. In the 23. 24. Cap. I finde written as followeth: There is great diuersitie in these questions, which are thought to bee beside the articles of faith, & those, wherin (keeping sound the faith whereby we are Christians) it is either not knowen what is true, & so the sentence definitiue is suspended, or else it is otherwise gheassed at by humaine and vnassured suspicion, than the thing it selfe in verie deed is: as for example, when it is demaunded of what sorte and where Paradise is, where God placed man whom he had made of the dust of the earth, when as notwithstãding Christiã faith doubteth not but that there is a Paradise? And after the recitall of a fewe more such questions, at last hee saith: Who may not perceiue in these & such like sundrie & innumerable questions apperteining either to the most secrete works of God, or the most darck and intricate places of the holie scripturs, which it is hard to cõprehend or define in any certeine order, both that many things are vnknowen without the perill of Christian faith, and also that in some points men do erre without any crime of hereticall doctrine? But concerning the two men: by the one of whõ wee are sold vnder sinne, by the other redeemed from sinne: by one we are cast headlong into death, by the other wee are made free vnto life: because that man did in himselfe destroye vs by doing his owne will, and not the will of him that made him, but this man hath in himselfe saued vs by doing not his owne wil, but the will of him that sent him. Therfore in the cõsideration of these two men Christian faith doeth properly consist. For there is one God and one mediatour of God and man the man Christ Iesus. Because there is none other name vnder Heauen giuen vnto men, in which they must be saued: & in him hath God appointed all men to trust, raysing him vp from death to life. Therefore Christian veritie doubteth not but that without this faith, that is, without the faith of the only mediatour of God and man the man Christ Iesus, without the beliefe, I say, of his resurrection, whiche God hath prescribed to men, whiche cannot be truly beleeued without the beleefe of his incarnation and death: without the faith therefore of the incarnation, death, and resurrection of Christ, none of the auncient iust men could be clensed and iustified of God from their sinnes: whether they were in the number of those iuste men, whom

Christian faith consisteth in the consideratiõ of two men.

whome the holy Scripture mentioneth: or in the number of thoſe iuſte men, whom the Scripture nameth, & yet are to bee beleeued to haue beene, either before the deluge, or betwixte the deluge and the lawe, or in the verie time of the lawe: not onely among the children of Iſrael, as the Prophets were: but alſo without that people, as Iob was. For euen their harts were cleſed by the ſame faith of the mediatour, and charitie was powred into them by the ſame holy ſpirite, which breatheth where he liſteth, not following after merits, but euen working the verie merits themſelues. For Gods grace will not bee by any meanes, vnleſſe it be free by al meanes. Although therefore death reigned from Adam vnto Moſes, becauſe the law giuen by Moſes could not ouercome it. For there was no ſuch law giuen as could quicken, but ſuch a lawe, as whoſe office was to ſhewe that the dead, to the quickening of whome grace was neceſſarie, were not only ouerthrowen by the propagation and dominion of ſinne, but were alſo condemned by the hidden tranſgreſſion of the verie law it ſelfe, not that euery one ſhould periſh that did then vnderſtand it in the mercie of God, but that euery one being through the dominiō of death appointed vnto puniſhment, and detected to himſelfe by the tranſgreſſion of the lawe, ſhould ſeeke for the helpe of God, that where ſinne aboūded grace might more abound, which alone doth deliuer from the body of this death. Although therefore the lawe giuen by Moſes could not ridd any mā from the kingdome of death, yet in the very time of the lawe were the men of God, not vnder the terrifying, conuinceing, & puniſhing law, but vnder the delectable, ſauing, and deliuering grace. There were among them ſome which ſaid: In iniquitie was I conceiued, and in ſinne hath my mother fedd mee in her wombe. And ſo forth. For hetherto I haue cited the very words of S. Auguſtine.

Some were ſaued beſide Iſrael: but not without Chriſte.

I haue thus farre ſpoken of originall ſinne, of the natiue and hereditarie corruption of our nature, which is ỹ firſt part in the definition of ſinne. here followeth nowe the latter part, to witt, the very Action, which ariſeth of that corruption, the actual ſinne, I ſay, which is ſo called Ab actu, that is, an acte or a deede doing. For in ſo much as that corruption whiche is borne together with, and is hereditarie in vs, doeth not alwayes lye hidd, but worketh outwardly and ſheweth forth it ſelfe, & doth at laſt bring forth an imp of her owne kinde and nature, which impe is actuall ſinne: therefore we define actuall ſinne to bee an action or woorke, or fruite of oure corrupte and naughtie nature, expreſſing it ſelfe in thoughts, words, and workes againſt the lawe of God, and therby deſeruing the wrath of God.

So then by this the cauſe of actuall ſinne is knowen to be the very corruption of mankind, which ſheweth forth it ſelfe through concupiſcence and euil affections: affections intice the will, & wil being helped with the other faculties in man, that worke together with it, doth finiſh actual ſinne. And that ye may more clearely perceiue that whiche I ſaye, I wiſh you to note that our minde hath two partes: The vnderſtanding, or reaſon, or iudgement: and the will or appetite. In the reaſon are the lawes of nature, whereunto muſt be added the preaching, or reading, or knowledge of Gods word. And nowe as of good woorkes in man there are two eſpeciall cauſes, to witt, ſound

The cauſe of actuall ſinne.

iudgement

iudgement well framed by the woord of God, and a will consenting and obeying therevnto (and yet notwithstanding there is principallie to be required the comming to of the holye Ghoste from heauen, to illuminate the minde and moue forward the will) euen so we may most properly say that actuall sinne is finished, when any thinge is of set purpose, with aduised iudgement, and the consent of our wil committed against the lawe of God.

And yet to these there doe many times happen other outward causes both visible and inuisible. For euill spirites moue men, and euill men moue men, and other infinite examples of corruption that are in ỹ world. Hope, feare, and weakenesse, doe also moue men. Augustine, *Quæst. in Exodum 29.* sayeth: The beginning of vice is in the will of man: but the heartes of men are moued by sundrie accidental causes, now this, now that: sometimes the causes are all one, the difference is in the manner and order, according to euery ones proper qualities, which doe arise of euerie seuerall will. Againe in the 79. Psalme he sayeth: Two things there are that woorke all sinnes in mortall men, desire and feare. Consider, examine & aske your heartes, search your consciences, and see, if any sinnes can be but by desiring, or else by fearing. Thou art promised, if thou wilt sinne, to haue such a reward giuē thee as thou doest delight in, and for desire of the gifte thou crackest thy conscience, & doest commit sinne. And againe on the other side, though peraduenture thou wilt not be seduced with giftes, yet being terrified with threatnings, thou doest for dread of that whiche thou feareſt cōmit the iniquitie that otherwise thou wouldest not. As for example, Some one man or other would with giftes corrupte thee to beare false witnesse. Thou presently hast turned thee selfe to God and hast said in thy heart, what doth it aduantage a man if hee gaine the whole world, & suffer the losse of his owne soule? I will not be hired with giftes to loose my soule for the gaine of monie: therevpon hee which before enticed thee, doeth now turne himselfe to terrifie thee, & forbecause his gifts did faile to hire thee, he beginneth to threaten vnto thee damage, banishment, woundes and death. In suche a case now if greedinesse could not, yet feare perhappes mighte cause thee to sinne. The same Augustine againe, in his booke *De Sermone Domini in mōte*, sayeth: Three thinges there bee, by which sinne, is accomplished, suggestion, delectation, and consent. Suggestion, whether it bee wrought by the memorie or senses of the bodie: as when we see, heare, smel, tast, or touch any thing. Nowe if we be delighted to haue it, that vnlawful delight must be restrained: As for example, when wee faste, if at the sight of meate, our appetite do arise, it is not done without delectation: but wee must not giue our consent to that delectation, but suppresse it with the power of reason. For if the consent bee giuen, then is the sinne accomplished. These three things are correspondent to the circumstances of the historie, that is written in Genesis: so that of the serpent was made that suggestiō: in the carnall appetite, as in Eua was the delectation, and in reason as in Adam did the full consent appeare: whiche being finished, man is expelled as it were out of Paradise, that is, out of the blessed light of righteousnes into death and damnation. Thus much

sayeth Augustine touching the cause of sinne.

Sinne is repugnant to the law of God.

But here we must especiallie note in the definition of actual sinne the verie propertie or difference, whereby this action is discerned from all other actions, and whereby the most proper note of sinne is made manifest. This action therefore, euen as all sinns else doe, doth directly tende against Gods lawe. But what the lawe of God is, I haue in my former sermons at large declared. Uerilie it is none other but the verie will of God. Now the will of God is, that man should be like vnto his image, that is, that hee should bee holie, innocent, and so consequently saued.

This will of his did God expresse, first by the lawe of nature, then by the lawe which hee writt in two tables of stone, & lastly by the preaching of the holie Gospell. Nowe those three tend all to one end, to witt, that man should be holie, innocent, and so consequently saued. And whatsoeuer things are done of men either in thought, word, or deed against that holy lawe of God, they both are, and are called actuall sinnes. Therefore in the iudging or esteeming of mens sinnes, the lawe of God must be onely looked vnto. For the thinges that are not contrarie to Gods lawe, are not sinnes. Neither hath any man authoritie to make new lawes, for the trāsgressing wherof men should bee counted sinners. That glorie belongeth to God alone, to whome Dauid crieth: To thee alone haue I sinned, and against thee haue I wrought wickednesse. Neither is it any part of our office to take vpon vs by oure owne iudgementes to determine whiche be the smallest, and which the greatest sinnes. For which of vs would thinke that it were sinne to say to his brother, Thou fole: And yet the Lord in the Gospell pronounceth it to be a sinne: who in the same Gospell also affirmeth, that we shal giue accompt for euery idle word, at the latter day of Iudgement. Uerie rightly therfore sayeth Saint Augustine in his second booke *De Bapt. Contra Donatistas Capit. 6.* In esteming of sinnes let vs not bring in deceiptfull balances, wherein to weighe, both what wee liste, and as wee liste, after our owne minde and phantasie, saying: This is heauie, and that is light: but let vs bring in the weights of Gods holie Scriptures, as out of the secrete treasuries of the Lord, and thereby let vs weighe what is heauie and what is light, naye rather let not vs weigh them, but acknowledge, & so accepte them, as they are weighed by the Lord.

And although this might seeme to be sufficient, as that whiche hath sufficiently declared the nature of actuall sinne, yet will wee more at large consider the sundrie sortes or kindes, and differences of sinnes. The Stoikes were of opinion that all sinnes were equall: whome perhappes Iouinian followinge (as the Patriarchs of heresies are by Tertullian said to be Philosophers) is written to haue affirmed the verie same with them, as is extant in S. Augustines Catalogue of heretiques.

The holie Scripture teacheth vs that God is iust: whereupon we doe conclude that all sinnes therefore are not equall. For wee see that God, as hee is a iust Judge, doeth punish some sinnes more sharpely than otherseme. For in the Gospell the Lord sayeth: Wo to you Scribes and Pharisees hypocrits, which deuour widowes houses vnder the pretence of longe prayer ther

prayer, therefore ſhal ye receiue the greater damnation. And againe, It ſhalbe eaſier, ſayeth the Lord, for the land of Sodom, in the day of Iudgement, than for the citie that reiecteth the preaching of the Goſpell. Likewiſe in the eleuenth of Matthewe hee ſayeth: It ſhalbe eaſier for Tyre and Sidon in the day of Iudgement than for you. To Pilate alſo hee ſaid: The man, that deliuered mee to thee, hath the more ſinne. Againe, The ſeruaunt that knewe his maiſters will, and prepared not himſelfe, neither did according to his will, ſhalbe beaten with many ſtripes: But hee that knewe not, and did commit thinges worthie of ſtripes, ſhalbe beaten with fewe ſtripes.

To proceede nowe, ſinnes doe ariſe by ſteppes, and increaſe by circumſtances. For firſt there is a hidden ſinne, conteined in the very affection or deſire of man. But I haue alreadie told you that affections and deſires are of two ſortes, to witt, naturall affections, whiche are not repugnaunt to the lawe of God: of whiche ſort are the loue of children, parentes, and wife: and the deſire of meate, drincke and ſlæpe: although I know, and doe not denie, but that ſometimes thoſe affections are defiled with the originall ſpott. Againe, there are carnall deſires or affections in men, directly contrarie to the will of God. Thoſe affections are nouriſhed and do increaſe by vaine thoughtes and carnall delightes increaſing in thy boſome: and at laſt they breake out into the ſinne of the mouth, yea and after that to the dæde doing, or actuall ſinne it ſelfe. As for example: Thou laſteſt after an other mans wife, and kindleſt the luſte in the bottome of thy hart, ſtill delighting thée ſelfe with vaine cogitations, while thou calleſt to minde her paſſing beautie and lineaments of bodie, and doeſt by thy often and vehement imagination both delight and ſet thée ſelfe on fire. And not being content herewithall alone, thou ceaſſeſt not to lie at her, whome thou loueſt, with wordes and writings to ſpott her chaſtitie: and if occaſion ſerue thée, thou doeſt by the dæd doing defile her: and alſo doeſt reiterate the ſinne, which thou haſt once cõmitted: and laſtly, laying aſide the feare of Gods plague, and the ſhame of the world, thou doeſt daily frequent it, & openly vſe it. Doeſt thou heere by this example howe one and the ſame ſinne doeth increaſe by degrées, and doeth ſtill require a ſharper puniſhment according to the greatneſſe and enormitie of the crime? Verilie the Lord in the Goſpell after Sainct Matthewe confirmeth this and ſayeth: Ye haue heard how it was ſaid to them of old, Thou ſhalt not kill. Whoſoeuer killeth ſhalbe in danger of Iudgement. But I ſay vnto you, that who ſo is angrie with his brother vnaduiſedly, ſhalbe in daunger of Iudgement. And who ſoeuer ſhall ſaye vnto his brother, Racha, ſhalbe in daunger of a Counſell: but whoſoeuer ſhall ſay, Thou foole, ſhalbe in daunger of hell fire. mat. 5

In theſe wordes of the Lords thou heareſt firſt the differences of ſinnes, as anger, the tokens of angrie minds, and open ſcouldinges, whiche doe for the moſt part end in open fightinges. And then thou heareſt that as the ſinne increaſeth, ſo the greatneſſe and ſharpeneſſe of the puniſhmente is ſtill augmented. It was therefore no vnapte or ſillie diſtinction, that they made in actuall ſinne, which ſaid that there is one ſinne of the thoughte,

an other of the mouth, and an other of the deede, which they did againe diuide into certaine kindes and sortes: reducing them againe partly into Scelera, and partly into Delicta. Scelera are those heynous crimes whiche are conceiued and committed of set purpose and pretended malice: of whiche sorte are those especiallie whiche are called the Crying sinnes, as murther, vsurie, oppression of the fatherlesse & widowes, Sodomie, and the withheld hire of the needie labourer. For touching murther the voyce of the Lord in Genesis, sayeth: The voice of thy brothers bloud crieth vnto mee.

Scelera & delicta.

Peccata clamantia.

And in the twentie two of Exodus hee sayeth: If ye vexe the fatherlesse and widowes, and they crie to mee I will heare them and slay you. The word of GOD doeth with bitter quippes, baighte vsurie and vtterly condemne it. The sinne of the Sodomites ascended vpp to heauen, requiring vengeaunce to lighte vppon the villaynous beastes. And Iames the Apostle saith: Behold the hire of the labourers whiche haue reaped downe your fieldes, whiche hire of you is kept backe by fraude, cryeth: and the cries of them, which haue reaped, are entered into the eares of the Lord of Sabbaoth.

The 7. principal vices, cõmonly called the 7. deadly sinnes.

To these sinnes, other men do also annexe those seuen principall vices, pride or vaine glorie, anger, enuie, slouth, couetousnesse, gluttonie, and lecherie. Yea, they make these the seeds and first beginnings of all sinnes and wickednesse, and therefore doe they call them the principall sinnes. As is to bee seene in the sentences of Peter Lombard.

Moreouer, they call those sinnes delicta, which are committed of infirmitie or vnwittingly, to witt, when the good is forsaken, & ductie to God or man neglected by a certeine kinde of idle sluggishnesse, where peraduenture are to bee numbred the sinne of ignorance, the sinne called Alienum, and the sinne of vnwillingnesse: although euen they also are often times made both heynous crimes, and detestable offences.

Ignorance is said to bee of two sortes, the one is naturall and verie ignorance, whiche springeth of originall sinne: ỹ other is affected or counterfeite, whiche riseth of a sett purpose and pretended malice. The naturall ignorance is a disease, a fault, and a sinne: because it springeth of a poysened original, and is a worke of darcknesse, as it appeared aboue by the testimonie of the Apostle Saint Paule. Verilie Saint Augustine in his third booke *De libero arbitrio Cap. 19.* sayeth: That which euerie one by ignorance doeth not rightlie, and that which he cannot doe though he willeth rightlie, are therefore called sinnes, because they haue their beginning of the sinne of free will. For that precedent did deserue to haue such cõsequents. For as we giue the name of Tongue, not to that member only, which moueth in the mouth while wee speake: but euen to that also whiche followeth vppon the mouing of that member, to witt, the forme and tenour of woordes, which the tongue doeth vtter: according to whiche phrase of speach wee say, that in one man there are diuers tongues, meaninge the Greeke and the Latine tongues. Euen so wee doe not onely call that sinne, which is properly called sinne, (for it is committed of a free wil wittingly) but that also which followeth vppon the punishment of the same. Of whiche I haue said somewhat before.

Other

Other doe cloake their ignorance with that saying of the Lord in the Gospel: If I had not come and spoken vnto them, they had had wherewithall to cloke their sinne, or they should haue had no sinne. For hereuppon they inferre: Therefore they to whome nothing hath been preached, are free from blame and accusation of sinne. But the Lord said not so. For first he spake of their pretended colour, and not of their innocencie. And euery pretence is not iust and lawefull. Hee said: I cõfesse, they should haue had no sinne: but he addeth presently: Nowe haue they nothing to cloake their sinne withall. Secondarilie he doth not vniuersally acquite the ignorant from all kinde of sinne, but from the sinne of rebellion onely. For S. Augustine vppon John sayth: They haue an excuse not for euerie sinne, but for this only, that they beleued not in Christ, because hee came not vnto them. For all, which neither haue heard, nor do heare, may haue this excuse, but they cannot escape condemnation. For they, that haue sinned without lawe, shall perishe without lawe. And Paule also in the first to Timothie the first Chapiter, sayeth: I thanke him, because hee hath counted mee faithfull, putting mee into the ministerie, who was before a blasphemer, and a persecuter, and an oppressour: but yet I obteined mercie, because I did it ignorantlie, in vnbeleefe. Loe heere the Apostle saith that he obteined mercie because hee sinned thorough ignorance: this ignorance he deriueth of vnbeleefe, and attributeth to it most filthie fruites. Furthermore wee call that false and counterfeite ignorance, which is of very malice feigned by obstinate and stubborne people. As if thou, when a thing displeaseth thee, shouldest say, that thou doest not vnderstand it, or if, whē thou mayst, thou wilt not vnderstand it. Such is the ignorance that was in the Iewes the professed enimies of Gods grace in Christ. For Paul sayeth: I beare them wittnesse that they haue a zeale of God, but not according to knowledge. For being ignorant of Gods righteousnesse, and seeking to set vpp their owne, they were not subiecte to the righteousnesse of God. For the Lord in the Gospell said to the Pharisеis, when they demaunded if they were blinde also? If ye were blinde ye should haue no sinne: but nowe ye say, Wee see: therefore your sinne abideth.

The sinnes called Aliena, are not those whiche wee oure selues commit, but those which other men doe, yet not without vs, to witt, while we allowe, helpe forward, persuade, commaund, wincke at, giue occasion, or doe not resist or gainesay them, when wee may. The Apostle Paul forbiddeth Timothie to lay hands on any man hastilie, nor to communicate with other mens sinnes. Therefore to giue an vnfitt man orders, and to place him in the Ecclesiasticall ministerie, is that kind of sinne which wee doe call an Others sinne. For to thee is worthilie imputed what vnseemelinesse soeuer is committed against God & his Church, by the ignorаunce of the man, whome thou hast so ordeined. They sinne an Others sinne, whiche offer violence, and doe by tormentes and threateninges compell men to denie the truth, or to commit some heynous offence. For the deniall of the trueth is Peccatum alienum, an Others sinne to him, whiche compelleth the denier to renounce it, and therwithall to the same man, his Owne sinne, in respecte of him-

Peccata aliena. Others sinnes.

Both these sinnes are referred to the com-

peller, the one in respect of the man compelled, the other in respect of the compeller himselfe.

Peccatum voluntariũ & inuoluntarium.

himselfe, is impietie, tyrannie, sacrilege, and murther, for causing the other to renounce the trueth.

Where, by the way, wée are well admonished, that of sinnes some are wilfull and some vnwilfull, or inforced. They call that the vnwillfull sinne, whiche is committed either by an other mans inforcing, or elle by oure owne ignorannce. Therefore that, whiche is done neither by compulsion, nor by ignorannce, is concluded to bee the voluntarie or willfull sinne. Againe, of inforced sinne they make two sortes: whereof they call one absolute, the other conditionall. Nowe, they thincke that the absolute violent sinne is, when it lyeth not in vs either to do or not to doe, but when it commeth from some other man, without the consent of him, to whome the violence is offered. Euen as if the wind should driue vs to any place vnlooked for. Or if the kinges officers doe perforce compell thy handes to offer incense to idols, while thou to thy power resistest, and dorst denie it so farre as thou canst. In such a case they acquite the man, so compelled, from all blame, punishment, and reproche.

Nowe touching the seconde kinde of violent sinne, whiche they call conditional, they thincke that it riseth vpon sundrie causes. But that wee maye not sticke to longe vppon this pointe, wée doe simplie saye: The vnwilfull or violent sinne either hath, or hath not the consent of him whiche is compelled. If hee giue his consent, as for example, either to the renouncing of the Euangelicall trueth, whiche hee hath hetherto professed, or to the cõmitting of other grieuous and horrible crimes, then is not the man compelled, voyde of blame.

For neither can the feare of death, nor torments be an excuse for him. Chose death rather than to denie the trueth, to committ anye heynous crime, or to bee compelled to consent to a wicked and horrible sinne. If thou shalt rather chose to die than to doe a filthie deede, the tyraunt shall not inforce or compell thee against thy will. Hee maye, in deede, kill thee: but to compell thee to doe euill againste thy will, hee is not able. For by dyinge thou confessest the trueth, and by dyinge thou declarest that thou wilt not doe that, whiche while thou lyuest they doe exacte of thee. And by that meanes they neyther ouercome nor compell thee: but are themselues ouercome and compelled to see and haue triall of that which grieueth them full soare.

See Augustine, de mendacio ad Cõsentium. cap. 9. & 10.

Antiochus Epiphanes did what hee mighte, to haue polluted the holie bodies of the Machabees, with the vse of vncleane and forbidden meate. But they, chosinge ratherto die than by liuing to bee defiled, did by dyinge ouercome the tyraunte, and could not bee compelled And verilie it is a thing receiued and approued amonge all professours of sounde Religion, that death and all extremities whatsoeuer, must sooner bee tasted, than any thing committed which is by Nature filthie and repugnaunt to religion.

To proceede nowe, if consent be not giuen, but meere and vnauoydable violence is offered to a godly man, (for heere wée make a differenee betwixte him that vppon compulsion doeth yeeld to doe wickednesse, and him whiche by compulsion cannot bee brought vnto it) that violence spotteth not his vncorrupt and holy mind. As for example, if a Godly man hauing his feete bound and armes fast pynnioned,

pynnioned, bee perforce brought into an idole Temple, and there compelled to be present at their detestable sacrifice: or if an vnspotted virgin or honest matrone bee in the warres or barbarous broiles villanously abused, without their consent to the deede doing, and cannot haue leaue rather to die vntouched, then so to bee vndecently handled, shee is, assure your selues, vnspotted before the face of God. For verie wisely said Sainct Augustine: Not to suffer vniustly, but to doe vniustlie, is sinne before GOD: *Lib. de Libero arbitrio 3. Capit. 16.* Againe, *De Mendacio ad Consentium Caput. 7.* hee sayeth: That whiche the bodie, where luste went not before, doeth violently suffer, ought rather to bee called vexation than corruption. Or if all vexation bee corruption, yet all corruption is not filthie, but that corruption onely, whiche luste hath procured, or wherevnto lust hath consented.

Againe, in his firste booke *De Ciuitate Dei, Capit. 18.* hee sayeth: Where the purpose of the minde remayneth cõstant, by which the bodie is sanctified, there the offered violence of an others luste taketh not from the bodie the purposed holinesse, which the constant perseuearance of the parties owne chastitie doeth still reteine. Much more like to this hath hee in the same place, and also in the sixteenthe, nineteenth, and twentie eighth Chapiters of the same booke, &c.

So also wee must thincke the best of the vnwillfull death of men beside their wittes, that in their maddnesse kill them selues. For otherwise it can not bee founde in the Canonicall bookes of holie Scripture, that GOD did either giue leaue or commaundement to vs mortall men, to kill oure selues, thereby the soner to obteine immortalitie, or to auoyd some imminent euill. For it must be vnderstode that wee are forbidden so to doe, by the lawe, whiche sayeth: Thou shalt not kill: namely since hee addeth not, Thy neighbour: as hee did in the other precept, where he forbiddeth to beare false witnesse. For because he nameth not thy neighbour, hee doeth in that precepte include thee selfe also. Therefore is the doctrine of Seneca to be vtterly condemned, whiche counselleth men in miserie to dispatche themselues, that by death their miserie maye be ended.

And Sainct Augustine disputing against them that doe therefore murther themselues, because they wil not bee subiecte to other mens filthie lustes, doeth saye: If it bee a detestable crime, and a damnable sinne, for a man to murther himselfe, as the truth doeth manifestly crie that it is: who is so madd to saye: Let vs sinne now, least peraduenture hereafter we happen to sinne: Let vs nowe committ murther, least hereafter perhappes wee fall into adulterie? If iniquitie haue so farre the vpper hande, that not innocencie, but mischiefe is most set bye, is it not better by liuinge to hazard the chaunce of an vncerteine deflouration in time to come, than by dying to commit a certaine murther in the time present? Is it not farre better (in such extreme times of calamitie) to committ such a fault as by repentaunce may bee forgiuen, than to doe such a sinne whereby no time is left to repent in?

This haue I said, because of those wilfull men and women, whiche to auoyde not others, but their owne sinne, least perhapps vnder an others luste, they should consent to their

owne being ſtirred vpp, doe thincke that they ought to ridd themſelues from it by ſhortening their liues. But farre bee it from a Chriſtian minde which truſteth in our God, and with a ſettled hope doeth ſtaye on him as on his ſureſt ayde. Farre bee it, I ſay, from ſuch a minde to yeeld to any pleaſures of the fleſhe vnto the conſenting to filthineſſe. But if the concupiſcentiall diſobedience, whiche dwelleth yet in our mortal members, is againſt the lawe of our will ſtirred vp, or moued by a lawe of her owne, how much rather is it without blame in the body of him that conſenteth not, if it be without blame in the bodie of him that ſleepeth? Thus much out of Auguſtine. Nowe doe wee returne to our purpoſe againe.

Sinnes hidd. and manifeſt.

To proceede therefore, they diuide actuall ſinnes into hidden or priuate, and into manifeſt or publique ſinnes. Thoſe hidden ſinnes are not ſuch as are hidd from men being knowen to none but God alone, of which ſorte is hypocriſie & the depravation of mans diſpoſition, but ſuch as are not vtterly without witneſſes, although they bee not openly knowen and made manifeſt to all men. For on the other ſide the manifeſt and publique ſinnes are committed with the knowledge and offence of the whole Church. And theſe verilie are of both, the greater, & thoſe the lighter, becauſe they touche the church, and procure the offence of many men. Touching which the Apoſtle ſpeaketh in the fift Chapter of his firſt Epiſtle to Timothie.

Sinns mortal and veniall.

But the moſt vulgar and apte diſtinction of actuall ſinne, whiche doeth in a manner conteine in it ſelfe all the other kinds and parts thereof, is that, wherein it is called either mortall or veniall ſinne. They thincke that mortal ſinne is euerie ſinne which is committed of an vnfaithfull perſon. And that veniall ſinne is euerie ſinne that is done of a faithfull man. I doe ſimplie and according to the Scriptures ſuppoſe that all the ſinnes of men are mortall. For they are done againſt the lawe or will of God. But death is due to ſinnes. For the Prophete cryeth: The ſoule that ſinneth ſhal die it ſelfe. And the Apoſtle ſayeth: The reward of ſinne is death. Yea, and deadly ſinnes doe take the name of death. To this nowe doe belong theſe teſtimonies of the Apoſtle: This yee knowe, that euerie fornicatour, or vncleane perſon, or couetous perſon, whiche is a worſhipper of Idols, hath none inheritaunce in the kingdome of Chriſt and God. The ſame ſentence being againe rehearſed in the fifte to the Epheſians, is againe to bee founde in the fifte to the Galathians, and the fifte and firt Chapiters of the firſt to the Corinthians.

But the ſinnes, whiche are of their owne nature mortall, are thorough grace in ꝑ faith of Jeſus Chriſt made veniall: becauſe they are thorough Chriſt forgiuen by Gods great fauour and mercie. And therefore the Apoſtle in the firte Chapiter to the Romans did not ſaye: Let not ſinne bee in your mortall bodie: But, Let not ſinne reigne in your mortall bodie, that yee ſhould obey to it thoroughe the luſtes thereof. And againe, There is therfore no condemnation to them that are in Chriſt Jeſus, which walke not after the fleſhe, but after the ſpirite. And againe, Brethren wee are debters not to the fleſh to walke after the fleſh. For if ye liue after the fleſh ye ſhall die: But if by the ſpirite ye ſhall mortifie the deedes of the fleſhe ye ſhall liue.

Therefore

Therefore there is sinne in our bodie alwayes so long as wee liue: but by Grace it is not imputed vnto death, and they, to whome it is not imputed, doe by all meanes indeuour to walke after the spirit and not after the flesh: and yet they do verie often times slip and fall, which falles and slippings neuertheleſſe together with that infirmitie of mortall men are counted sinnes, I meane, sinnes pardonable and not to be punished eternally.

Nowe, to mortall sinnes is that sinne especially to be referred, which is called the sinne against the holie Ghost: which some do, not without a cause, suppose to bee moste properly called mortal sinne. Of which I will speake, when first I haue somewhat briefly aunswered to certeine questions that do depend vppon this argument. Firste of all here is demaunded, whether ỳ sinne or disease, which after baptisme remaineth in infants, be sinne in verie deede? Nowe, it is manifest that concupiscence remaineth in them that are baptised, and that concupiscence is sinne: and therfore that sinne remaineth in them that are baptised: which sinne, notwithstanding, is through the Grace of God in the merite of Jesus Christ, not imputed vnto them. So did Saincte Augustine resolue this knott in the first booke De Peccatorum meritis & remissione Cap. 39. where he saith: In infants verily it is so wrought, by the Grace of God through the baptisme of him that came in the likenesse of sinfull flesshe, that the flesshe of sinne should be made voide. And yet it is made voide so, not that the concupiscence which is spredd and bredd in the flesshe, while it liueth, shoulde of a soudeine bee consumed, vanish awaye, and not bee, but that it should not hurte him nowe being dead, in whome it was euen at his birth. For it is not giuen in baptisme to them of more yeres, that the lawe of sinne, which is in their members, contrarie to the lawe of their minde, should vtterly be extinguished, and not bee at all, but that all the euill whatsoeuer is saide, done, or thought of man, when with his captiue mind he serued that concupiscence, should be vtterly wiped out, and so reputed as thoughe it neuer had beene done. Thus much hath Augustine.

Another question is, whether those workes, that the Gentiles doe, which haue a shewe of vertue and goodnesse are sinnes, or else good woorkes? It is assuredly true, that God, euen among the Gentiles also had his electe. Nowe so many such as were among them, were not without the holie Ghoste and faith. Therefore their woorkes which were wrought by faith were good woorkes, and not sinnes. For in the Actes of the Apostles mention is made that the prayers and almes deedes of Cornelius the Centurion were had in remembraunce before God. And the same Cornelius is saide to haue beene a deuout man and fearing God, whereuppon I inferre that hee was faithfull: whose faith afterward is made fully perfect, and vppon whome the gift of the holie Ghoste is more plentiously bestowed.

Whether the vertuous works of the heathen are sinnes, or no?

Moreouer the worthie deedes of ỳ heathens are not to be despised nor vterly contemned. For as they were not altogether done without God, so did they much auaile to the preseruing and restoring of the tranquillitie of kingdomes and common weales. And therefore did the most iust Lorde inriche certeine excellent men, and

common weales with many and ample temporall giftes. For vppon the Grækes and many Romane Princes he bestowed riches, victories, and aboundant glorie. And verily, ciuil iustice and publique tranquillitie was in great estimation among manye of them.

Other receiued infinite rewards, beecause they did constantly and manfully execute the iuste iudgements of God vppon the wicked rebelles and enimies to God. Neither is it to be doubted but that the Lorde graunted that inuincible power to the Romane empire vnder Octauius Augustus and other Romane Princes, to ỹ ende that by their strength he might breake and bringe downe the inuincible malice of the Iewish people, and so by the Romanes reuenge the bloud of his sonne, his holie Prophets, and blessed Apostles, which had been shed by those furious and blasphemous beastes. Note here, that immediately after the subuersiõ of Hierusalem, the Romane Empire beganne to decline. Nowe let vs returne to the matter againe.

Whether the good workes of the Saints are sinnes or no?

Lastly they do demaund, whether the good woorkes of the Saincte and faithful ones, be sinnes or no? Verily, if thou respectest our corruption & infirmitie, then all our woorkes are sinnes, because they be the workes of vs, which are our selues not without filthie spottes, and therefore ỹ works, which bee wrought by vs, cannot bee so perfect, as otherwise they ought to be in the sight of God. And yet the verie same woorkes, for the faithes sake in vs, and because wee are receiued into the Grace of God, and that therefore they are wrought of vs, which are nowe by Grace the sonnes of God, bothe are in deede and also called good.

For to this ende tendeth that saying of the Apostle: With the minde, the same I, or euen I, doe serue the lawe of God, but with the flesh the lawe of sinne. Lo here, one and the same Apostle, euen being regenerate, doth reteine in him selfe two sundrye dispositions, so that his verie woorke worcking in diuers respectes is bothe sinne and a good woorke also. For in as much as in mynd he serueth God, so farre foorth he doeth a good woorke: but in so muche as hee againe did serue the lawe of the flesh, therein his woorke is not without a spott. For hee him selfe a little before in the same seuenth Chapter saide: I finde when I woulde do good, that euill (παρακειται, that is to saye) is present, with, by, and in mee: which euill vndoubtedly making alwayes a shewe of it selfe in all our woordes, workes, and thoughtes, doeth cause, that the worke which is done of vs, when we are regenerate, cannot bee so pure, as Gods iustice doeth looke that it should be: by the Grace therefore and the mercie of God, it is reputed and esteemed as pure.

Here vnto nowe doth that sentence of oure Lorde in the Gospell after Saincte John belong, where he saith: Hee that is washed, hath no neede, saue to washe his feete, but hee is cleane euery whitt. For if hee bee cleane euery whitt, what neede hath the cleane to washe his feete? But if the feete must be washed, howe then is hee cleane euery whitt? And yet these sayings are not repugnant betwirt them selues, euen as also that saying is not, where wee saye that good woorkes are sinnes.

For according to the plentifullnesse and imputation of Gods grace and

and mercie, wee are cleane euerye whitt, being thoroughly purged from all our sinnes, so that they shall not condemne vs. And yet, for because there is allwayes in vs the lawe of sinne, whiche sheweth it selfe in vs so long as wee liue, therefore our fete, that is, those euill motions & naughtie lustes of ours muste be resisted, and to our power repressed: finallie wee must acknowledge that we our selues and our verie worckes are neuer with oute an imperfection: and therefore consequently that all our worckes and we do stande in nede of the grace of God. These questions beeinge thus resolued, wee are nowe come to expounde the sinne againste the holye Ghoste.

The sinne againste the holy ghoste, is a perpetual blaspheminge of the reuealed and knowen trueth, to witte, when we against our conscience, falsely revolting from the knowen trueth, do without intermission both inueigh and rayle againste it. For blaspheny is the euill speech or despightfull tantes, wherewith we inueighe against, or slaunder any man, by casting forth wicked and detestable speeches againste him, whereby his credite and estimation is either crackte, or vtterly disgraced.

We doe therefore blaspheme the magistrates, our elders, and other good men, when wee doe not onelye withdrawe oure obedience, and the honour due vnto them, but doe also with reprocheful wordes bayte them, not ceassing to call them tyrauntes, bloudsuckers, wicked headds and odible guides: but wee doe especially blaspheme God, when we detracte his glorie, gaynsaye his grace, and of set purpose doe stubbornly contemne and dispraise his truth reuealed vnto vs, and his euidente worckes declared to all the world.

What blasphemie is properly.

Euerie sinne verilie is not blasphemie, but all blasphemie is sinne. For beecause it tendeth againste God and his will, it is sinne: but therewithall this propertie more, and singularitie it hath, that it dothe also despise God and speake reprochfullie againste his worckes. Many doe sinne againste the doctrine of the trueth, because they doe either neglecte and not receyue the trueth: or else because, when they haue receiued it, they doe not reuerence and set it forth: but these kinde of men thoughe they bee sinners, doe not yet deserue to be called blasphemers: but if they beginne once with tauntes and quippes to mocke the doctrine, whiche they neglect, calling it Hereticall, Schismaticall, Seditious and Diuellishe, then maye they rightely bee termed blasphemers. Wherefore the propertie of the sinne againste the holie Ghoste is, not onely to revolte from the truthe, but also againste all conscience to speake againste the trueth, and with floutes incessauntly to overwhelme, bothe the verie worcke, and moste euidente reuelation of the Lorde.

For the conscience, being by the euidence of the reuelation or worcke of the holie Ghoste conuinced, suggesteth or telleth them, that they ought not onely to temper them selues from reprochfull speeches, but that they oughte to doe an other thing too, that is, that they oughte to yelde to the truthe, and giue to God his due honour and glorie.

But nowe to exclude this inspiration of the holy spirite, to reuolte and

and ouerwhelme it with ſtubborne falſhod, flatt apoſtacie, wicked contradiction, and perpetuall contempt, is flatly to committ ſinne againſt the holie Ghoſte. And this verily taketh beginning of originall ſinne, and is nouriſhed and ſet forwarde by diuelliſh ſuggeſtions, our peruerſe affections, by indignation, enuie, hope or feare, by ſtubborne and ſelfewilfull malice, and laſtly by contumacie & rebellion.

The beginning of this ſinne againſt the holy ghoſt

But nowe, the courſe of the matter requireth to heare what the Lorde ſaide in the Goſpell concerning this ſinne. In the twelfth of Matthewe he ſaith: Euery ſinne and blaſphemie ſhalbe forgiuen vnto men: but the blaſphemie againſt the holie Ghoſte ſhal not be forgiuen vnto men. And whoſoeuer ſpeaketh a worde againſt the ſonne of man, it ſhalbe forgiuen him: but whoſoeuer ſpeaketh againſt the holie Ghoſt, it ſhall not bee forgiuen him neither in this worlde nor in the world to come. The ſame ſentence of our Sauiour is thus expreſſed in the thirde Chapter of ſainct Markes Goſpell: All ſinnes ſhalbe forgiuen vnto the children of men, & blaſphemies wherewith ſoeuer they ſhal blaſpheme: but he that ſpeaketh blaſphemie againſt the holie Ghoſte, hath neuer forgiueneſſe, but is in daunger of eternall damnation.

In the twelfth Chap. after Sainct Luke, theſe woordes in a manner are vttered thus: Who ſoeuer ſpeaketh a worde againſt the ſonne of man, it ſhalbe forgiuen him: but vnto him that blaſphemeth the holie Ghoſte, it ſhal not be forgiuen.

In theſe woordes of the Lorde we haue here mention made of blaſphemie againſt the ſonne of man, and of blaſphemie againſt the holie Ghoſte: of which, that againſt the holie Ghoſte is vtterly vnpardonable, but that againſt the ſonne of man is altogether veniall.

Blaſphemie againſt the ſonne of man is committed of the ignorannt, which are not yet inlightened, & doeth tend againſt Chriſt, whome the blaſphemer doth thinke to bee a ſeducer: becauſe he knoweth him not. Suche blaſphemers the woorde of the Lorde doth manifeſtly teſtifie that Paul himſelfe before his conuerſion, & a greate parte of the Iewes were. For vppon the croſſe, the Lorde prayed, crying, Father forgiue them: for they wott not what they doe. And the Apoſtle Paule ſayth: If they had knowen the Lorde of glorie they would not haue crucified him. Wherevpon Sainct Peter in the Actes ſpeakinge to the Iewes, ſaith: I knowe that ye did it through ignorance, nowe therefore turne you, and repent, that your ſinnes may be wiped out. Act. 3. But the blaſphemie againſt the holie Ghoſt is ſaide to be a continual faultfinding or reproche againſt the holie ſpirite of God, that is, againſt the inſpiration, illumination and woorkes of the ſpirite. For when he doth ſo euidently woorke in the minds of men, that they can neither gainſaye it, nor yet pretend ignorance, and that for all this they do reſiſt, mocke, deſpiſe, and continually ſnapp at the trueth, whiche they in their conſciences do knowe to be moſte hoalſome and true: in ſo doing, they do blaſpheme the holie Spirite and power of God. As for example: the Phariſeis being by moſte euident reaſons, and vnreproueable miracles cõuinced in their owne minds, could not denie but that the doctrine & woorkes of our Lorde Jeſus Chriſte were the trueth and miracles of the verie

Blaſphemie againſt the ſonne of man

The blaſphemie againſt the holie ghoſt

verie God: and yet against the testimonie of their owne consciences, they did of mere enuie, rebellious doggednesse, and false apostacie continually cauil, that Christ did al by the means & inspiration of Beelsebub the diuel. And little or nothing better than the Pharisees are those, which when they haue in these dayes once vnderstoode that the verie trueth and assured saluation are moste simplie and purely set forth in Christe, doe notwithstanding forsake it and allowe of the contrarie doctrine, condemning and with mockes rayling vppon the sounde and manifest trueth, yea, and that more is, they ceasse not to clappe their handes and hisse at it, as a damnable heresie. As this sinne is of all other ỹ filthiest, so is it not veniall, but vtterly vnpardonable. For in the Gospell, the Lorde hath expressly saide, it shall not bee forgiuen him, neither in this world, nor in the worlde to come. Whiche sentence in Saint Marke is thus pronounced: He hath neuer forgiuenesse, but is in daunger of eternall damnation. The cause is manifest. For it is vnpossible wout faith to please God. Without faith there is no remission of sinnes. Without faith there is no entraunce into the kingdome of God. But the sinne against ỹ holie Ghoste is mere apostacie & flatt rebellion against the true faith, which the holie Ghoste by his illumination doth powre into our heartes. Whiche illumination these vntoward Apostataes doe incessantly call darkenesse, they name it a mere seduction, and do with tauntes blaspheme it openly. Therfore the sinne is neuer forgiuen them. For they tread vnder foote the Grace of God, and do despise & make a mocke of the waye which leadeth to saluation. Wherefore Saint Paule in the tenth to the Hebrues saith: If wee sinne willingly, after we haue receiued the knowledge of the trueth, there remaineth no more sacrifice for sinnes, but a fearefull looking for of iudgement and violent fire, which shal deuour the aduersaries. Nowe I pray you what is it to sinne wilingly? Forsoth, to sinne willingly, is not to sinne through infirmitie, or oftẽ times to fall into one & the same sinne: but to sinne willingly, is with a moste stubborn cõtẽpt to sinne: as they are wont to do, which wittingly and willingly do reiecte and spurne at the Grace of God, not ceassing to make a mocke of the crosse & death of Christ, as thoughe it were folishe and not sufficiently effectuall to the purginge of all oure sinnes. For to such there is prepared none other sacrifice for sinnes. And suche the Apostle calleth the aduersaries, that is, the contemners and enimies of God. And therefore the same Apostle in the sixte Chapter of ỹ same Epistle saith: It cannot be, that they which were once lighted, and haue tasted of the heauenly gifte, & were become partakers of the holie ghost, and haue tasted of the good woorde of God, and the powers of the world to come, and they fall away, should be renued againe into repentaunce, crucifying to them selues the sonne of God afreshe, and making a mock of him. He speaketh not here of euery fall of the faithfull: but of wilfull & stubborne apostacie. For Peter fell and was restored againe throughe repentance: which happeneth to more than Peter alone. For all sinners are through repentaunce daily restored. But vnrepentant Judas is not restored, because he was a wilfull apostatae. Mockers and blasphemers are not restored through repentance, because

they

they do obstinately stande against the knowen veritie, and ceasse not to blaspheme the waye by whiche alone they are to be ledd vnto eternall life. Therefore those places of S. Paule do make neuer a whit for the Nouatians, but do expound to vs the nature and enuenomed force of the sinne against the holie Ghost. Saint John the Apostle and Euangelist disputing of this sinne in his Canonicall Epistle, saith: If any man see his brother sinne a sinne which is not vnto death, he shal aske, & he shal giue him life for them, that sinne not vnto death. There is a sinne vnto death, I say not that thou shouldest praye for it. All vnrighteousnesse is sinne, and there is a sinne not vnto death. We knowe that whosoeuer is borne of God sinneth not: but he that is begotten of God keepeth him selfe, and that euil toucheth him not.

Saint John here maketh mentiõ of two sortes of sinnes. The one vnto death, that is mortall and vnpardonable, for which we must not praye: that is to saye, prayers cannot obteine pardone for it. That sinne is contumelious reproche against the holie Ghoste, reuolting apostacie, and incessant mocking of the Gospell of Christe. For in the Gospell after S. John, we read: Verily, verily I saye vnto you, if a man keepe my sayings, he shall not see death for euer. And againe: If ye beleeue not that I am, ye shal dye in your sinnes.

And apostacie in verie deede is iniquitie, and a purposed and perpetuall sinne. For what is more sinfull or vniust, than to striue against, and make a mocke of the knowen veritie? The other sinne is veniall, not vnto death, the which, of what sort it is, Saint John declareth, when he addeth: Wee knowe that euery one which is borne of God, sinneth not. Nowe that saying must not be so absolutely taken, as though hee sinned not at all: but wee must vnderstand that hee sinneth not to death. For otherwise the verie Saintes are sinners, as it is euident by ỳ first Chapter of this Epistle.

Furthermore, that which doeth immediately followe in John, maketh manifest that which went before: He that is begotten of God, saith he, kepeth him selfe, that is, hee standeth stedfastly in the knowen trueth, and taketh heede to him selfe, that that euil touch him not, that is, that he intrap him not, stirre him vp against God, nor reteine him in rebellion. Thus much haue I hitherto saide touching the sinne against ỳ holie Ghoste, which Augustine did in one place call finall impenitencie, which doth followe vppon Apostacie, blasphemie, and contempt of the holie Ghost, or of the word of trueth reuealed by the holie Ghost. Or endles vnrepentance.

And although I haue alreadie in the handling of Originall sinne and sinne against the holie Ghoste, partely touched the effectes of sinne, yet to cõclude this treatise withall I wil briefly shewe you somewhat touching the iust and assured punishment that shal be layde vppon sinners. For, in the definition of sinne I sayde, that sinne brought vpon vs the wrath of GOD, with death and sundrie punishments. Of which in this place I meane to speake. It is as manifest, as what is most manifest, by the scriptures, that God doeth punishe the sinnes of men, yea, that he punisheth sinners for their sinnes. For many places in the scriptures declare that God is angrie and greeuously offended at the sinnes of mortall Of the iust & certaine punishmẽt of sinners.

mortall men. Dauid cryeth: The Lorde loueth the iuſt: as for the wicked and violent, his ſoule doeth hate them. Vppon the vngodly hee ſhall rayne ſnares, fire and brimſtone, ſtorme and tempeſt, this ſhalbe their portion to drinke. For the righteous Lord loueth righteouſneſſe, with his countenãce he doth behold the thing that is iuſt. In like manner Paule ſaith: The wrath of God is reueiled from heauen againſt all vngodlineſſe and vncleaneſſe of men, which withholde the trueth in vnrighteouſneſſe. And what may be thought of ỹ moreouer, that the wrath of God for the ſinnes of vs men woulde bee by no meanes appeaſed, but by the death of the ſonne of God? Wherein verily the excellencie of the greate price of our redemption doth argue the greatneſſe and filthineſſe of our ſinne. To all which we may adde, that the good Lorde, who loued mankinde ſo well, woulde not haue ouerwhelmed vs, w̃ ſo many paynes and exceeding calamities, had not our ſinne bẽn paſſing horrible in the ſight of his eyes. For who can make a full beadrowe of all the calamities of miſerable ſinners? The Lorde for our ſinnes abſenteth him ſelfe from vs. But if the Sunne be out of the earth, howe greate are ỹ myſtes and cloudie darkeneſſe in it. If God be awaye from vs, how great is the horror in myndes of men?

Here therefore as puniſhementes due to ſinners, are reckoned, the tyrannie of Satan, a thouſande tormentes of conſcience, the death of the ſoule, dreadfull feare, vtter deſperation, innumerable calamities of bodie, and of our other faculties, which Moſes the ſeruaunt of God doeth at large rehearſe in the 26. of Leuiticus, and the 28 Chapter of Deuteronomium. And nowe, ſince newe ſinnes are daily ſcourged with newe kindes of puniſhements, what ende, I praye, is any man able to make, if hee ſhoulde goe about to reckon them all?

It is not to be doubted verily, but that the Lorde doeth puniſhe ſinners iuſtly. For hee is him ſelfe a moſt iuſt Iudge. And for becauſe it is a madd mannes parte to doubte of the iuſtice, omnipotencie, and wiſedome of god: it followeth therefore conſequently, that all religious and godly men doe holde for a certeintie, that the puniſhments which God doeth laye vppon men, are laide vppon them by moſte iuſt iudgement. The Lorde doth puniſh ſinners iuſtly.

But howe greate and what kinde of puniſhment is due to euery faulte and ſeuerall tranſgreſſion, belongeth rather to Gods iudgement to determine, than for mortall men too curiouſly to inquire. Wherevppon Saint Auguſtine Tracta. in Ioan. 89 ſaide: There is as greate diuerſitie of puniſhments as of ſinnes, which howe it is ordeined, the wiſedome of God doth more deepely declare, than mans coniectures can poſsibly ſeeke out, or vtter in wordes. Hee verily which in his lawe giuen to man gaue this for a rule: according to the meaſure of the ſinne, ſo ſhall the meaſure of the puniſhement bee: beeing him ſelfe moſte equall and iuſt, doeth not in iudgement exceede meaſure.

Abraham in the notable communication had with God, which is reported in the 18 of Geneſis, doth amõg other things ſay: Wilt thou deſtroye the iuſt with the wicked? that be farr from thee, that thou ſhouldſt do ſuch a thing, and ſlaye the righteous with the wicked, and that the righteous ſhould be as the wicked. Gen. 18.

Tha

That is not thy parte, that iudgeſt al the earth: thou ſhalt not make ſuche iudgement. Hereunto alſo belongeth that notable demonſtration which the Lorde vſeth towarde Jonas, beeing angrie with the Lorde becauſe of his iudgements: for hee ſheweth that hee hath iuſtly a care of the infants, yea, and of the cattel in Niniue. The place is extant in the fourth Chapter of the prophecie of Jonas. Let vs therefore ſtedfaſtly holde, that the Lord, when he puniſheth, doth iniurie to no creature which hee hath made. Here therefore the diſputations and queſtions come to an ende, wherein men are wont to demaunde whye ẏ Lorde doeth ſometimes vſe ſo ſharpe torments towards infants or ſucklings: or why he rewardeth temporal offences with eternal puniſhments? For ẏ Lord is righteous in all his wayes, and holie in all his workes. As Dauid did moſt truly witneſſe, whereas in another place he ſaith: Thou arte iuſt, O Lord, and thy iudgement is right. Bleſſed is hee that ſtumbleth not here, and doeth not murmur againſt the Lorde.

God puniſheth moſt iuſtely.

But if ſo happen that the Lorde at any time do ſomewhat long deferre the iudgement and puniſhment, wee muſt not therefore thinke that hee is vniuſt, becauſe he ſpareth the wicked, and ſharpely correcteth his friendes & their vices. Let vs rather laye before our eyes the Euangelicall parable of the riche glutton and poore ſillie Lazarus. For Lazarus, though he was the friende of God, did notwithſtanding die for want of foode. The other though he was Gods enimie, did ſpend his life in deintie fare and pleaſures, and felt none ill. But hearken, after this life, what their iudgement was: Abraham ſaith to the riche glutton: My ſonne, remember that thou in thy life time receiueſt thy good, and Lazarus likewiſe receiued euill: but nowe he reioyceth, and thou art tormented. Therefore, if the godly bee at any time afflicted in this preſent life, they ſhalbe abundantly rewarded for it in the life to come. But if the wicked be ſpared in this worlde, they are more grieuouſly puniſhed in the world to come. For God is iuſt, & rewardeth euery man according to his merite. If hereafter therefore thou ſhalte chaunce to ſee the wicked liue in proſperitie, thinke not thou by and by that God is vniuſt, ſuppoſe not that his power is abated, and ſay not that he ſleepeth, & ſeeth them not. For that ſaying of the Prophet, which is alſo vſed by the Apoſtle Peter, is aſſuredly true: The eyes of the Lord are vpon the iuſt, and his eares open vnto their prayers. Againe: The eyes of the Lorde are vppon them that do wickedneſſe. Wee muſt in ſuche a caſe fortifie our mindes with the iuſt examples of Gods iudgementes, gathered together out of the holy Scriptures. Let vs conſider that the world was deſtroyed with the generall deluge, when God had in vaine a longe time loked after repentaunce. Let vs remember that Sodom, Gomorrha, and the cities adiacent thereabout were burnt with fire ſent down from heauen. Let vs thinke vppon Aegypt howe it was ſtricken with diuers plagues, and the inhabitantes drowned in the redde ſea. Let vs call to minde the thinges that happened by the holie and iuſt iudgement of God to the Amorrhites, the Chanaanites, the Amalechites, & the verie Iſraelits, firſt vnder their Iudges, then vnder their Kinges. Their meaſure at laſt was fully filled. Neither did they at any time

Exam. of God iuſtly puniſhing

time despise God and his worde, but were at the last payde home for their labour. They neuer sinned & went scotfree long. The historie of Paulus Orosius, yea, the vniuersall historie of all the world doe minister vnto vs innumerable examples like vnto these, declaring the certeintie of Gods iudgement. Let vs thinke that God doeth not therefore allowe of sinnes, beecause he is slacke in punishing them, but let vs persuade our selues that he by the prolonging of punishment doth of his vnmeasurable goodnesse both looke and staye for the repentaunce & conuersion of miserable sinners.

For in ỳ Gospell the Lord biddeth not to cutt down the barren figg tree, because hee looked to see if it would bring any fruite the next yere following.

The Apostle Paule saith: Despisest thou the riches of his goodnesse, and patience, and long sufferaunce, not knowing that the goodnesse of God leadeth thee to repentance? But thou after thy stubbornesse and heart that cannot repent, heapest vnto thy selfe wrath against the day of wrath, and declaration of the righteous iudgement of God, which wil rewarde euery man accordinge to his deedes: to them which by continuing in weldoing seeke for glorie, and honour, and immortalitie, eternall life: But vnto them that are contentious, and doe not obey the trueth, but obey vnrighteousnesse, shall come indignation and wrath, tribulation and anguish vppon euery soule of man, that doth euil.

This I saye let vs firmely holde, & with this let vs content our selues, not grudging to see the wicked liue long in prosperitie without paine or punishment. The holie, iust, wise, and mightie God, knoweth best what to doe, howe to doe, why and when to doe euery thing conueniently. To him bee glorie for euer and euer. Amen.

To this belongeth also, that God doeth as well afflicte the good as the badd. Touchinge which I spake at large in the thirde Sermon of this thirde Decade. Nowe, here therefore some there are which demaunde, why God doth with diuers punishements persecute those sinnes whiche he hath alreadie forgiuen to men? For he forgaue Adam his sinne, and yet he layde on him both death, and innumerable calamities of this life beside. To Dauid we read that the Prophet Nathan saide: The Lorde hath taken thy sinne away: and yet immediately after, the same Prophet addeth: The sworde shall not departe from thy house. To this wee aunswere simply that these plagues which are layde on vs beefore the remission of our sinnes, are the punishmentes due to our sinnes, but that after the remission of our sinnes they are conflictes and exercises, wherewith the faithfull doe not make satisfaction for their sinnes, which are alreadie remitted by Grace in the death of the sonne of God, but wherewith they are humbled and kept in their duetie, hauing an occasion giuen of the greater glorie.

Why sinners are plagued with temporall punishments considering that they are forgiuen by the grace of God.

2 Kin. 12.

And here I wil not sticke to recite vnto you (dearely beloued) Saincte Augustines iudgement touching this matter in his seconde booke De peccatorum meritis et remissione Chap. 33. & 34. where he sayth: Thinges, the guilt wherof God absolueth or remitteth, to the ende that after this life they should doe no harme, and yet he suffereth them to abide vnto the con-

flict of faith, that by them men may be instructed and exercised, profiting in the conflict of righteousnesse. &c. And presently after: Before forgiuenesse they are the punishments of sinners: but after remission they are the conflictes and exercises of iust men. And againe, after a fewe wordes more he saith, The flesh which was first made, was not the flesh of sinne, wherein mã would not keepe righteousnes among the pleasures of paradise. Wherfore God ordeined, that after his sinne, the flesh of sinne being increased, shoulde indeuour with paines and labours to recouer righteousnesse againe. And for that cause Adam being cast out of Paradise, dwelt ouer against Eden, that is, against the place of pleasures, which was a signe, that with labours, whiche are contrarie to pleasure, the flesh of sinne was then to be inured, which being in pleasures, kepte not obedience, before it was the flesh of sinne. Therefore euen as those oure first parentes by liuing iustly afterward, whereby they are rightly thought to be by the bloud of Christe deliuered from vtter punishment, deserued not yet in that life to be called backe againe into Paradise: so also the flesh of sinne, although, when sinnes are forgiuen, a man liue righteously in it, doth not presently deserue not to suffer that death, which it drew from the propagation of sinne. Such a like thing is insinuated to vs in the booke of the Kings, concerning the patriarche Dauid, to whome when the prophet was sent, and had threatened vnto him the euils that shoulde come vppon him through the anger of God, because of the sinne which he had committed, by the confession of the sinne he deserued forgiuenesse, according to the answere of the prophete, who tolde him that that sinne and crime was forgiuen vnto him, and yet those thinges betyded him which god had threatened vnto him, to wit, that he shoulde so be humbled by the incest of his sonne. &c. And what is the cause that they demaund not, if God for sinne did threaten that scourge, why then when he had pardoned the sinne, did he fulfill that whiche he threatened: but forbicause they knowe (if they demaund that question) that they shall rightly be answered, that the remission of the sinne was graunted, to the end the man shuld not be by his sinne hindered to obteine eternall life: but the effect of Gods threatening did followe after the remission of the sinne, to the end that the godlinesse of the mã might be tryed and exercised in that humilitie. In like manner, God hath for sinnes layde bodily death, as a punishment vpon the body of man, and after the forgiuenesse of sinnes hathe not taken it away, but left it in the body, to be a meane to the exercise of righteousnesse. Thus farre hath Augustine.

Abſolom defiled his fathers bed, wherby he lost that Dignitie was layd.

Howe wicked punish

Nowe as concerning the punishments of the wicked (If the most iust God doe in this worlde touch them wt any) let vs knowe that they bee the arguments of Gods iust iudgement, who in this worlde beginneth to punishe them temporally, and in the worlde to come doeth not ceasse to plague them euerlastingly. The wicked verily perishe thorough their owne default. For God beginneth to whippe them in this life, to the end that they beeing chastened may begin to be wise, and turne to the Lorde: but they by his chastisement are the more indurate, and murmur at the iudgements of God, conuerting that to their owne destruction, which was

ordeyned

ordeined to haue bene to their health. For as to them that loue GOD all thinges worke to the best, so to them that hate the Lord all things do worke to their vtter destruction.

This argument might bee extended further yet: but for because I haue alreadie spoken a great deale to this effect in the third Sermon of this thirde Decade, that whiche is here left out may there be founde, & therefore I referre you to the looking vpon that. And so nowe hitherto touching sinne.

I haue, with somewhat to long a Sermon, (dearely beloued) by more than the space of two whole houres deteyned you here. That therefore I may nowe make an end, let vs humblie acknowledge our sinnes, and meekely crye with prayers vnto the Lorde, which sitteth in the throne of Grace, saying: Haue mercie vppon vs, O Lorde, for against thee haue wee sinned, and do confesse our offences. Thy debters are wee. Forgiue thou vs our debtes, as wee forgiue our debters: and leade vs not into temptation: but deliuer vs from euil. Amen.

(.˙.)

The ende of the thirde Decade of Sermons.

The fourth Decade of Sermons, written *by Henrie Bullinger.*

¶Of the Goſpell of the Grace of God, who hath giuen his ſonne vnto the worlde, and in him all thinges neceſſarie to ſaluation, that wee beleeuing in him, might obteine eternall life.

The firſt Sermon.

AFter the expoſitiõ of the lawe, and thoſe poyntes of doctrine, that depende vppon the lawe, I thinke it beſt nowe to come to the handling of the Goſpell, which in the expoſition of the lawe & other places elſe hath bene mentioned often times. Nowe therefore (deerely beloued) as I haue bene hitherto helped with your prayers to God, ſo here againe, I requeſt your earneſt ſupplications with mee to the father, that I by his holie ſpirite may ſpeake the trueth to your edification in this preſent argument.

Euangelium the goſpel

Euangelium, is a Greeke woorde, but is receiued of the Latines & Germanes, and at this day, vſed as a woorde of their owne. It is compounded of εὐ which ſignifieth good, and ἀγγέλλω to tell tydings. For Euangelium ſignifieth the telling of good tydings, or happie newes: as is wont to be blowen abroade, when the enimies being put to foyle, wee rayſe the ſiege of any citie, or obteine ſome notable victorie ouer our foes. The woorde is attributed to any ioyfull & luckie newes concerning any matter luckily accompliſhed.

The Apoſtles did willingly vſe that terme: not ſo much becauſe the Prophets had vſed it before them, as for that it doth wonderfully conteine, and doth, as it were, laye before our eyes the manner, and woorke of oure ſaluation accompliſhed by Chriſte, wherevnto they haue applyed the woorde Euangelium. The Prophet Eſaie, as Luke interpreteth it, bringeth in Chriſte our Lorde ſpeaking in this manner: The ſpirite of the Lord vpon mee, becauſe he hath annoynted mee, εὐαγγελίσασθαι, that is, to preache the Goſpell hath he ſent me, to heale the broken harted, to preach deliuerance vnto the captiue, and recouering of ſight vnto the blinde, freely to ſett at libertie them that are bruſed, and to preach the acceptable yere of the Lorde. Lo here, the Sauiuiour of the woorlde doeth in the Prophet and the Euangeliſt expounde to vs what Euangelium is, and wherevnto it tendeth. The father, ſayth hee, hath ſent mee to preache *Euangelium*, the Goſpell to the poore. And immediately after, to ſhew who thoſe poore ſhould bee, hee addeth: whiche are broken hearted, or broken minded, to wite, ſuche as finde in them ſelues no ſoundneſſe, or health, but vtterly deſpairinge of

Eſaie. Luke.

their

their owne ſtrength, do wholy depend vpon the help of Chriſt their cunning and willing Phyſician. Nowe the Goſpell or good tydings, which is ſhewed to the afflicted, is this, that the ſonne of God is deſcended from heauen to heale the ſicke and diſeaſed ſoules. To which alſo, to make it more euident, hee addeth another cauſe, ſaying: that the ſonne of God is come to preache deliueraunce vnto captiues, and the recouering of ſight to the blinde &c. For all men are holde captiue in the bondes of damnation: they doe all ſerue a ſorrowfull ſlauerie vnder their cruel enimie Satan: they are all kept blinde in the darkneſſe of errors. And to them it is that redemption, deliuerance, and the acceptable yere of the Lorde is preached. Now this ioyfull tydings is called Euangelium, the Goſpell.

Therefore the Gſpell is of all men in a manner after this ſorte defined. The Goſpell is a good and a ſweete worde, and an aſſured teſtimonie of Gods grace to vs warde exhibited in Chriſte vnto all beleeuers. Or elſe, the Goſpell is the moſte euident ſentence of the eternall God, brought downe from heauen, abſoluing al beleeuers from all their ſinnes, and that to freely, for Chriſte his ſake, with a promiſe of eternal life. Theſe definitions are gathered out of the teſtimonies of the Euangeliſtes & Apoſtles. For Saint Luke bringeth in ỹ Angel of the Lorde ſpeaking to the amazed ſheepeheards, & ſaying: Feare not, for behold I bring you good tydings of greate ioye, that ſhalbe to all people: for vnto you is borne this daye, in the citie of Dauid a Sauiour, which is Chriſt the Lorde.

Lo here, he taketh from the ſheepeheardes all manner of feare with the bringing of good tydinges, that is, vnto the preaching of health, which is a thing that is full of ioye, and alwayes bringeth gladneſſe with it. The tydings are: that there is borne the Sauiour of the worlde, euen the Lorde Jeſus Chriſt: he is borne, and that to, vnto, and for vs, that is, to the health and ſaluation of vs mortall men.

Saint Paule ſaith: That the Goſpel was promiſed afore of GOD by the prophets in the holie Scripture of his ſonne, which was made of the ſeede of Dauid after the fleſhe: who hath been declared to be the ſonne of god with power after the ſpirite that ſanctifieth, by his reſurrection from the dead. And againe: The Goſpell is the preaching of Ieſus Chriſte according to the reuelatiõ, which hath beene kept cloaſe from before beginninges, but is nowe made manifeſte and by the writinges of the prophets opened to all nations vnto the obedience of faith, according to the apointment of the eternall God. And yet againe more briefely he ſaith: The goſpell is the power of God vnto ſaluation to all that do beleeue, that is to ſaye, the Goſpell is the preaching of Gods power, by whiche all they are ſaued that do beleeue. But Chriſte is the power of God. For he is ſaide to be the arme, the glorie, the vertue & brightneſſe of the father. Now Chriſt bringeth ſaluation to euery one that doth beleeue: For hee is the Sauiour of all.

The definition of the Goſpell.

Of all this wee doe nowe gather this definition of the holie Goſpell: the Goſpell is the heauenly preaching of Gods grace to vs warde, wherein it is declared to all the worlde being ſet in the wrath and indignation of God, that God the father of heauen is pleaſed in his onely begotten ſonne oure

Lord Christ Jesus, whome as he promised of olde to the holy fathers, hee hath nowe in these latter times exhibited to vs, and in him hath giuen vs all things belonging to a blessed life and eternal saluation, as hee that for vs men was incarnate, dead, & raysed from the dead againe, was taken vp into heauen, and is made our onely Lorde and Sauiour, vppon condition ỹ we acknowledging our sinnes, do soundly and surely beleeue in him.

This definition I confesse, is some what with the longest: but yet withall I woulde haue you thinke that the matter, which is in this definition described, is it selfe verie large and ample: which I haue therefore in this long definition or description, vò as greate light as I coulde, endeuoured my selfe to make manifest to all men. Wherefore, I neither could, nor shoulde haue expressed it more briefely. This definition consisteth of iuste partes, which being once seuerally expounded and throughly opened, euery man, I hope, shal euidently perceiue the nature, causes, effects, and whatsoeuer else is good to bee knowen concerning the Gospell.

That the Gospell is tydings from heauen.

First of all, that the Gospell is tydinges come from heauen, and not begonne on earth, that doeth moste of all argue, because God our heauenly father did him selfe firste preach that tydings to our miserable parentes, after their fall in Paradise, promising his sonne, who being incarnate, should crushe the Serpents head.

Then againe, the Apostle Paule doth in expresse wordes saye: God in time past at sundrie times, and in diuerse manners, spake vnto the fathers by the Prophets, and hath in these laste dayes spoken to vs by his sonne.

And John before him is read to haue testified, saying: No man hath seene God at any time: the onely begotten sonne, which is in the bosome of the father, he hath declared him. And againe: He that commeth from an high is aboue all: he that is of the earth is earthly, and speaketh of the earth: he that commeth from heauen is aboue all: and what he hath seene and heard, that he testifieth. To this belongeth that the Prophets were beleeued to haue prophecied by the inspiration of the holie spirite. Nowe they did in the holie Scriptures foreshewe the Gospell: the especiall or chiefe poyntes whereof were by Angels descending from heauen declared vnto men.

For the incarnation of the sonne of God is by the Archangel Gabriel tolde first to the holie virgine, and after that againe to Joseph the supposed father of Christ, and tutour of the vnspotted virgin. The same Angel did preache to the shepeheardes the birth of the sonne of God. Moreouer, to the women that came to the graue, mynding, after their countrie manner, to annoynct the bodie of the Lord, the Angels declared that hee was risen from the dead againe. The same Angels at the Lordes ascension did testifie to the Apostles, whose eyes were turned and surely fixed into ỹ clouds, that he was taken vpp into heauen, & that from thence hee shoulde come againe to iudge the quick and the dead. And to all these testimonies may bee added the voice of the eternall father him selfe vttered from heauen vppon our Lorde and Sauiour, saying: This is my beloued sonne, in whome I am pleased, heare him. Which testimonie of the father, the blessed Apostle Peter doth in the zeale of the spirite repeate

repeate in the firſte Chapter of his ſeconde Epiſtle. Therefore, the preaching of the Goſpell is a diuine ſpeech, vnreproueable, and brought downe from heauen, which whoſoeuer beleeue, they do beleeue the worde of the eternall God: and they that beleeue it not, do deſpiſe and reiecte the woorde of God. For it ceaſſeth not to bee the worde of God, becauſe it is preached by the miniſterie of men. For of the Apoſtles we do read that the Lord did ſaye: It is not ye that ſpeake, but the ſpirite of my father which is within you. And therefore we read that they departed not from Hieruſalem, vntill they were firſt inſtructed from aboue, and had receiued the holie Ghoſt.

Neither is there any cauſe why the worde of God ſhould be tyed to the Apoſtles onely, as though after the Apoſtles, no man did preache the word of God. For our Lorde in Sainct Johns Goſpell doth plainly ſaye: Verily I ſaye vnto you, hee that receiueth whome ſoeuer I ſende, receiueth mee: and he that receiueth mee, receiueth him that ſent mee. Nowe our Lorde the highe prieſt and chiefe byſhop of his catholique churche, doeth ſende, not Apoſtles only, but al them alſo that are lawfully called, and doe bring the worde of Chriſt. Therefore we vnderſtand it to be ſpoken concerning all the lawfull miniſters of the churche, where the Lorde doeth ſaye: Whoſe ſinnes ſoeuer ye forgiue, they are forgiuen them: and whoſe ſinnes ſoeuer ye reteine, they are reteined. And againe: whatſoeuer thou looſeſt on earth, ſhalbe looſed in heauen: & whatſoeuer thou byndeſt on earth, ſhalbe bound in heauen. For in an other place the Lorde ſaith: Verily I ſaye vnto you, it ſhall bee eaſier for the land of Sodom and Gomorrha in the day of iudgement, than for that citie that receiueth you not, & heareth not your ſayings. Nowe, who knoweth not with howe filthie & horrible ſinne the men of Sodome did defile them ſelues, and that the Lorde rayned fire, brimſtone and pitche frō heauen, wherewith he burnt vp both the citie and her inhabitants? Who therefore cannot gather thereuppon, that rebels & blaſphemers of the Goſpell of Chriſt do ſinne more grieuouſly than the Sodomites did, and that God which is a ſure reuenger, will ſurely plague them for it, either in this life, or in the worlde to come, or elſe in both with vnſpeakeable miſeries and endleſſe torments? Let vs therefore beleeue the Goſpell of the ſonne of God, firſte preached to the worlde by God the father, then by ẏ Patriarches, after that, of the Prophets, and laſtely of the onely begotten ſonne of God Chriſt Ieſus, & his Apoſtles: whoſe heauenly voyce doth euen at this daye ſounde to vs in the mouthes of the myniſters ſincerely preaching the Goſpel vnto vs.

The Goſpell preacheth grace.

Secondarily, wee haue to conſider what it is that the heauenly preaching of the Goſpell doeth ſhewe vnto the worlde, to wite, the Grace of God our heauenly father. For the Apoſtle Paule in the twentieth Chapter of the Actes, ſaith: that hee receiued the miniſterie of the Lord Ieſus, to teſtifie the Goſpell of the Grace of God. Nowe therefore, I will at this preſent ſaye ſo much of the grace of GOD, as is ſufficient for this place.

The word Grace.

The woorde grace is diuerſly vſed in the holie Scriptures, euen as it is in prophane writinges alſo. For in the Bible it ſignifieth Thankeſgiuinge: and alſo a Benefite,

and almes. as 2. Cor. 8. Moreouer, it signifieth prayse and recompence, as in that place where the Apostle saith: If when ye do well ye are afflicted, & yet do beare it: that is praisworthie before God. It doeth also signifie faculties or licence, as when wee saye, that one hath gotten grace to teache, and execute an office. For the Apostle saith that he receiued grace: and immediately, to expounde his owne meaning hee addeth: to execute the office of an Apostle. Moreouer ỹ gifts of God are called grace: because they are giuen gratis, and freely bestowed without loking for of any recompẽce. And yet Paule in the fifte to the Romanes, distinguisheth a gifte from grace. For Grace doth signifie the fauour and good will of God towarde vs. But a gifte is the thinge whiche God doth giue vs of that good wil, such as are faith, constancie, and integritie. They are saide to haue founde Grace with God, whome God doeth dearely loue and fauour more than other. In that sense Noah founde grace in the eyes of the Lorde: Joseph founde grace in the eyes of the Lorde of the prison. And the holie virgin is read to haue founde grace with the Lorde, because shee was beloued of God, and derie deare vnto the Lord, as shee whome he had singularly chosen from among all other women.

The grace of God what it is.

But in this place and present argument, Grace is the fauour & goodnesse of the eternall godhead, wherwith he according to his incomprehensible goodnesse doeth gratis, freely for Christe his sake imbrace, call, iustifie and saue vs mortall men. Nowe here mee thinketh before wee go anye further, it is not amisse to examine and search out the cause of this Gods loue to vs exhibited. For we see ỹ there is a certein relatiõ betwixt the fauour of God, & vs men, to whom his fauour is so bent. It is a matter neither hard nor tedious to be found out. For in vs there is nothing wherewith God can be in loue, or wherewithall hee may be moued or stirred vp to imbrace vs: yea, in so much as wee are all vnpure sinners, and that God is holye, iuste, and a reuenger of iniquities, he hath matter ynoughe to finde in vs, for which he may be angrie at, and with iust reuengement plague vs. So then the cause of Gods loue to vs wardes must of necessitie be, not in vs, nor in any other thing beside God, (considering that nothinge is more excellent than man) but euen in God him self. Moreouer, the moste true Scripture doth teach vs, that God is of his owne inclination naturally good, gentle, & as Paul calleth him Philanthropon, a louer of vs men, who hath sent his owne sonne of his owne nature into the worlde for our redemption: wherupon it doeth consequently followe, that God doth freely of him selfe, and for his sonnes sake loue man, and not for any other cause. Whereby immediately all the preparamentes, incitaments and merites of men beeing dissolued by the fire of Gods greate loue, doe vade and passe awaye like smoke. For the grace of God is altogether free, and vnlesse it be so, I cannot see howe it can bee called Grace. But it behoueth vs in a thing so weightie to cite some eudent testimonies of the holie Scripture, to confirme our mindes withall against all sophistical trifles, and temptations of the diuell. Our Lorde in the Gospell saith: So God loued the world, that he gaue his only begotten sonne for the world: that euery one which beleue in him shuld not perish, but haue life euerlasting. Loe

The cause of Gods grace.

Loe here, this goodwill of God, which is the fauour and loue wherwith God embraceth vs, is the cause of oure saluation. For Christ hauing suffered for vs is our saluation. Now God of verie loue hath giuen Christ both to vs, & for vs. Neither may we thincke that God was first moued by oure loue to him ward, to shewe like mutuall loue to vs againe, and to giue his sonne for vs. For he had determined before the beginning of the world to worke our redemption through Christ his sonne. And Iohn the Euangelistke in his Canonical Epistle, sayth: Herein is loue, not that we loued God: but that hee loued vs, and sent his sonne to be an attonement for our sinnes.

To these testimonies although sufficiently plaine and stronge enough, I will yet add some prowfes out of the Apostle Paul, ỹ so this argument may be more euident, & that ỹ great agreement may appeare, which is betwirt Euangelists and Apostles in this doctrine of grace. Paule therfore sayeth: All haue sinned, & stand in neede of the glorie of God: but are iustified freely by his grace, thorough the redemption that is in Christ Iesu. Againe to the Ephesians he sayeth: Ye are saued thorough grace by faith, & that not of your selues, it is the gift of God, not of woorkes, least any man should boast. Againe to Titus: The grace and loue of God our Sauiour towards all men hath appeared: not of the woorkes of our owne righteousnesse, which he did: but according to his mercie hath he saued vs. Likewise in the 2. Epistle to Timothie the first Chapiter he sayeth: God hath saued vs, and hath called vs with an holie calling, not according to our workes, but according to his owne purpose and grace, which was giuen vs in Christ Iesus. I thinke verilie that if a man had beene sett of purpose to haue feigned any thing for the defence of this matter, hee could not haue framed any sentence, so fitt and euident as these woordes are. So nowe it is manifest that the grace of God is altogether free, as that which excludeth all our woorks and merits. And this free loue of God is the only cause and true beginning of the Gospell. For whiche cause Paule calleth the Gospell the Preaching of Grace.

The cause of the Gospell.

But nowe, although the grace of God doth not depend vppon vs or our workes, yet doth it not idlely abide in God, as if it were vtterly without vs, and altogether farre from vs, as the thing that is neither felt, nor yet worketh in vs. For we vnderstood by the cited testimonies, that grace is the fauour of God, wherewith hee loueth vs men. We vnderstood that men are saued by grace. For since God loueth men he would not haue them perish, & therefore hee hath thorough grace sent his sonne to deliuer them from destruction, and that in him the iustice and mercie of God might be knowen to al the world. But none are deliuered saue those that beleeue, therefore grace hath somewhat whereby to worke in man. For by the powring of the holy Ghost into our hearts, the vnderstanding & will are instructed in the faith. To be short, Grace (as I haue alreadie told you) doeth call, iustifie, saue or glorifie the faithfull: so that we must make our account that ỹ whole worke of our saluation and all the vertues of the godly do proceed of the onely grace of God alone, whose working we doe at all times acknowledge & confesse. And that is againe proued both by diuine and humane testimonies. Paul to the Romanes sayeth: Those which

The working of gods grace

he knew before, he also did predestinate: and those, which he did predestinate he also called: & those, whom he called, he also iustified: and those whome he iustified, he also glorified. What shall we then say to these thinges? If God be on our side who can be against vs? which spared not his own sonne, but gaue him for vs: how shall he not with him also giue vs all thinges? Againe in the first cap. of his Epistle to the Ephesians, he hath referred the whole worke of election and saluation with all the parts therof vnto the grace of God. Moreouer the holie fathers in the counsel Mileuentanum, amonge whom also S. Augustine was present, made this decree touching the grace of God. If any mā say, that mercie is without the grace of God bestowed from aboue vpon vs, beleeuing, willing, desiring, endeuouring, studying, asking, seeking, & striuing (as of our selues:) doeth not confesse, that euen To beleeue, To will, and To be able to do all these things as we shold doe, is wrought by the powring in & inspiration of the holie Ghost: if hee ioyne the humilitie or obedience of man as an helpe vnto grace: and if hee doth not cōsent that it is the very gift of grace, euen that we are humble & obedient, he is directly cōtrarie to the Apostle, who sayeth: For what hast thou that thou hast not receiued? And, By the grace of God I am that I am. Thus much say they. Now these diuine & humane testimonies beeing throughly considered, there is none, I hope, which maye not vnderstand that the grace of God is ỹ same that I told you, to wit, the fauour and goodwil of the eternal Godhead, wherwith he according to his incomprehensible goodnesse doeth embrace, call, iustifie, and saue men freely for Christ his sake our Lord and Sauiour.

The blessed man Aurelius Augustine had a sharp conflict with Pelagius the Britton, concerning the grace of God. For the heretique did by grace vnderstand nothing, but the benefite of ỹ creation: which, as Augustine denied not to be grace, so did he vehemently vrge that the Apostle did especiallie speake of that free grace, wherby without any merite of ours wee are freely saued for Christ his sake. This did he vrge therfore the more earnestly, because he saw that the heretique affirmed, that his owne humane nature was sufficient vnto him, not to do only, but also to do perfectly the cōmaundements of God by free will. But of these matters S. Augustine doth verie largely & religiously dispute in his 95. Epistle Ad Innocentium. Many of ỹ late writers, for teachings sake, haue diuided Grace, *into Grace that doth things acceptable, and *Grace that is gratis or freely giuen. Againe, they haue diuided it into *working Grace, and ioynteworking Grace. Finallie, they part it into *Grace that goeth before, and grace that followeth after. And ỹ very same writers also reckon vp the operatiōs or effects of grace after this maner almost. Grace healeth the soule, & maketh it first to wil well, and then to worke effectuallie ỹ thing that it willeth: so it causeth it to perseueare in goodnesse, & at length to come to eternall glorie.

But I am not so careful to reckon vpp the sentences of writers, to shew you euery ones seuerall opinion (which both were an excessiue labour, and also more than my abilitie is to do) as I am willing to cite ỹ places of scripture (which is the one and onely rule how to think, and how to iudge rightly) to shew you therby what the scripture

ture would haue you thinke: as I haue in my former treatise of the grace of God, both briefly & euidently enough, I hope, declared vnto you. And also the discourse of Christe, whiche followeth hereafter (thorough whome the father hath powred the most excellent & heauenly grace into vs) shal help to make vp ỹ which farmeth to be wãting here.

But now before I depart from this argument, I thought good to admonish you, that the sentences of Gods woord do not iarre among themselues, when we doe in sundrie places read & heare, first that we are saued freely or by the Grace of God: then that we are saued by the loue of God: thirdly that we are saued thorough the mercie of God: fourthly that wee are saued thorough Christe: fiftly that wee are saued thorough the bloud, or death, or incarnation of Christ: and lastly that we are saued through faith in Christ, or in the mercie or grace of God. For all these speaches tend to one & the same end, & doe ascribe the whole glorie & cause of mans saluation vnto the verie mercie, or grace of God. The pledge of grace, yea and our only Sauiour, is the onely begottẽ sonne of God betrayed vnto death. Sincere fayth layeth hold on mere grace in Christ & nothing else.

Nowe therefore hauing thus expounded, according to my smal abilitie, that which I had to speake in generall of the grace of God, I doe heere descend to handle that singular or particular woorke of Gods grace, which is nothing else, but that the mercifull father hath exhibited to vs his sonne in that maner and order, as he promised him to vs in the old prophets, and that in him he hath fullie giuẽ vs al things requisite to eternall life, and absolute felicitie: because hee is the Lord and Messiah or onelye and true Sauiour, whiche was incarnate, dead, raised to life, and taken vpp into heauen for vs and our saluation. For Christ is both king and high priest, that is, our sauiour, he is the marke, the starre, and verie Sunne lighte of the preaching of ỹ Gospell. Nowe in expounding these thinges particularly, I will vse this course and order. First of all I wil out of the lawe and the Prophets recite vnto you some euident promises of Christ made by God vnto ỹ church: which shal be those especiallie ỹ the Apostles themselues haue alreadie touched & expoũded. Secõdlie I wil proue vnto you that God hath nowe performed that, which hee promised so longe agoe, to wit, that he hath alreadie exhibited to vs his onely begotten sonne: and that hee is that true & so long-looked-for Lord and Messiah, whiche should come to saue the world. Lastly I wil shew you how ỹ in this Sonne, the father is pleased and reconciled to the world againe: in whome also hee hath fullie giuen vs all thinges requisite to eternall life and absolute felicitie. For he for vs and for our saluation was incarnate, dead, raised to life againe, & taken vp into heauen, there to be our mediatour for euer, and aduocate vnto his father. And in these points doe lye the liuely veynes of the Gospel, which flowe with healesome waters vnto eternal life. For in them doeth consist the sound consolation of the faithfull, and the enduring tranquillitie of a quiet conscience. Without them there is no life or quiet rest.

The promises made by God concerning Christ, whiche are vttered in the holy Scriptures, are threefold or of three sortes. I therefore to make them the playner vnto you, doe diuide the promises of one and the same sort, according to the times.

The promises touching Christ our Sauiour.

The

The first promises were made to the patriarchs or auncient fathers before the giuing of the lawe: & these againe consist of two sortes. For one sort of them are plaine, vttered euidently in simple woords without all types and figuratiue shadowes. The other sort are figuratiue and couched vnder types. The first and most euident promise of all was made by the verie mouth of God vnto our first parentes Adam & Euah, being oppressed with death, calamities, & the horrible feare of Gods reuenging hand for their transgression: which promise is as it were the piller and base of all Christian religion, whereupon the preaching of the Gospell is altogether founded: and out of which al the other promises in a maner are deriued. That promise is cõteined in these woords of the Lord: I wil put enimitie betwixt thee (meaning the serpent, the diuel, I say in the serpent) and the woman: & betwixt thy seede, and her seede: and it shall tread downe thy head, and thou shalt tread vppon his heele. God in these woordes promiseth seed, the seed, I say, not of man, but of woman: and that too of ỳ most excellent woman, to wit, that most holie Virgin Marie, the woman that was blessed among all other women. For she conceiued, not by any man, but by the holie Ghost, & beeing a Virgin, still was deliuered of Christ our Lord: who by dying and rising againe, did not onely vere or wound, but also crush & tread downe the head, that is, the kingdome of Sathan, to witt, sinne, death, and damnation, taking away and making vtterly void all the power and tyrannie of that our enimie and deceiuer. In the meane while Sathan troade on Christ his heele: that is to say, hee by his mẽbers Caiaphas, Pontius Pilate, the Iewes, and Gentiles, did with exquisite tormentes and death vere and kill the flesh, which was in Christ the lowest part, euen as the heele is to the bodie. For the Lord in the Psalmes sayeth: I am a worme & no man. They haue brought my life into the duste. But he roase again from the dead. For had he not risen againe, he had not troden downe the serpentes head. But nowe by his rising hee is become ỳ Sauiour of all, that doe beleeue in him. Out of this promise is deriued that singular and notorious one, which the Angel of the Lord reciteth vnto our father Abraham in these woords following: In thy seed shall all the nations of the world be blessed. But Paule in his Epistle to the Galathians doeth in expresse woords declare, that that blessed seed is ours, whiche was promised to Abraham. Nowe our Lord is called by the name of Seed, because of ỳ first promise made to Adam and Euah, & because hee was for vs incarnate and made verie man. Neither is this promise repugnant to the first. For although Christ our Lord be heere called the seed or sonne of Abraham, yet is he no other way referred vnto Abraham, than by the Virgin, whiche was the daughter of Abraham and mother of Christ. Now what good doth the sonne of Abraham to vs by his incarnation? Forsoth he blesseth vs. But a blessing is the contrarie vnto a curse. Therefore what cause soeuer wee driue from the sinne of Adam, that doeth Christ heale in vs, and blesse vs with all spirituall blessing. Neither doeth he bestow this benefite vppon a few alone, but vppon all the nations of the world that doe beleeue in him.

The first Euangelie Gospell or preaching of glad tydings. Gen. 3.

The Patriarch Iacob being inspired with the holie Ghost, foretold the chaunces that should betide his children.

dren, and at length when hee came to Juda, amonge the reſt, he ſayeth: The Scepter ſhal not depart from Iuda & a lawegiuer from betweene his feete, till Schilo come: and vnto him ſhall the gathering of the people be. Loe here in theſe wordes the Meſſiah is not onely promiſed, but the verie time alſo is preſcribed when he ſhould be incarnate, with a declaration both what, & howe farre forth he ſhould bee. The kingdome ſayeth he ſhall remaine vnder Juda vntill the comminge of the Sauiour. And albeit that the tribe of Juda ſhall not alwayes haue kinges to gouerne them, yet ſhall it not lacke nobles, capitaines, lawegiuers, learned men and ſages to rule the people. And therefore the Euangelicall hiſtorie doth faithfully witneſſe that Chriſt came at that time, when al power, authoritie, and rule was tranſlated to the Romanes, vnto whoſe Emperour Octa. Auguſtus, the Iewes were inforced to pay tares and tribute. Now Schilo ſignifieth felicitie or the author of felicitie, it ſignifieth, plentie, ſtoare, and abundance of al excellent things. For Chriſt is the treaſurie of all good thinges. And the Chaldee interpreter where he findeth Schilo tranſlateth it CHRIST. Finallie, to him as to their Sauiour ſhall all people bee gathered: as ẏ Prophets did afterward moſt plainely declare, Eſaie in the ſecond, and Micheas in the fourth chapiters of their bookes or prophecies.

Furthermore the types and figures of Chriſte are, Noah preſerued in the arcke. For in Chriſt are the faithfull ſaued: as S. Peter teſtifieth. 1. Pet. 3. Abraham offereth vpp Iſaac his onely begotten ſonne, vppon the topp of the ſame mountaine, where many yeares after the onely begotten ſonne of God was offered vppon the Croſſe. Joſeph is by his brethren ſold to the heathen, he is caſt in priſon: but being deliuered, he doeth become their Sauiour, & is of all the people called the preſeruer of the Aegyptian kingdome. In all theſe thinges was Chriſt oure Lord prefigured.

The latter promiſes alſo are of two ſortes, either openly vncouered, or hidden, as it were vnder a vaile or figure. They are conteined in the lawe and the Prophets euen till the time of the captiuitie at Babylon. The bleſſed Apoſtle Peter doth in the 3. chap. of the Actes cite the prophecie of Moſes touchinge the comming of the greateſt of all Prophets. The prefigured promiſes of Chriſt are the ſacrifices, whiche Paule in his Epiſtle to the Hebrues doth in a wonderfull ſummarie ſhortly declare. The ſame Paule in the fift of the firſt to the Corinthians applieth the Paſchal lambe to Jeſus Chriſt. The like doeth Peter in his firſt Epiſtle. Againe the ſtonie rocke, that was ſtruck and guſhed out with water, S. Paul calleth Chriſt. And Chriſt himſelfe in the Goſpel after S. John doth ſay, that he was prefigured in the braſen Serpent, which was lift vp in the deſart: the myſterie wherof I haue in an other place more fullie declared. Many more there are like vnto theſe: a good parte whereof I haue alreadie touched, when I had occaſion to treate of the ceremonies and their ſignification. Where he that liſteth may read of it at large. The vnfigured and vncouered promiſes are almoſt without number in the Pſalmes and the Prophets. Yea, the Lord himſelfe in the Goſpel after S. Luke doth teſtifie that the deſcription of all his office and buſineſſe is at large conteined in ẏ lawe, the Prophets, and the Pſalmes. And when S. Peter had preached the Goſpell, 1. Pet. 1.

spel, wherein he promised both Christ and the full remission of sinnes to all that beleeued, he did immedately add: All the Prophetes also from Samuel, & these that followed in order, as many as haue spoken haue likewise told you of these dayes. Dauid verilie in the 2. 22. and 110. Psalmes, hath notably sett downe the two natures of Christ, his Godhead and his Manhood. Againe he hath layed before all mens eyes his hoalsome preaching, his eternall priesthode, his euerlasting redemption, and most bitter death and passion.

What shal I say of the Prophet Esay? who was by no smal doctour of ẏ church of Christ verie worthilie called an Euangelist, rather than a Prophet: as if he had writ a storie of thinges alreadie past and done by Christ, & not of thinges that should be done: so truly did he foretel ẏ state of Christ. Now he maketh Christ to be verie God, and verie man, borne after the flesh of the vnspotted Virgin: who had to preach the word of life, like a good shepheard to fede his fearefull shepe, to bee the light of the Gentiles vnto the vttmost partes of the earth, to giue sight to the blinde, to heale the lame and diseased, to be betrayed by his owne, to be spitt vppon, to be smitten, to be hanged betwirt theues, to be offered vp a sacrifice for sinne, and finallie to make intercession for transgressours, that hee himselfe being iuste, might iustifie all that beleeue in his name. Read Esaie, 7. 8. 9. 11. 28. 40. 49. 50. 53. Chapiters, and also al the last Chapter of all his Prophecie, wherein he doth most fully describe the church or congregation of Christ Immanuel. Jonas bare the most manifest type of the Lords sharp death and ioyfull resurrection. Micheas also doth name Bethleem to be the place wherin Messiah should be borne, whose beginning, to wit, of his diuine nature he doth referre to before all beginnings. He doth also foretel that the preaching of the Gospell should from out of Hierusalem bee sowen abroade through all the compasse of the world. Jeremie sayeth, that God would raise vpp to Dauid a true sede or braunch, that is, the looked-for Messiah. And in that Prophecie he alluded to the lawe, concerning the raysing vpp of sede to the deceassed brother. For the Virgin conceiuing by the holie Ghost, brought foorth a sonne: whose name is IEHOVAH, being verie God in verie dede: whom Esaie calleth Immanuel, and is the true righteousnesse of all that doe beleeue in him. For by Christ are the faithfull iustified. For the same Prophete in the 31. Chapiter doth promise in Christ full or absolute remission of sinnes, and aboundant grace of the holie Ghost: whiche thinge Joel also did not conceale. Thus out of many testimonies I haue picked out onely these fewe in number. For the whole bookes of the Prophets are occupied in the description of Christe and his offices.

Deus ver & eter lis.

The last promises concerning Christ, were by God reuealed to ẏ Prophets, and by them declared to the Church of God, euen in the verie time of the captiuitie at Babylon, or else immediately vppon their returne to Hierusalem. Ezechiel prophecieth of the shepheard Dauid, and of the shepe receyuinge that shepeheard: whiche prophecies the Lord doeth in Saint Johns Gospel erpound of himselfe. The same Prophete treateth very much of grace and francke & full remission of sinnes, thorough the Sauiour Christ, especallie in the 34. 36. and 37. Chapiters of his prophecie. Daniel verilie hath visions

sions and many dreams: but in them hee doeth so set Christ out vnto vs, that it is vnpossible to haue him more better, more euidently & excellently described. In his second Chapiter hee teacheth vs of his eternall kingdome, and telleth vs that Christ should come vnder ỹ Romane Monarchie, at what time the Romane Princes beeing by affinitie allied together, should mutually in battell destroye one an other. Whiche was fulfilled when Pompeie and Iulius Cæsar, Antonie and Octauius Augustus mainteyned ciuil warre. Moreouer, Daniels weekes are vnknowen to no man, wherein hee doeth as it were with his finger point at Christ, the cõming of Christe, and the reprobation of the Iewes, because of their disloyaltie & vnbeliefe. Haggæ the Prophete foretold the maner how the temple should be builded, I meane the true temple in deede, to witt the Church of Christ. Zacharie doth excellently paint to vs many mysteries of Christ. Hee layeth before vs the kingdome and priesthoode of oure Lord and Sauiour. Hee commendeth to vs that one and onely eternall sacrifice, whiche is effectuall enoughe to cleanse the sinnes of al the world, Zachar. 3. 9. 14. Chapiters. Yea hee prophecieth of nothing else but of Christ & his kingdome. Malachias foreshoweth the forerunner of the Lord, and handleth no small number of mysteries concerning Christ. Whereby we doe perceiue that Paule writt most truely in the first to the Romans, saying: That God did afore promise the Gospell by his Prophets in the holie Scriptures.

Nowe by these holy promises wee doe gather this also, that there are not manye or diuers Gospels (althoughe wee denie not, but that the same Gospell was penned by diuers Euangelistes) but that there is one alone, and that tw, as it were, eternall. For the verie same Gospell, whiche is at this day preached to vs, was at the beginning of the world preached to our first parents. For it is assuredly certeine, that by the Gospel were saued Adam, Euah, Abel, all the Patriarchs, Prophets and faithfull people of the old Testament. Which thing we haue in an other place at large declared.

God the father hathe through Christ performed to vs that which hee promised to our forefathers.

Wee are nowe come to the second parte, where wee haue to shewe you, that GOD the father hath faithfully performed to vs that, which he promised to our forefathers, in giuing to vs his onely begotten Sonne, who is that true and looked-for Messiah, that is to bee blessed world without ende: In making this matter manifest, the Euangelistes and Apostles of oure Lord haue taken great paines, and set it forth so well and faithfully, that it cannot be bettered.

They shewe that Christ doth come of the stocke of Dauid, descending lineally of the seede of Abraham: they tell that his mother was the Virgin which did conceiue by the holie Ghost, and being a Virgin still brought him into the world. They note the time wherein Christ was reuealed, in all points correspondent to the Prophets prophecies.

They add, that the place of his natiuitie was aunswerable to that, whiche Micheas foretolde. In the Easte there appeareth a starre, whiche moueth the Princes or wisemen to goe and salute the newe borne Kinge. They come therefore, and euen in Hierusalem doe openly professe, that the Messiah is borne, and that they are come out of the Easte to worship and honour him.

According

According to their woordes so were their deedes. For when by the leading of the starre they had once found him, they fall downe before him and doe by offering to Christ the giftes that they brought, not obscurely declare, howe ioyfull they were, and how much they set by their Lord and Sauiour. In the verie citie of Hierusalem the most iust man Simeon, with great ioye of heart, and godly gratulation, doeth in the temple openly testifie that God according to his eternall goodnesse and constancie, had giuen to the world his onely begotten sonne whome hee had promised vnto the fathers: therewithall protesting that hee was willing to die. He addeth ẏ cause, For that, saith hee, mine eyes haue seene thy saluation, to witt, that Schilo, the Sauiour, whome thou O God, hast determined to set before al people: a light to lighten the Gentiles, and to be the glorie of thy people Israel: that is, that hee shaking off al darckenes, should bring the light of trueth & life vnto the Gentiles to lighten them withall, and that hee should bee the glorie and life of the people of Israel. Hereunto also belongeth ẏ testimonie of that notable man Zacharie the holie priest of God, saying: Blessed be the Lord God of Israel, for hee hath visited and redeemed his people: & hath raised vp a horne of saluation for vs in the house of his seruaunt Dauid. As hee spake by the mouth of his holie Prophets, whiche haue beene since the world began.

And so forth as is to be seen in the first of Lukes Gospel. Moreouer Iohn the sonne of this Zacharie surnamed the Baptist, than who we read not that any one more holie was euer borne of women, did with his finger pointe at Christ Iesus, and openly declare that hee is that loked for Messiah, whome all the Prophetes promised, and that God, by giuing him vnto the woorld, hath done that hee promised, and wholie powred himselfe with all his benefites into, and vppon all faithful beleeuers. And as the people wayted, saith Luke, and thought in their heartes of Iohn, whether hee were verie Christ, Iohn aunswered, saying to them all. In deed I baptise you with water, but one stronger than I commeth after me, whose shoes latchet I am not worthie to vnlose, hee shall baptise you with the holie Ghost and with fire. And in the Gospel after S. Iohn wee read: The next day Iohn seeth Iesus comming vnto him, and sayeth: Beehold the lambe of God which taketh away the sinne of the world. This is he of whome I said: After mee commeth a man, which is preferred before mee, because he was before mee, and I knewe him not: but that hee should be declared vnto Israel, therfore am I come baptising with water. And immediatly after, hee sayeth: I sawe the spirite descending from heauen like vnto a doue, and it abode vpon him. And I knew him not: but he that sent mee to baptise with water, the same said vnto me, vpon whom thou shalt see the spirite descending, & tarying still on him, the same is hee, whiche baptiseth with the holie Ghost. And I sawe and bare record that this is the sonne of God. Againe when the disciples of Iohn did enuie ẏ happie successe of Christ, & that it grieued them to see their maister Iohn, as it were, neglected in cõparison of Christ, Iohn said to his disciples: Ye your selues are witnesses that I said, I am not Christ, but I am sent before him. Hee that hath the bride is the bridegrome: but the friend of the bridegrome, whiche standeth and heareth him, reioyceth, becaus

Christ, whom is that looked for Messias.

Iesus is

becauſe of the bridegrome. Therfore this my ioy is fulfilled: hee muſt increaſe, but I muſt decreaſe. The father loueth the ſonne, and hath giuen all thinges into his hand. He that beleeueth in the ſonn hath life euerlaſting: hee that beleeueth not in the ſonne, ſhall not ſee life, but the wrath of God abideth vppon him. Theſe teſtimonies are firme, cleare, and euident enough, and might ſuffice for the confirmation of this cauſe. But let vs yet of a many moe, picke out and adde a fewe, whiche may declare that Chriſt is alreadie exhibited vnto vs. Therefore our Lord himſelfe, whome wee beleeue to bee Meſſiah, when hee had a great while bene verie greatly commended by the teſtimonie of John, doeth at length come abroad & preach the woord of life. But it is not read that in any age before or ſince there was euer any ỹ taughte with ſo great grace. And therewithall hee ſhewed almoſt incredible and wonderfull miracles, which do eaſilie argue who hee was, and were ſufficient to winne ſuch a man, with whome no woordes might poſſiblie preuaile. Hee was louing and gentle to ſinners, repeating ſtill and beating into their heads, that hee was come to ſaue them, and call them to repentance. Therefore, when the diſciples of John did once come vn to him, ſaying: Art thou hee that ſhould come, or ſhall we looke for an other? Hee aunſweared: Goe ye and tell thoſe thinges to Iohn whiche ye ſee and heare. The blinde receiue their ſighte, and the lame walke, the lepers are clenſed, & the deafe heare, the dead are raiſed to life, and to the poore is preached the glad tydinges of the Goſpell.

Nowe by theſe, his doctrine, I meane, and his woorkes or miracles, his minde was to ſhewe that hee was exhibited the true Meſſiah vnto the woorld, and that none other is to be looked-for. Moreouer in the Synagogue at Nazareth where hee read and expounded Eſaies prophecie of the comming of Meſſiah, he declared there that that Scripture was in himſelfe fulfilled. And to the hiſtorie is immediatly annexed: And all bare record vnto him, and wondered at the gratious ſayings that proceded frō his mouth. Againe, in the tenth Chapiter of S. Iohn his Goſpell: The Iewes came round about the Lord and ſaid: How longe doeſt thou make vs to doubt? If thou bee Chriſt, tell vs plainely. Ieſus aunſweared them, I told you and ye beleeue not: the workes that I do in my fathers name, theſe beare witneſſe of mee. But ye beleeue not becauſe ye are not of my ſheepe.

And preſently after hee addeth: Ye ſay that I blaſpheme, becauſe I ſaid, I am the ſonne of God. If I doe not the woorkes of my father, beleeue mee not: but if I doe, and if ye beleeue not mee, beleeue my woorkes: that ye maye knowe and beleeue that the father is in mee, and I in him.

In the ſeuenth of John wee read: They that beleeued in him ſaid, Will Chriſte when hee commeth, ſhewe more ſignes than this man hath ſhewed? that is to ſay, Admit we graunt that there is an other Chriſt to bee looked-for, yet this is moſt ſure, that the other Meſſiah cannot doe moze and greater miracles, than this man doth. Let vs therefore beleeue that this is the true Meſſiah.

Before Caiaphas the highe prieſt and the whole counſel of the Peeres of Iſrael: alſo before Pontius Pilate in the iudgemente hall of the Romane Empire, oure Lord Chriſt did openly

in expresse woordes confesse that hee is that true and looked-for Messiah. Hee verilie, as the Prophets foretolde of him, did of his owne accord die for sinners, the third daye after that hee roase againe from the dead, hee ascended into heauen, and sitteth on the right hand of God the father. And the Euangelistes reciting faithfully the woords and deedes of Christ, doe to the most notable ones alwayes add: All this was done or saide, that it mighte be fulfilled which was spoken by the Prophete.

Wherefore, it were not worthe the labour heere to gather together the prophecies of the Prophetes, by them to examine the woordes and deeds of Christ, and by the manifest agreement betwirte them for to conclude: That GOD hath perfourmed to vs, that which he promised vnto our fathers, in giuing to vs his onely begotten Sonne Christ Iesus, whiche is the true and looked-for Messiah. For this haue the Euangelistes alreadie done, and that too with so great faith and diligence, that for the plainenesse of the thing it cannot bee bettered. To this place nowe ye maye referre all, that I haue in my former Sermons saide touching the signification, or mysteries, fulfilling and abrogating of the Lawe.

And to content oure selues with a smaller number of testimones, might not this one, which is read in ỳ fourth of Saint John, bee in steede of many thousand confirmations? The woman of Samaria, sayeth to the Lord: I knowe that the Messiah shall come whiche is called Christe: therefore when hee commeth, hee shall tell vs all thinges. Iesus aunsweared her, I am hee, that speake to thee. Loe what could be saide more plainely? I, sayth hee, am the Messiah, euen I, I say, that doe euen now speake to thee, and did at the first saye: If thou knewest the gifte of God, and whoe it is that sayth to thee, Giue me to drinke, thou wouldest haue asked of him, and hee would haue giuen thee water of life. For whosoeuer shall drincke of the water, that I shall giue him, hee shall neuer bee more a thirste: but the water that I shall giue him, shalbe in him a well of water springing vp into eternall life.

They therefore are the most thirstie and vnfortunate of all men, whiche longe-for and looke after an other Messiah beside our Lord and Sauiour Christe Iesus. The Apostle Saincte Peter in a meetely longe Oration, well grounded, and confirmed with Scripture and stronge reasons, in the second of the Actes, doeth shewe that oure Lord Iesus is that true Messiah. For with this sentence he shutteth vp his Sermon: Therefore let all the house of Israel surely knowe, that GOD hath made both Lorde and Christ this Iesus, whome ye haue crucified. To the same marcke tendeth that large and learned Oration of the first martyre S. Steuen, which is extant to be sayn in the seuenth Cap. of the Actes. Philip doeth out of Esaies Prophecie declare to the Eunuche of Aethiope, that Iesus is Christ. Saint Paule in al the Iewishe Synagogues putteth forth none other proposition to preach on but this, Iesus is Christ, that is, Iesus is the king, the bishoppe, and the Sauiour of the faithfull. And in the thirteenthe Chapiter hee doeth at large declare and proue that proposition true.

So nowe these most euident and cleare

cleare testimonies of holie Scripture cannot choose but suffice such heades, as are not of purpose sett to cauill and wrangle. I will not at this present tw busilie and curiouslye dispute against the ouerthwarte Iewes, who looke for an other Messiah, and doe denie that oure Lord Iesus the sonne of God and the Virgin Marie is the true Messiah. The wretches feele that to be true, which the Lord in the Gospel did foretell them, saying: When ye shall see the abhomination of desolation, spoken of by Daniel the Prophete, standing in the holy place, let him that readeth vnderstand. Then let them that are in Iurie flee to the mounteynes. But woe to them that are with childe and giue sucke in those dayes. For great shall the affliction bee.

And againe speaking of the Citie of Hierusalem, hee sayeth: The dayes shall come vppon thee, that thine enimies shall compasse thee with a trenche, and hemme thee in, and lay seege to thee on euerie side, and shall make thee euen with the grounde, and thy sonnes that are within thee. And they shall not leaue in thee one stone standing vppon an other: because thou knowest not the time of thy visitation.

And againe, There shalbe wrathe vppon this people: and they shal fall with the edge of the sword, and shall be ledde captiue into al nations. And Hierusalem shalbe trode vnder foote of the Gentiles, vntill the times of the Gentiles bee fulfilled: Nowe since they feele these thinges to bee so finished, as they were by Christ foretold in the Gospell, why doe not the wretches giue God the glorie, and in other thinges beleeue the Gospell, acknowledging Iesus Christe the Sonne of God and the Virgin Marie, our Lord and Sauiour, to bee the true and looked-for Messiah? What haue they wherewith to cloake their stubborne incredulitie? They haue nowe by the space of more than a thousand and fiue hundreth yeares beene without their Countrie, I meane, the land of promise that flowed with milke and honie: they haue wanted their Prophets: and lacked the solemne seruice and Ceremoniall rites. For where is their temple? where is the highe prieste? where is the altar? where are the holy instrumentes? where be the sacrifices, that ought to bee offered according to the Lawe? All the glorie of Gods people is nowe translated vnto the Christians.

They ioy to bee called the sonnes of the faithfull Abraham: they enioye the promises made vnto the fathers: they talke and make mention of the fathers: they iudge rightly of the lawe and couenaunt of the Lord: they haue the holy Scriptures, and in expounding them they haue great dexteritie: they haue the true Temple, the true highe priest, the true altar of incense and burnte offeringes, euen Christe Iesus the Lord and Sauiour: they haue the true worshippe whiche was of olde prefigured onelye in those externall Ceremonies. As I haue alreadie declared vnto you in that place, where I handled the Iewishe Ceremonies.

The Gentiles are out of euerie quarter of ỹ world called vnto Christe Iesu. All the promises touching the calling of the Gentiles haue beene hetherto most aboundantly fulfilled, and are euen at this day.

Nowe are wee the chosen flocke, according to the doctrine of Sainct Peter, We are the royall priesthood,

an holie nation, a peculiar people, being called hereunto, that wee should preach the power of him, which hath called vs out of darckenesse, into his meruailous light. Therefore let the vnhappie Iewes (vnlesse perhappes they had rather to bee intangled in greater errours, to bee vexed dailye with endelesse calamities, and so at laste perishe eternally) turne vnto Christ by faith, and together with vs beginne to worshippe him, in whome their fathers hoped, and in whome alone is life and saluation. For, that I may with the Apostles woords conclude this place: GOD is made manifest in the flesshe, iustified in the spirite, seene to the Angels, preached to the Gentiles, beleeued in the world, and receiued in glorie. And euerie one that beleeueth him shal liue eternallie, and neuer be confounded.

God the father being angrie with the world, is pleased with it in the Sonne.

Wee haue nowe behinde the last part to expounde, the contents whereof are, that God the father, who before was angrie with the world, is pleased nowe in his onely begotten sonne Iesus Christ oure Lord. First of all therefore, I haue to shewe you that God was angrie with the world: whiche is no hard matter to proue. For God is angrie at sinnes. But ỹ whole world is subiecte to sinne, therefore it must of necessitie be, that the most iust God is mightilie angrie with all the world. And Paule sayeth: The wrath of God is reuealed from heauen against all vngodlinesse & vnrighteousnesse of men. Againe the same Apostle sayeth, that all men are subiecte vnto sinne: for confirmation whereof hee citeth these sentences of the holy Scriptures, saying: There is none righteous, no not one: there is none that vnderstandeth or seeketh after God: They are all gone out of the way, they are all become vnprofitable: there is none that doth good, no not one. Their throate is an open sepulchre, they haue vsed their tongues for to deceiue, the poyson of aspes is vnder their lippes. Whose mouth is full of cursing & bitternesse: their feete are swift to shedd bloud. Hartes greefe and miserie are in their wayes: and the waye of peace haue they not knowen. There is no feare of God before their eyes.

Nowe least the Israelites should aunsweare, that these thinges doe not perteine to the people of GOD, but to the heathen and vngodly alone, hee addeth: Wee knowe that whatsoeuer the lawe sayeth, it sayeth it to them, whiche are vnder the lawe: that euerie mouth may bee stopped, and that all the world may bee endaungered to God. No man is here excepted. For to the Galathians the same Apostle sayeth: Hee hath shutt vpp all vnder sinne, that hee may haue mercie on all. It followeth therefore that all the world was subiect to the wrath or indignation of the most iuste and righteous God: as is at large proued in the second, fourth, and fifte Chapiters to the Ephesians.

But the heauenly father is appeased or reconciled to this wicked world, thorough the onely begotten sonne our Lord Iesus Christe. And this, I hope, I shall aboundantly proue by the onely testimonie of God himselfe. For the father by sending downe a voyce from heauen vnto the earth vppon Christe, first ascending newely out of the water after his baptisme, and then againe at his transfiguration in the sighte of his disciples, did significantly saye: This is my beloued sonne in whom I am delighted, pleased, or reconciled, heare him.

This

This testimonie is read to haue beene foreshewed in the 42. Chapiters of Esaies Prophecie. And Peter the Apostle repeateth the same in the first cap. of his second Epistle. Paule also did as it were erpound this, and saye: It pleased the father that in the Sonne should dwell all fulnesse, and by him to reconcile all things vnto himselfe, since he hath sett at peace thoroughe the bloud of the Crosse by him, both the thinges in earth and the thinges in heauen. In heauen is God, and wee men heere vppon earth. Nowe Christe is the mediatour, which goeth betwirte vs, and reconcileth vs vnto his father, so that nowe we are the beloued of ỳ father, in his beloued sonne. For in the Epistle to the Ephesians the same Apostle sayth: He hath made vs accepted in the beloued: in whom wee haue redemption thorough his bloud, the forgiuenesse of sinnes, according to the riches of his grace. All this shall be more fully vnderstood by that which followeth.

For nowe I must proue that God the father hath in his sonne giuen vs al things, that are necessarie to a happie life and eternal saluation. I name here two thinges, a happie life, and euerlasting saluation. By a happie life I vnderstand a holy and godly life, whiche wee liue and lead quietly and honestly in this present world. Eternall saluation is that felicitie of the life to come, whiche wee with assured hope doe verilie looke for. Nowe we haue in Christ a most absolute doctrine of a happie life taught vs by the Gospel, wherein also wee doe comprehend the example of Christ his owne trade of life. Verily our heauenly father hath made him oure teacher, in saying: Heare him. And he himselfe in the Gospel after Saint Matthewe sayeth: Bee ye not called maisters: for ye haue one master, euen Christ, who in the Gospel after S. John is called The light of the world. In an other place also he testifieth that his doctrine is conteyned in the holy Scriptures: whereuppon it commeth, that hee referreth his disciples to the diligent reading of the holy scriptures: Touching which Scriptures, Paule the teacher of the Gentiles, and the vniuersall Church of Christ, doth say: All Scripture is giuen by inspiration of God, and is profitable to doctrine, to reproue, to correction, to instruction, whiche is in righteousnesse, that the man of God may be perfecte, instructed in all good workes. Wherefore although the whole world bee madd, and that the obstinate defenders of the traditions rather than the Scriptures do whet their teeth for anger, yet maugre their heades the word of the Apostle shal abide most firme, wherein he testifieth that the doctrine of the scriptures, otherwise called the Christian doctrine, is in all pointes most absolute and thoroughly perfecte. Touching whiche matter, because I haue alreadie spoken in the first Sermons of the first Decade, I am therfore here a great deale the briefer. Nowe concerning the eternall saluation fully purchased for vs by Christe, thus ye must thincke. Eternall saluation, is the seeing and enioying of the eternall God, and so consequently an vnseparable ioyning or knitting vnto him. For Dauid sayeth: There is fulnesse of ioyes in thy sight, and at thy right hand are pleasures for euermore. And Sainct John sayeth: Nowe are we the sonnes of God, and yet it appeareth not what wee shalbe. But we knowe that when he shall appeare, wee shalbe like him: for we shal see him as hee

is. Moreouer the Lord in the Gospell, sayeth: Blessed are the pure in heart: for they shal see God. But all men are indued with vnpure hearts: therefore no man shall see God. Because no vncleannesse abideth in consuming fire. And God is a consuming fire: therefore wee cannot bee partakers of saluation, vnlesse we be purely cleansed. But without the shedding of bloud there is no cleansing or remission of sinnes: I doe not meane the bloud of Rammes or Goates, but of the onely begotten sonne of GOD our Lord Christ Jesus. Hee therefore toke our fleshe and bloud, hee came into the world, died willingly for vs, and shed his bloud for the remission of oure sinnes: and so by that meanes purged the faithfull, so that now being cleane they maye be able to stand before the most holye God, who is a consuming fire. To this may be annexed the cõsideration of the incarnation of oure Lord Jesu Christ, his death, resurrection, and ascension into heauen, wherof I did aboue make mention in the definition of the Gospell. For in those pointes doeth consist the whole mysterie of our reconciliation. Touching whiche, I doe in this place speake so much the more briefly, because in the exposition of the Apostles Crede I haue handled so much, as seemeth to concerne these points of doctrine: whiche whosoeuer will knowe, may loke and finde them there.

Christe alone is our life and saluation.

Now that Christ alone is our most absolute life and saluation, it may bee gathered by that, whiche is alreadie spoken, and yet not withstanding I will heere alledge some testimonies more, to the ende that the veritie and sinceritie of the Euangelicall trueth may be the more firme and euident to all men. That in Christ alone our life and saluation doth cõsist, so that without Christ there is no life and saluation in any other creature, ỹ Lord himselfe doth testifie, saying: Verilie verilie I say vnto you, hee that entereth not by the doore into the sheepefold, but goeth in some other way, hee is a theefe and a robber: Verilie verilie I say vnto you, I am the doore of the sheepe: as many as came before mee are theeues & robbers. Loe here there is but one doore onely, through whiche the way doeth lye vnto eternal life. And Christ is that doore. They therefore, which doe by other meanes than through Christ striue to come to life & saluation, are theeues & robbers. For they steale from Christ his honour and glorie, considering that hee both is, and abideth the onely Sauiour: and in so doing they kill their owne soules. The same Sauiour in the Gospell sayeth: I am the waye, the trueth, and the life. No man commeth to the father but by mee. Hath hee not in these fewe wordes reiected and vtterly excluded al other meanes of saluation, making himselfe alone our life and saluation? This phrase of speach, No man commeth to the father but by mee, is the same that this is, Through Christ alone we come vnto the father.

Moreouer the Lords Apostles haue so layde Christe alone before oure eyes, that no man can choose but vnderstand that without Christ Jesus, there is no life to bee founde in any other creature.

The holy Apostle Saint Peter in the Actes sayeth, There is in none other any Saluation. For there is none other name vnder heauen giuen amonge men, wherein wee must bee saued. And Saint Paule in the fift

Chapiter

Chapiter to the Romanes doeth often times repeate, That by the righteousnesse of one man Iesus Christe, all the faithfull are iustified.

Againe, the same Paule sayeth: Thoroughe him is preached to you, the remission of sinnes: and throughe him is euerie one, that beleeueth, iustified from al the thinges from whiche ye could not be iustified by Moses lawe. Like to this also hee hath other testimonies in the second Chapiter of his Epistle written to the Galathians. It is manifest therefore that thoroughe Christe alone, the forgiuenesse of sinnes & life euerlasting are freely bestowed vpon all the faithfull: whiche giftes, as they are not without Christe at all, so are they not bestowed by any other meanes, than thorough Christ alone. Concerning the remission of sinnes, whiche is the chiefe tydinges of the Gospell, I haue at large alreadie discoursed in the ninthe Sermon of the first Decade & other places more.

Nowe for the proofe that our Lord doth fully absolue from sinnes, fully remitte sinnes, and fully saue repentaunt sinners, so that nothing more can be desired or wished for, and consequently that the Lord himselfe is the most absolute fulnesse of all the faithfull, without whome they, that beleeue, neither doe nor can wishe for any thinge else to life, saluation, and absolute felicitie, hee doeth himselfe in the Gospell say, Euerie one that drinketh of this water shall thirst againe: but whosoeuer shall drincke of the water whiche I shal giue him, he shal liue eternallie. And againe, I am the bread of life. Hee that commeth to mee shall not hunger: and he that beleeueth in mee shall neuer thirste.

The Apostles therefore after they had eaten this celestiall bread, that is, after they had once beleeued in Christe, when many departed and did forsake Christe, being demaunded whether they also would leaue him, did aunswere, Lord to whome shal wee goe? Thou hast the wordes of eternal life, and we beleeue and knowe that thou art Christ the sonne of the liuinge God. Loe heere they neither wil nor can forsake Christ. Because there is none other to whome they may ioyne themselues. For hee alone is the life and saluation of them that beleeue, and that so, so absolute and perfecte, that in him alone they maye contente and stay themselues. With the writinges of the Euangelists doth the doctrine of the Apostles fully agree. For Paul to the Colossians sayth: It pleased the father that in the sonne shuld dwell all fulnesse. And againe, In the Sonne doeth dwell all the fulnesse of the Godhead bodilie, and ye are fulfilled in him.

And in the Epistle to the Hebrues he affirmeth that the faithfull haue ful remission of sinnes: because sacrifices for sinne doe ceasse to be offered, and that God doeth by the Prophete Jeremie promise so absolute remission of sinnes, that hee will not so much as once remember or thincke on them hereafter. To this place belongeth the whole Epistle written to the Hebrues: and the conclusion of the eighth Sermon in the first Decade, wherein I reckoned vnto you ỹ treasures that God ỹ father doth giue to vs in Christ his sonne our Lord and Sauiour.

Vppon this nowe doth follow consequently, that they haue not yet rightly vnderstoode the Gospell of Christe nor syncerely preached it, whosoeuer doe attribute to Christ Jesu our Lord the true Messiah either not onely, or else

The vnsincere preaching of the gospel.

or else not fully all thinges requisite to life and saluation. It is a wicked and blasphemous thinge to ascribe either to men or to things inferiour and worse thā men, the glorie and honour due vnto Christ. The principall exercises of Christian religion cannot, by derogating from the glorie of Christe, challenge any thing vnto themselues. For syncere doctrine doth directly lead vs vnto Christ. Prayer doeth inuocate, praise, and giue thanckes in the name of Christ. The Sacramentes doe serue to seale and represent to vs the mysteries of Christ. And ỳ workes of faith are done of duetie, althoughe also of frée accord: because wee are created vnto good works. Yea through Christ alone they do please and are acceptable to God the father. For hee is the Vine we are the branches. So all glorie is reserued vntouched to Christ alone: which is the surest note to know the true Gospel by.

The sum of the gospel.

Thus hetherto wee haue heard, That God the father of mercies, according to his frée mercie taking pittie vppon mankinde, when it stucke fast and was drowned in the myre of hell, did, as hée promised by the Prophets, send his onely begotten sonne into the world, that he might draw vs out of the mudd, and fully giue vs all thinges requisite to life and saluation. For God the father was in Christ reconciled vnto vs, who for vs and our saluation was incarnate, dead, raysed from death to life, and taken vpp into heauen againe.

Saluation preached in the gospel doth belong to all.

And although it may by all this be indifferently well gathered, to whom that saluation doeth belonge, and to whome that grace is rightly preached, yet the matter it selfe doeth séeme to require in flatt wordes expressely to shewe that Christ, and the preaching of Christ his grace declared in the Gospell doeth belonge vnto all. For we must not imagine ỳ in heauen there are layed two bookes, in the one whereof the names of them are written, that are to be saued, and so to be saued, as it were, of necessitie, that, do what they will against the word of Christ, and commit they neuer so heynous offences, they cannot possiblie choose but be saued: and that in the other are conteyned the names of them, which, doe what they can, and liue they neuer so holilie, yet cannot auoyde euerlasting damnation. Let vs rather hold that the holy Gospel of Christ doeth generally preach to the whole world, the grace of God, the remission of sinnes, and life euerlasting. And in this beliefe wee must confirme oure mindes with the word of God, by gathering together some euident places of the holy Scriptures, which doe manifestly proue that it is euen so. Of whiche sort are these sayinges following: In thy seede shall all the nations of the earth be blessed. Genesis. 22. Euerie one that calleth vppon the name of the Lord shalbe saued. Joel. 2. Wee haue all gone astray like sheepe: and God hath layed vppon him the iniquitie of vs all. Esaie 53. Come to the waters all ye that thirst. Esaie. 55. There are of this sorte innumerable places in the old testament.

Nowe in the Gospel, the Lord sayeth: Euerie one that asketh receiueth, and hee that seeketh findeth, &c. Matth. 7. Come to mee all ye that labour and are heauie loaden, and I will ease you of your burthen. Matthewe 11. Teach all nations, baptisinge them in the name of the father. &c. Matth. 28, Goe ye into the whole world, & preach the Gospell vnto all creatures, Whosoeuer beleueth and is bapti-

baptised, he shalbe saued. Marc. 16. So God loued the worlde that hee gaue his onely begotten sonne, that euery one which beleeueth in him should not perish, but haue eternall life. John 3. In the Actes of the Apostles Sainct Peter saith: Of a trueth I perceiue, that there is no respect of persons with God, but in euery nation he that feareth him and worketh righteousnes, is acceptable vnto him. Actes. 10. Paule in the thirde to the Romanes saith: The righteousnesse of God by faith in Iesus Christ commeth vnto all, and vppon all them that beleeue. And in the tenth Chapter he saith: The same Lorde ouer all is riche to all them that call vppon him. In his Epistle to Titus, hee saith: There hath appearrd the grace of God that is healthful to all men. And in the firste to Timothie the seconde Chapter he saith: God wil haue all men to bee saued, and to come to the knowledge of the trueth. These and suche like are the manifest testimonies wherevppon all the faithfull do firmely staye them selues.

But now if thou demaundest how it happeneth that all men are not saued, since the Lorde would that all should be saued, & come to the knowledge of the trueth? The Lorde in the Gospell doth him selfe answere thee, saying: Many in deede are called, but fewe are chosen. Which sentence hee doeth in the fourtēnth of S. Lukes Gospell more plainly expound, where he doth in a parable shewe the causes, why a great part of mortall men doth not obteine eternal saluation, while they preferre earthly thinges & transitorie beefore celestiall or heauenly matters. For euery one had a seuerall excuse to cloake his disobedience withall: one had bought a farme: another had fiue yokes of Oxen to trye: the thirde had newly married a wife. And in the Gospell after Sainct John the Lorde saith: This is condemnation, because the light came into the worlde, and men loued darkenesse more than the light. With this doctrine of the Euangelistes doeth that saying of the Apostle agree 2. Corin. 4. Chapter. And in the first to Timothie the fourth Chapter, he saith: God is the Sauiour of all men, especially of those that beleeue. Wherevppon we gather that God in the preachinge of the Gospell requireth faith of euery one of vs: and by faith it is manifest that we are made partakers of all the goodnesse and giftes of Christe. And verily there is a relatiō betwirt faith and the Gospell. For in the Gospell after Sainct Marke the Lorde annexeth faith to the preaching of the Gospell. And Paule saith that To him was committed the preaching of the Gospell vnto the obedience of faith. Againe he saith: The Gospell is the power of God vnto saluation to all them that doe beleeue. And in the tenth Chapter to the Romans he doth by Gradation shewe that the Gospell is receiued by faith. But that faith may be rightly planted in the heartes of men, it is needefull that the preaching of repentaunce do firste goe before. For which cause I in the latter ende of the definition of the Gospell, added: So that wee acknowledginge our sinnes may beleeue in Christe: that is to saye: the Lorde wilbe oure Sauiour and giue vs life euerlasting if we acknowledge our sinnes, and do beleeue in him. And therefore here nowe may be annexed the treatises of faith and repentaunce. Touchinge faith, I haue alreadie largely spoken in the 4. 5. and 6. Sermons of the first

The faithfull are saued.

Decade. Concerning repentaunce I wil hereafter speake in a seuerall sermon by it selfe. In this place I will onely, touche summarily such poynts of repentance as seeme to make for ỹ demonstration of the Gospell.

The Gospel teacheth faith and repentance. Howe

Our Lorde Christe Iesus doth in the preaching of the Gospell require faith and repentaunce: neither did he him selfe when hee preached the Gospell, proceede any other waye. For Marke hath: Iesus came into Galile preaching the Gospell of the kingdom of God, and saying: the time is fulfilled, and the kingdome of God is at hand, repent and beleeue the Gospell. Neither did he otherwise instructe his disciples, when he sent them to preache the Gospell vnto all nations. For S. Luke saith: Christ saide to his disciples, so it is written, and so it behoued Christ to suffer, and to rise againe the thirde daye from the dead, and that in his name should be preached repẽtance, and the forgiuenesse of sinnes vnto all nations. Saint Paule, like a good scholer following his maister in the Actes of the Apostles saith: Ye knowe that I haue helde backe nothing that was profitable vnto you, but haue shewed you, & haue taught you openly, and throughout euery house: witnesing both to the Iewes and also to the Greekes the repentance, that is towarde god, and the faith that is towarde our Lorde Iesus Christe. In his Epistle to the Romanes, where he doth compendiously handle the Gospel, he taketh occasion to beginne the preaching thereof at sinne, conuincing both Iewes and Gentiles to be subiect therevnto. Nowe hee beginneth at sinne to this ende and purpose, that euery one descending into him selfe may see and acknowledge that in him selfe he hath no righteousnesse, but that by nature he is the sonne of wrath, death, and damnation: not that suche acknowledging of sinnes doth of it selfe make vs acceptable vnto God, or else deserue remission of sinnes and life euerlasting: but that after a sorte it doth prepare a waye in the mindes of men to receiue faith in Christe Iesus, and so by that meanes to embrace Christ Iesus him selfe, who is our only and absolute righteousnesse. For the hoale nede not the Physician, but suche as are sicke and diseased.

They therefore whiche thinke them selues to be cleare without sinnes, and righteous of them selues, do vtterly reiect Christ, and make his death of none effect: but on the other side they that feele the diseases of the mynde, and do from the bottome of their heartes confesse that they are sinners and vnrighteous, not putting any trust in their owne strength and merites, doe euen pant for the haste that they make to Christ, which when they do, then Christe doeth offer him selfe in the Gospell, promisinge vnto them remission of sinns and life euerlasting: as he that came to heale the sicke, and to saue repentant sinners. But the promise is receiued by faith, and not by woorkes: therefore the Gospell and Christ in the Gospel are receiued by faith. For wee must diligently distinguishe betwirte the precepts, and the promises.

Christ receiued by faith.

The promises are receiued by faith: the preceptes are accomplished by woorkes. Wherevppon Paule is read to haue saide: If the inheritaunce be of the lawe, then is it not nowe of promise. But god gaue Abraham

braham the inheritaunce by promise.

The same Apostle to the Romans conferring the lawe and the Gospell together doth saye: The righteousenesse which is of the lawe doth say, whosoeuer doeth these thinges, shall liue by them. But the righteousenesse of faith doth saye, if thou beleeuest thou shalt be saued.

The lawe therefore is grounded vppon workes, wherevnto it seemeth to atttribute righteousnesse. But because no man doth in woorkes fulfill the lawe, therefore is no man iustified by works, or by the lawe. The Gospell is not grounded vpon woorks. For sinners acknowledge nothing in them selues but sinne and wickednesse.

For they feele in them selues, that they are wholie corrupted: and therefore they flee to the mercie of god, in whose promises they put their trust hoaping verily that they shall freely obteine remission of their sinnes, and that for Christ his sake they are receiued into the number of the sonnes of God.

I would speake more in this place concerning faith in Iesus Christ, the remission of sinnes, and the inheritaunce of life euerlasting, if I had not alreadie in the first Decade declared them at large. Here by the way, ye haue to remember that the Gospell is not sincerely preached, when ye are taught that we are made partakers of the life of Christe, for our owne deserues and meritorious woorkes. For wee are freely saued without respect of any woorkes of ours either first or last.

And although I haue oftener than once handeled this argument in these Sermons of mine: yet beecause it is the hooke whereupon the hindge of the Euangelicall doctrine (whiche is the doore to Christe) doth hang, and that this doctrine (to wite, That Christe is receiued by faith and not by workes) is of many men verie greatly resisted, I will for the declaration and confirmation sake thereof, produce here two places onely, but suche as be apparant enough, and euident to prowe and confirm it by: the one out of the Gospell of Christ our Lorde, the other out of Paules Epistles.

Howe Christ did preach the Gospel.

Our Lorde Iesus Christ being about to teache briefely the waye to true saluation, that is, to preach the gladd tydinges of life vnto Nichodemus in the Gospell after Saincte John, doth firste of all beginne at repentaunce, and doth wholie take Nichodemus from him selfe, leauinge him no merites of his owne, wherein to put his trust.

For while hee doeth vtterly condemne the firste birth of man, as that which is nothing auailable to obteine eternall life, what doeth hee, I beeseech you, leaue to Nicodemus wherin he may bragge or make his boaste? For he doth expressely saye: Verily, verily, I say vnto thee, vnlesse a man bee borne from aboue, he cannot see the kingdome of god.

Of regeneratiō more largely is spoken in the Sermō of repentance.

If the firste birth and the giftes thereof were able to promote a man to the kingdome of God, what neede then shoulde he haue to bee borne the seconde time? The seconde byrth is wrought by the meanes of the holye Ghoste, which beeing from heauen powred into oure heartes, doth bring vs to the knowledge of our selues, so that wee may easily perceiue assuredly knowe, and sensibly feele: that in our flesche, there is no life or righteousenesse at all:

and

and so consequently that no man is saued by his owne strength or merits. What then? The Spirite forsoth doth inwardly teache vs that, which the sounde of the Gospell doeth outwardly tell vs, that We are saued by the merite of the sonne of God. For the Lorde in the Gospel saith: No man ascendeth into heauen, but hee that descended from heauen, the sonne of man that is in heauen. For in an other place he doth more plainely saye: No man commeth to the father, but by mee. And againe, to Nicodemus he saith: As Moses did lift vpp the Serpent in the Wildernesse, so muste the sonne of man be lift vp, that euerie one which beleeueth in him shuld not perish, but haue eternall life.

Nowe Moses did hang vp the brasen Serpent for the health and recouerie of them that were poysoned by the bytings of the Serpents. For they died presently that were stung with ỹ Serpents: vnlesse they did immediately loke vp to the brasen Serpent: for at the verie sight thereof the poysoned sting did lose all force, and the person enuenomed was out of hande restored and cured againe. Neither was there in the host of the Israelites any other medicine, but that alone, which whosoeuer despised, he died wout remedie. For the force of the poyson was not expelled, & the life of ỹ infected was not preserued either by the power of prayers, or the multitude of Sacrifices, or medicinable hearbes, or any kinde of Physicke, or other meanes of mannes inuention. If any woulde escape the peril of death, it behoued him to beholde the brasen serpent aloft.

Nowe, that brasen Serpent was a type or figure of Christe our Lorde: who being lifte vp vppon the Crosse, is ordeined of God to be the onely saluation. But nowe to whome doeth that sauing health befall? To them forsoth that do beholde him beeing so lift vp. The Lorde him selfe telleth vs what to beholde doth signifie, and in stæde thereof doth put, to beleeue. Therefore no woorkes, none other meanes, nor merites of ours do saue vs from eternall death, and from the force of sinne, that is, the poyson wher with we are all infected by the olde Serpent our aduersarie Satan. Faith alone, whereby wee beleeue in Christ, who was lift vp for the remission of our sinnes, and in whome alone our life and sure saluation doeth assuredly consist, is the onely thinge that quickeneth vs, which are alreadie dying by the enuenomed sting of Satan, which is sinne.

Yeare moreouer, what the Lorde doth adde, instructing Nicodemus yet more fully in the true faith, and making the onely cause of our saluation to be the meere & onely grace of God, which is receiued by faith in Christ. For so (saith he) GOD loued the worlde, that he gaue his onely begotten sonne, that euery one which beeleeueth in him should not perish, but haue eternall life. For God sent not his sonne to condemne the world, but that the worlde might bee saued by him. He that beleeueth in him is not condemned: but hee that beleeueth not in him, is alreadie condemned: because he beleeueth not in the name of the onely begotten sonne of God.

Loe, what coulde bee spoken more plainely? By faith, we are made partakers of Christe. By repeatinge faith so often, his meaning was so to beate it into our heades, that no man shoulde hereafter do once so muche as doubte of so manifest and euident a

parte of doctrine. But if here nowe thou doest little set by the authoritie of Christ, then whose authoritie wilte thou estéeme? But thou wilt not, I knowe, reiect his testimonie. Yet albeit that his warrant is sufficient, giue eare notwithstandinge to that disciple whome the Lorde loued, who in his Epistle erpounding as it were the wordes of the Lorde, and by the way of erposition repeating and beating them into all mennes mindes, doth strongly cry out: If wee receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God which he testified of his sonn: he that beleeueth in the sonne, hath the testimonie in him selfe. Hee that beleeueth not God, doth make him a lyar, because he beleeued not the recorde that he gaue of his sonne. And this is the recorde, that God hath giuen vs eternall life, and this life is in his sonne. He that hath the sonne hath life, and hee that hath not the sonne of God hath not life. But what else is it to haue the sonne of god, than to beléeue in him? For this sense is gathered by that which went before, beeing of it selfe so euident, that for mée to add any thing vnto it, is to do nothing else, but as it were to goe about with a tallowe candell to help or adlight the Sunne at his rising.

1. Iohn. 5.

Nowe are we come to the place of Saint Paule, which is to be séene in the third and fourth Chapters of his Epistle to the Romanes. The righteousenesse of God, saith hee, without the lawe is made manifest, being witnessed by the testimonie of the lawe and the Prophets. Paul in this place doth preache the Gospell most euidently. For I knowe not any other place wherein he doeth it more plainly. Hee teacheth herein howe we are iustified before God, what is the true righteousenesse and saluation of mankinde, and by what meanes it commeth vnto vs.

How Paul preach. Gospel.

He saith, that the righteousnesse of God, that is to saye, the righteousenesse which God bestoweth, or whiche doth preuaile before God, is reuealed without the lawe, that is to say, doeth come vnto vs without the helpe of the lawe, to wite, without the ayde & merites of the workes of the lawe. For touching the testimonie of the lawe & ý Prophets, they witnesse both together, that they which beleeue are iustified by the righteousnesse of God. Now, what that righteousenesse is, he doth immediately declare, saying: The righteousenesse of God commeth by the faith of Iesus Christ vnto all, and vppon all them that beleeue. The righteousenesse, saith he, whereof wee speake, is not humane or of mortall man, but altogether diuine or of God him selfe. For as God alone is onely iust, so the righteousenesse of God is the true and onely righteousenesse of God that saueth vs. Which righteousenesse God maketh vs to be partakers of by the faith of Iesus Christe, to wite, if wee beléeue in Christe and hope in him for to bee saued. Neither is there here any man excluded from righteousnesse and saluation. For Paule doeth plainely say: Vnto all, and vpon all, that doe beleeue. Wherefore God doeth repute and estéeme all them to be righteous, which do beléeue in Iesus Christe his onely sonne our Lorde and Sauiour. Now he doth presently anner the cause, why he attributeth saluation vnto the righteousnesse of God and not of man, or why the Gospell commendeth to vs ý righteousenesse of God, saying: For there is no difference: al haue sinned,

and

and haue neede of the glorie of God, For because all men of their owne nature are destitute of the glorie of God, that is, since they are without the true image of God, to the likenesse whereof they were created in ỹ beginning: therefore all men verily are vnrighteous and sinners: whereuppon it followeth, that in them there is no righteousnesse, and that they haue nothing wherein to boast before the righteous God.

For, what else, I beseech you, doe sinners carrie from the iudgement seate of God, but confusion and ignominie? And for because all men are such, and in that case, therefore the Apostle doth verie wisely add: but they are iustified freely by his grace thorough the redemption in Christe Iesus: whome God hath sett foorth to bee a propitiation or reconciliation through faith in his bloud. Whiche is all one as if he had saide: men are iustified for Christ his sake by ỹ meere grace or mercie of God, without anye helpe or merite of their owne. If so be they do but beleeue that God hath giuen his sonne to the worlde, to shedd his bloud, and to reconcile the purified sinners vnto his father in heauen.

The manner and order of our sanctification, purification, & iustification.

In which wordes there are moste fully and plainly declared the whole manner and order of sanctifying, purifying and iustifying of sinners. But it is good here to repeate the Apostles woordes, and more nerely to examine and deepely to consider them. They are, saith hee, freely iustified. But wherefore freely? because forsooth, they are iustified by the meere grace of God, without the helpe of their owne workes or merites. For all men are sinners, and therefore they haue nothinge of them selues to alledge for their iustification: whereuppon it followeth, that, since some are iustified, they are iustified freely by the grace of God. For the same Apostle in the eleuenth to the Romanes, saith: If wee bee saued by grace, then nowe not of woorkes: for then grace is no more grace: but if by workes, then is it nowe no grace. But there followeth in Paule immediately that which doth yet make that argument more manifest, which is notwithstanding verie manifest alreadie, thorough the redemption, saith he, that is in Christe.

Our righteousenesse and saluation is the worke of meere grace: because we are redeemed. For in respecte of our selues, our workes and merites, wee were the seruaunts of death, and the diuell, in so muche as wee were sinners and subiecte to sinne. But God by sending his sonne redeemed vs, when as yet beeinge his enimies wee were bounde to the diuell his open aduersarie.

Therefore, hee did freely redeeme vs: as Esaye the Prophet did in his 52. Chapter, plainly foretell, that it should come to passe. But true saluation is not in any other whatsoeuer he bee, saue in Christ alone oure true Lorde and Sauiour. For, the heauenly father did by his eternall counsell set forth his sonne our Lorde Iesus Christe to bee our propitiation, to wite, that hee might bee our reconciliation, for whose sake onely the father being pacified, adopteth vs into the number of the sonnes of GOD: which is accomplished by none other way, but thorough faith in his bloud, that is, if wee beleeue that the sonne being sent of the father did shedde his bloud, thereby to set vs cleansed, iustified, and sanctified before his heauenly father. Wherin we see againe that

that our saluation doth freely consiste in faith in Jesus Christ.

These poyntes beeing thus vnfolded, the Apostle procéedinge to shewe howe farre the benefite of redemption and iustification doth stretche, doth immediately adde: To declare his righteousnes, by the forgiuenesse of the sinnes that are past, which GOD did suffer, to shewe at this time his righteousenesse.

God, saith he, hath set forth Christ to be the onely propitiation, that hee might shewe that there is but one and the same righteousenesse of all ages, Christ, I saye, him selfe, who is the righteousenesse of all that beléeue. Nowe, heere hee maketh mention of two seuerall times, that auncién age of the fathers, and this présent tyme wherein wee nowe liue. The auncient age is that, which went before the comming of Christ. This latter age of ours is that, which beginneth at Christe, is nowe at this présent, and shalbee extended to the ende of the worlde.

And God verily did of his long sufferaunce beare with, and suffer the sinnes of that olde age for Christe his sake, by whome and for whome, hee hath forgiuen them. Neither doeth he set before vs at this daye any other righteousenesse, saue Christe alone, to be receiued and embraced by faith. For the Apostle doeth not obscurely, afterwarde adde: That he might be iust, and the iustifier of them that beleeue on Iesus. As if he should haue saide: nowe the meaninge of all this is, that we should vnderstand that all men are vnrighteous and altogether sinners, but that God alone is righteous, without whome there is no righteousenesse at all: and that hee doeth communicate his righteousenesse to all them that do beléeue in Christe, to wite, which do beléeue, that for Christ his sake the father is pleased and recõciled vnto vs, and that for him we are reputed both iust and holie.

By these woordes of the Apostle there are two verie wicked and blasphemous errours of certeine fellowes notably refuted. The one of the twaine is the errour of them, whiche saye that oure fathers were iustified, not by faith in Christ, but by the law and their owne merites: affirminge that Christ suffred not for the fathers, but for them alone, that liued when he was vppon the earth, and for them that followed after his death. The other errour is theirs, which saye that Christ offered vp his bodie for the fathers, for originall sinne onely, not for vs and all our sinnes, and therefore that wee must make satisfaction for our owne sinnes. But the Apostle Paule doeth in this place condemne both these opinions. Errours refuted.

And the holie Euangelist Iohn agréeing with Paule doth saye: The bloud of the sonne of GOD doeth cleanse vs from all sinne: for he is the propitiation for our sinnes: not for our sinnes onely, but for the sinnes of all the worlde. Therefore the merite of Christ his redemption doth extende it selfe to all the faithfull of both the testaments.

The Apostle Paul procéedeth, vpon that which he had saide, hee inferreth: Where is the boasting? it is excluded. By what lawe? Of woorkes? Naye, but by the lawe of faith. He gathereth by the Euangelicall doctrine hetherto taught, that all the boasting of euery mannes owne righteousenesse, and all the braggínge of euerye ones merites is vtterly taken away, altogether exempted and vanished.

Not

Not by the lawe of woorkes, that is, not by the doctrine concerning woorks which is wont for the moste parte to puffe men vpp, and make them swel: but by the lawe of faith, that is, by ỳ doctrine concerning faith, which doth emptie and leaue in vs nothinge but an humble confession and acknowledging of our owne lacke of merites, attributing all oure helpe to grace in Christ Iesus. And at the last gathering the chiefe proposition, hee sayth: We do therefore holde that a man is iustified without the woorkes of the lawe.

This is the summe and breuiarie of the whole Gospell, that wee are iustified, that is to saye, absolued from sinnes, from the definitiue sentence of death and damnation, and sanctified and adopted into the number of the sonnes of God, by faith, that is, by an assured confidence in the name of Christe, which is giuen by the father to be our onely Sauiour. And here are woorkes, by name excluded, to the ende there should be giuen to vs no occasion to entangle faith with woorkes, or to attribute to woorkes the glorie & title due to faith alone, or rather to Christe, vppon whome our faith is grounded and vpholde.

This proposition beeing once put forth, he doth presently after cõfirme with argumentes, shewing withall, that this saluation is common both to the Iewes and Gentiles, saying: Is he the God of the Iewes onely? Is hee not also of the Gentiles? yes euen also of the Gentiles. For it is one God that shal iustifie the circumcision by faith, & the vncircumcision through faith. Hee fetcheth the confirmation of that which he saide, from the nature of God. There is but one God, who is of his owne nature both life & righteousenesse. And he is the God bothe of the Iewes and the Gentiles: therefore he is the life and righteousenesse of both the people: which righteousenesse hee bestoweth on them by faith: therefore faith doeth iustifie or make them both righteous.

This is declared by the example of Cornelius the Centurion. For he is iustified, or, as I should rather saye, beeing once iustified, hee is declared to be acceptable to God, by the sendinge downe of the holie Ghoste in a visible fourme vppon him, when as hee neither was circumcised, nor yet had kept the lawe, but had onely heard ỳ preaching of the Gospell, and had beleeued in Iesus Christ. Nowe GOD did not iustifie Cornelius so alone, but wil also iustifie all other nations by faith: euen as hee wil not by anye other meanes than by faith alone iustifie the Iewes.

It followeth in Paule: Doe wee then destroy the lawe through faith? God forbidde: but we rather maintein the lawe. For the defenders or the disputers in the defence of woorks, or rather of iustification by woorkes, are wont to obiecte, if faith alone in Christ doth iustifie: then is the lawe or doctrine of the lawe altogether vnprofitable. For to what ende are wee commaunded to doe good woorkes, if good woorkes do not iustifie? The Apostle aunswereth, that the lawe is not abolished by faith, but rather maintained. For since faith doeth directly tende to Christe, in whome alone it doth seeke and finde all fullnesse: and that the lawe it selfe is the scholemystresse vnto Christ, and doth shut vpp all vnder sinne, so that iustification is by faith giuen to the faithfull, it is moste euident that the lawe is not destroyed or darkened, but confirmed

and

and made lighte by ỹ doctrine of faith.

The Apoſtle goeth on in his confirmation, and ſaith: What ſhal wee ſaye then that Abraham oure father, as pertaining to the fleſhe did finde? For, if Abraham were iuſtified by woorkes, then hath hee wherein to boaſt, but not before God. For what ſaith the Scripture? Abrahã beleeued God, and it was counted vnto him for righteouſeneſſe. There are verily many examples of the holy fathers: but among all the reſt, the Apoſtle choſe out this of Abraham, to handle it at large. For he in the Scriptures is called the father of them that do beleeue. Wherevppon it is aſſuredly certeine, that the children ſhalbe iuſtified after the ſame ſorte that theire father was: as the Apoſtle hath in expreſſe woordes taught in the latter ende of the fourth Chapter. Moreouer Abraham was famous for good woorkes, aboue all the reſt of the holie fathers: therfore if any other could haue beene iuſtified by his good woorkes or merites, much more might Abraham before all the reſt. But forbecauſe he was iuſtified by faith, and not by woorkes, it is manifeſt therefore that all the Sainctes alſo both haue beene and are iuſtified by faith and not by woorkes.

Furthermore Abraham liued 430 yeres before the lawe was reuealed by Moſes: wherevppon it followeth that his woorkes cannot be called the woorkes of the lawe, by them that are the denyers of the iuſtificatiõ by faith without the lawe. Therefore the woorkes that hee did, hee did them of faith, and his woorkes were ỹ woorks of faith, and yet was he not iuſtified by them, but by faith. Therefore the glorie of the iuſtification of faith remaineth ſounde, vnſpotted, and vnmingled with any thing elſe. What, ſaith he, ſhal we ſaye that oure father Abraham founde, concerninge the fleſhe, to wite, ſo farre forth as he is a man, and we alſo men of him? What, I ſaye, ſhal wee ſaye that hee deſerued? To this demaunde this anſwere muſt be added: hee founde nothing, and by his woorkes hee deſerued nothing. For the proofe followeth, if by his woorkes he deſerued any thing, or was by his merits iuſtified, then hath he wherein to boaſte. But he hath nothing wherin to boaſt: therfore is he not iuſtified by his woorkes. For God alone is righteous, and keepeth this his glorie vnto him ſelfe alone without any partener or ioyntpoſſeſſour with him, freely iuſtifying them that are of the faith of Jeſus Chriſte, to the end that his grace may be alwayes praiſed.

But Paule him ſelfe by bringing in a place of Scripture doeth ſhewe that Abraham had nothinge wherein to make his boaſt. For what, ſaith he, doth the Scripture ſay? Abraham beleeued God, and it was counted vnto him for righteouſeneſſe. Lo here the Scripture doth moſte plainly ſay, that Abraham was iuſtified by faith, or rather that faith was imputed to him for righteouſeneſſe, and therefore that Abraham was for his faith counted righteous before the moſte iuſte and righteous God.

But let vs heare Paule, howe he applyeth this place of Scripture vnto his purpoſe. It followeth then: To him that worketh, is the reward not reckoned of Grace, but of duetie. But to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſeneſſe. Which woordes verily maye bee briefely reduced into this

kinde of argument. Who soeuer doeth with his woorkes deserue anye thing, to him the rewarde is giuen as a thing of duetie due vnto him, and not imputed freely as though it were no debte.

But faith is imputed to Abraham vnto righteousenesse, therefore he receiued righteousenesse, not as a rewarde of duetie ought vnto him, but as a gifte not due, but freely giuen him. And againe: To him that worketh not, but beleeueth in him that iustifieth the vngodly, his faith is reckoned for righteousenesse. But to Abraham faith was imputed vnto righteousenesse: therefore he obteined righteousenesse, by faith and not by woorkes.

Nowe, there is an Emphasis in that he sayth: But beleeueth in him that iustifieth the vngodly. For therby is signified, that he which is to be iustified doth bring nothing with him, but the onely acknowledginge of his owne miserie and vngodlynesse, to seeke for mercie at the hande of the Lorde. For he vnderstandeth that he is destitute of good woorkes, and such as may abide the tryall of Gods iust iudgement. He doth therefore flye to the mercie of God, presuming for a certeintie that the righteousenesse of faith is the ayde or helpe of the sinner that must be freely saued by the grace of God.

The righteousnesse of Christians is imputatiue.

Here by the way ye must note that Christians righteousenesse both is, & is saide to be imputatiue righteousenesse. Which thing alone is able to breake the necke of all our boastinge: for imputation is the contrarie vnto debte. God is not of duetie bound to vs, either for our owne sakes, or for our woorkes sakes, but so farre forth as hee hath bounde him selfe to vs of his free grace and goodnesse. And in vs there are many thinges that hinder the perfection of righteousenesse in vs. Whereuppon Dauid cryed: Enter not into iudgement with thy seruaunt: for in thy sight shall no man liuing be iustified. Therefore GOD doeth freely impute to vs the righteousenesse of faith, that is, her reputeth vs for righteous, because we beleeue him through his sonne. So wee read, that in the Euangelicall parable the Lorde did saye: But when the debters were not able to paye, hee forgaue them bothe the debte. For GOD also forgiueth vs our debtes or sinnes, not reputinge them vnto vs, but countinge vs for righteous for Christe his sake.

For the same Apostle moste euidently testifying the same thinge in the seconde Epistle to the Corinthians, saith: God was in Christe reconciling the worlde vnto him selfe, by not imputing sinnes to men. And after that againe: Him, whiche knewe no sinne, he made sinne for vs, that wee might bee the righteousenesse of God in him. What canst thou require more euident, than that wee are counted righteous before GOD, because, by Christ his sacrifice oure sinnes are so purged, that wee shoulde hereafter, bee no longer helde with the guylte of the same?

Wee proceede nowe to reckon vpp the other argumentes of Sainct Paule, as firme and manifelle as these that are alreadie rehearsed. In the same Chapter therefore it followeth: Euen as Dauid describeth the blessednes of the man, to whom the LORDE imputeth righteousenesse

neſſe without workes, saying: Bleſſed are they, whose vnrighteouſeneſſes are forgiuen, and whose sinnes are couered.

Bleſſed is that man to whome the Lorde will not impute sinne. In the beginninge hee doeth, with cleare and euident woordes, expresse the thing that hee intendeth to prooue or confirme, to wite, that GOD imputeth righteouſeneſſe to the Saincts without woorkes. What coulde bee saide more plainly?

And to proue it to bee so, here he inferreth the testimonie of Dauid, which doeth, in a manner, conteyne three sundry members or clauses. Firſte, Bleſſed, saith hee, are they whose vnrighteouſeneſſes are forgiuen. Then, Bleſſed are they, whose sinnes are couered. And lastly, Bleſſed is that man to whome the Lord will impute no sinne.

Nowe, the force of the argument or demonstration doeth consist in the woordes: Forgiue, Couer, and not Impute. The creditour forgiueth the debtour that, whiche hee hath not payde him, whether he bee able or not able to paye it him. Wee in reſpecte of our sinnes (whiche are our debtes) are able to paye nothinge to GOD.

Forgiueneſſe therefore of those debtes or sinnes of oures, is the gifte of Gods meere grace and liberalitie. For the creditour cannot forgiue the thinge that is alreadie payde vnto him. For when hee giueth backe the thinge that hee hath receiued, in so doeing, hee doeth not forgiue, but giue, and that deede in the Scriptures is called Donum, a gifte, not Remiſsio, a forgiueing.

Whereuppon Saincte Paul saith: GOD gaue to Abraham the inheritaunce: therefore, Abraham with his woorkes did not merite the same. Secondarily, some filthie thing that offendeth the eyes of men, is vsually woont to bee couered, and yet notwithſtandinge the filthie thinge abydeth filthie ſtill, although it doeth not appeare outwardly vnto the eyes of men.

And our mercifull God hath couered our sinnes, not that they shoulde not bee, but that they shoulde not appeare or come to iudgement: whiche thing is the gifte of grace, and not of merites. For the coueringe is nothing elſe, than the bloud of the sonne of GOD: for, for his bloudes sake wee sinners are not damned. Laſtely, GOD might by right and iuſtice impute sinne vnto vs: but of his grace hee imputeth it not. And all theſe layde together, doe confirme and prooue, that righteouſeneſſe is freely, by faith, without woorkes, imputed vnto vs.

This verie same place of Saincte Paule taken out of Dauid, doeth diſcuſſe and make plaine vnto vs other poyntes of doctrine also, whereof there is some controuerſie. For wee learne that iuſtification is nothinge elſe but sanctification, forgiueneſſe of sinnes, and adoption into the number of the children of God. We learne that Saincte Paule speaketh not only of the Ceremoniall woorkes of the Lawe, but also of the Saincts good woorkes of euery sorte.

Furthermore, wee learne that both sinnes and iniquities, that is, all manner sinnes of the faithfull are freely pardoned and vtterlye forgiuen. Moreouer, wee learne, that sinnes are fullye remitted, not the

fault onely, but the punishement also: whiche punishment some saye, is reteined: but God doeth not impute sinnes. In an other place, he saith: that he wil not haue any remembrãce of our sinne at all. Lastly, we learne that ẏ satisfactions for sinne of mans inuention is a moste vaine lye, and flatlye oppolite to the Apostles doctrine.

I haue hitherto alledged two most euident places: the one out of the Gospell of Christe, the other out of saint Paule his Epistle written to the Romanes, by which I meant to prooue that Christe beeing preached to vs by the Gospell is receiued, not by workes, but by faith: and I hope I haue by diuine testimonies so declared this matter of importance, that no man shall nede hereafter either to doubte, or wauer in the same. To all this nowe I adde this note still moste necessarie to be obserued, that all good and holie men in the Church of Christ must with all their power do their indeuour, that this doctrine of the Gospell maye abyde sincere and vtterly vncorrupted.

For they must in no case admitte, that iustification is partely attributed to faith and the mercie of God, and partely to the workes of faith and our owne merites. For if that be admitted, then doeth the Gospell loose all force and vertue. I thinke therefore that all men must onely and incessantly vrge this, that the faithful are iustified, saued, or sanctified by faith without woorkes, by the grace and mercie, I saye, of GOD thorough Christe alone. And I suppose verily that this doctrine of the Gospell must be kepte sincere and vncorrupte in the Churche for verie many causes, but among all other for these especially which followe hereafter.

Firste of all, it is manifest, that the often repeated doctrine, of the Grace of God, which in his onely sonne doeth thorough faith alone woorke iustification, is by so manye diuine testimonies euen from the beginning of the worlde, by so manye demonstrations, and so many determinations of vnreprooueable counsels, both so plainely declared, and throughly inculcated, that the verie cõsent of all ages in ẏ trueth reuealed from heauen, and the authoritie of the moste holye men in all the worlde do sufficiently inuite vs to retaine, maintaine, and keepe that doctrine vncorrupted.

Wee haue the iustification of our blessed father Abraham a little aboue expounded by no obscure author, but euen by Paule the teacher of the Gentiles, and elected vessel of GOD him selfe. Wee haue the doctrine of iustification taught by the moste glorious kinge and Prophet Dauid, a man euen after Gods heartes desire, the greate grandsyre of Christ our Lord, declared and expounded by the same Apostle Paule.

Nowe, Abraham and Dauid were alwayes men of chiefe accompt in the Church of God. With whiche twaine the whole companye of the Prophets doe wholie agree. For the Apostle Peter saith: All the Prophets bare witnesse to Christe, that by his name euery one whiche doeth beleeue in him, shoulde receiue remission of his sinnes. And euen nowe by the mouth of Paule, wee hearde saye, that by the testimonies of the lawe and the Prophetes, it is proued, That the righteousenesse of God is freely bestowed by faith, without the Lawe.

Why the doctrine faith that iustifieth without workes is to be kept vncorrupted in the Church of Christ.

Wee

We haue also the verie sonne of God Jesus Christe our Lorde, whose authoritie, excelling farre all ỳ woorldes beside, may confirme vs well enough in this peece of doctrine. For he, as it were in certeine assembled counsels, did determine and decree that, which we in this place do counsell al men to reteine. For hauing gathered togeather his disciples at Cæsarea Philippi he demaunded of them, what men did thinke of him. Nowe, when they answered diuersly, according to the diuersitie of opinions that the common people had of him, hee inquired of thẽ what they them selues thought of him. Then Peter in the name of all the rest saide: Thou art that Christe the sonne of the liuing God. To whome the Lorde replyed: Happie art thou Simon Bar Iona, for flesh and bloud hath not reuealed this to thee, but my father which is in heauen. In these woordes hee concludeth two seuerall thinges.

First, that true faith doeth make vs happie. Neither is it to be doubted but that to make happie, is vsed here in that signification, which ye heard out of Paule euen nowe that Dauid vsed it in. Lastly, that that sanctifying faith is not the woorke of oure owne nature, but the heauenly gifte of God. And then also he taketh occasion vppon that notable confession of true faith, to giue a newe name to Simon Peter, for the eternall memorie of the thinge, and for the imprintinge of the signification of that mysterie in all mennes mindes. Peter confessed, that Christ was a stone or rocke. Therefore Christe surnameth Peter a Petra, that is, a stone, as if one shoulde call him a liuinge stone layde vppon a liuing stone, or of Christe a Christian. Yea, and leaste peraduenture any man shoulde tye the thinge vniuersally belonginge to the whole churche, vnto Peter alone, the Lorde him selfe doth apply it vnto all the Churche, and saith: And vpon this stone will I buylde my churche: and the gates of hell shal not preuaile against it. As if he should haue sayd: that which nowe is done in thee Peter, shall hereafter bee done in all the faithfull.

Thou by faith art layde vpon me, which am the stone, and arte made a member of the Church. I therefore do ordeine, that whosoeuer confesseth mee to be the stone, shalbe a member of the Churche, sanctified, iustified, and deliuered from the diuell and the power of death. Thy confession, (that is, I Christe the sonne of God, whome thou confessest:) shalbe the foundation of the Churche, vppon whiche foundation, whosoeuer are layde, they shal be iustified and freely saued.

For Paule also saide: An other foundation cannot be layd, than that that is alreadie layde, which is Christ Iesus. And the Apostle John saith: This is the victorie that hath ouercome the worlde, euen your faith. Nowe leaste Peter and his other fellowe disciples shoulde not knowe the waye howe other men shoulde be admitted into the fellowship of the Churche, and receiued into the communion of Christe, he addeth immediately: And I will giue thee the keyes of the kingdome of heauen: and whatsoeuer thou loosest in earth, shalbee loosed in heauen &c.

He gaue the keyes when hee sent the Apostles to preache the Gospell. Therefore, by the preaching of the Gospell (which is the keye of ỳ kingdome of heauen) is heauen opened,

and the waye poynted out, howe we being graffed in Christe ẏ church, may bee made the heires of eternall life, to wite, through faith in Christe, which wee are taught by the Gospell of Christe.

Thus much touching the counsell, whereof Christ him self was Presidẽt, helde at Cæsarea Philippi. Where is extant in Iohn an other counsell held at Capernaum, both famous and ful of people. For in a greate multitude of his Disciples and other men, hee doeth determine, that eternall life is gotten by faith in Christe: and that there is none other waye for vs to come to life, than this: To eate his flesshe, and to drinke his bloud: that is, to beleeue in him. And when amonge the audience, there was a Schisme by reason that many reuolted from Christe, hee demaunded of them that were his neerest disciples, whether they also woulde forsake him, then Peter in the name of all the rest did aunswere: since in thee, O Christe, there is life and saluation, if wee departe from thee, wee cannot bee partakers of life, and therefore by faith, wee will firmely sticke and cleaue close to thee for euer.

Moreouer, here are to be reckoned two counsels also that were helde by the Apostles. The one of whiche no man can denye to bee verie generall or vniuersall. For in it there were deuout men of euery nation vnder heauen. In that counsell did Peter the Apostle in expresse wordes teache: that Christe is the Sauiour of the worlde, whome whosoeuer beleeueth, hee shall haue life euerlasting. The place is knowen in the Actes of the Apostles the second Chapter.

Before the chiefe of the Iewes the same Apostle declareth, that there is saluation in none other than in Christ alone. The place is extante in the Actes of the Apostles the thirde Chapter. The like hee doeth to the firste fruites of the Gentiles, Cornelius and his housholde in the tenth Chapter. The seconde counsell, which was famous also, and passingly adorned with all good giftes, is described in the fiftẽnth Chapter of the Actes: in whiche Counsell this propositiõ was allowed: That faith without woorkes doth iustifie freely.

Touching which matter I haue spoken at large in an other place. See the order of Actes of the Apostles and the order of Sermons the 3. Decade.

Nowe, by all this I woulde haue it proued, that the doctrine of Faith that iustifieth without woorkes, ought to bee retained vnmingled and vncorrupte in the Churche, because, as I maye so saye, it is moste Catholique, and altogether vnreprouceable: to the breache whereof this curse or Anathematisme of the Apostle is added, sayinge: If wee, or an Angel from Heauen shall preache to you anye other Gospell, than that whiche we haue preached, let him bee accursed.

The seconde cause, why it is expedient, that this doctrine bee kepte sincere in the Churche, is, because, if it bee once put out of ioynte, the glorie of Christe shall bee in daunger of wracke and in ieopardie. For the glorie of Christe is darkened and corrupted in the myndes of men (although of it selfe it remaineth alwayes sounde and cleare) if wee beginne to diuide the righteousenesse, whereby wee stande and appeare before GOD, attributing it to oure owne merites, and good woorkes of

our

our owne. For this is the glorie of the sonne of God, that vnder Heauen there is none other name giuen vnto men, in whiche they must bee saued.

Hereuppon it is that Paule saide: Christe is made of none effecte to you, who soeuer are iustified by the Lawe, ye are fallen from Grace. And againe: I doe not despise the grace of God. For if righteousenesse bee of the Lawe: then did Christe dye in vaine. If hee dyed in vaine, then is the glorie of Christe his Crosse perished.

The thirde cause is, the certeine and assured reason of oure saluation. Our saluation should bee vtterly vncerteine, if it did depende vppon our woorkes and merites, who, because of oure naturall corruption, vnlesse wee bee beside our selues, doe saye, or ought to saye with Iob: If I haue any righteousenesse, I will not aunswere, but humbly beeseeche my Iudge.

Therefore did Paule verie rightly saye: If the inheritaunce bee of the Lawe, then is faith voide, and the promise made of none effecte. Therefore is it of faith, as according to Grace, that the promise may bee firme to all the seede.

The fourth cause is, because, by this doctrine especially there is repayred in vs the image of GOD, to the likenesse whereof wee were at the firste created. For, by faithe Christe dwelleth and liueth in vs, who is also delighted in our humilitie. But then is the image of the diuell stirred vpp in vs, when wee beginne once to bee proude in our selues, and to vsurpe the glorie of God, whiche is done vndoubtedly so often as wee doe attribute our righteousenesse and saluation vnto oure selues: as though by oure owne woorkes or merites wee had deserued the kingdome of GOD. The diuell swelleth with pride and doth his indeuour to robbe God of his glorie. The Saintes do knowe and acknowledge that they are saued by the true grace and mercie of God: and doe therefore attribute to him all honour and glorie, and to them selues confusion and ignominie. Whereunto vndoubtedly belongeth the parable in the gospell of the Phariseie boastinge in his good woorkes, and of the Publicane praying and saying, God be mercifull to me a sinner: of whiche twayne the Publicane is read to haue gone heame to his house rather iustified than the other.

The fifte cause is, the value or estimation of the sinne. For that seemeth to be no greate faulte, which may by mennes woorkes be blotted out before God. But the holy scripture teacheth, that sinns could be by none other meanes cleansed, but by the death and innocent bloude of the sonne of God. Nowe, by that euery man that hath anye vnderstandinge may easily gather, that sinne in the sight of GOD is a moste abhominable and detestable thinge. Whereupon there doeth arise in the faithfull Saintes a carefull and diligent watchinge against sinne, and a continuall bewaylinge of oure miserable condition, with a passinge humilitie, and exquisite modestie.

I coulde yet add to these some causes more, why al men ought to streine their endeuour, to keepe this doctrine: (that the Catholique church is iustified by the grace of God in his only begotte

sonne, through faith & not through workes) sincere and vncorrupt in ỹ church of Christe: but these I hope are sufficient for them that are not of purpose set to quarell against vs. And yet notwithstanding there is no perill why by this doctrine good woorkes should be neglected: of which I haue spoken in place conuenient. But if there be any that ceasse not, of purpose to cauil against ỹ manifest truth of the Gospell, I obiect against them that saying of Paule: that neither wee nor the churches of God do stand to wrangle in so manifest a light.

The conclusion & summe of all.

To conclude, the summe of all that which hitherto I haue saide touching the Gospell is this: that al men that be in the world are of their owne nature the seruauntes of sinne, the diuell, and eternall death, and cannot be loosed or set at libertie by anye other meanes, but by the free grace of God, and the redemption, which is in the onely begotten sonne of God our Lorde Christe Iesus.

Of which redemption they onely are made partakers, that doe beleeue and trust in him. For who soeuer doe by true faith receiue Christ Iesus through the preaching of the Gospell, they are therewithal iustified, that is, acquited from their sinnes, sanctified and made heires of eternall life. But they that by their vnbeleefe and hardnesse of harte, do not receiue Christe, are giuen ouer to the eternall paines, and bondes of hell. For the wrath of God abydeth vppon them.

Let vs therefore giue hartie thankes to God our redeemer, and humbly beseech him to keepe and increase vs in the true faith, and lastely to bring vs to life euerlasting. Amen.

¶Of Repentaunce, and the causes thereof, of Confession and remission of sinnes, of satisfaction and indulgences, of the olde and newe man, of the power or strength of men, and the other thinges perteining to Repentaunce.

The Seconde Sermon.



Promised in my last Sermon, that I made of the Gospell of IESUS Christe, to adde a discourse of Repentaunce, which by the helpe of GOD, and your good prayers, I purpose in this Sermon for to perfourme.

To repent

They amonge the Latines are sayde to repent, which are agreeued at, or ashamed of the thing that they haue done. Thou hast done a good turne, and thinckest him vnworthie of it, for whome thou hast done it, and for that cause arte sorie to thy selfe: that sorrowe of thine is repentaunce. Wee Germans call it Denriiwen. The Greekes doe name it Metanoeam. Nowe, they which are skilful of ỹ toung, saye that μετανοεῖν signifieth to bethinke afterwarde: so that Metanoea is there properly vsed, where a man hauing once slipped, by doeynge some thing foolishelye, doth

doth notwithſtanding at length come to himſelfe againe, and verily purpoſe to correcte his owne errour. It is therfore referred, not to the thought of the minde onely, but alſo to the deed done. For he, that perceiueth that he hath offended, doth deuiſe with himſelfe how to amend it. So now the thing beginneth to diſpleaſe ther, which before did pleaſe ther: ſo nowe thou eſchuest the thing, that before thou enſuedſt. Moreouer the Hebrues call Repentaunce Theſchuah, that is a conuerſion, or returning to the right way, or minde againe. The Metaphore ſæmeth to bee taken of them, whiche once did ſtraye from the right path, but doe againe at lengthe returne into the way. Which word is tranſlated to the minde, to the maners, and deedes of men.

But nowe this word is diuerſly vſed. For Repentaunce ſignifieth the chaunging of the purpoſe once conceiued, or of any other thing. For by Jeremie the Lord ſayeth: If they turne from euill, I will alſo repente mee of the euill, whiche I ment to lay vppon them. Therefore God doth then repent, when he chaungeth his purpoſe: he repenteth not, when he doth not alter it. Paule ſayeth: The giftes and calling of God are without repentaunce. And Dauid ſaid, The Lord hath ſworne, and will not repent. Elſe-where Repentaunce is figuratiuely attributed to God like to the affection of mortall men: as when hee ſayeth, It repenteth mee that I haue made man. For God of his owne nature doeth not repent as men doe, ſo that hee ſhould be touched with griefe, and that the thing ſhould now miſlike him, which hee before did like off, but he doeth barely alter that, whiche hee hath done. Amonge Eccleſiaſticall writers they are ſaid to repent, which after a preſcribed manner of puniſhment doe penaunce for their ſinnes, which they haue cõmitted. The ſcripture in an other place doth vſe it for ẏ whole effect and matter of the Goſpel: For in the Actes wee read that God gaue to the Gentiles repentaunce vnto life. But we in this diſputation of ours, will vſe Repentaunce for a conuerting or turning to the Lord, for the acknowledging of ſinns, for the griefe conceiued for ſinnes committed, for mortification, and the beginning to leade a newe life, and finally for the chaunge, correction, and amendement of ẏ life from euil to better: that which we Germanes call Bekeerung, Enderung oder Beſſerung.

What repentance is.

And as diuerſly to is Repentance defined of the Eccleſiaſticall writers: howbeit all agree that it is a conuerſion or turning to the Lord, and an alteration of the former life and opinion. We therefore do ſay, that Repentaunce is an vnfeigned turning to God, whereby wee being of a ſincere feare of God once humbled, doe acknowledge our ſinnes, & ſo by mortifying our old man, are afreſh renued by the ſpirite of God. This definition doeth conſiſt vppon her partes, whiche being ſomewhat more largely opened and diligently expounded, wil declare vnto vs and laye before oure eyes ẏ whole nature of Repentaunce.

Conuerſiõ to God.

Firſt we ſay that Repentaunce is an vnfeigned turning vnto God. For I will hereafter ſhewe you that there are two ſorts of Repentaunce, to wit, feigned, and vnfeigned. And the Apoſtle Peter ſayeth, Repent and turne, that your ſinnes may be blotted out, expounding as it were the firſt by the laſt, to witt, Repentaunce, by Returning (he meaneth) to him from whom they had turned themſelues away.

For there is a certeine relation betwixt turning to, and turning fro. If thou hadst neuer turned away, then hadst thou had no need to haue turned to againe. But we haue all turned away from the true, iust and good God, and from his holy will, vnto the diuel and our owne corrupt affections. And therfore must we againe turne vs frō the diuel, and from oure old naughtie life and will, vnto the liuing God, and his most holy will and pleasure. Wee do here significantly say To God, and not To creatures, or any help of man. For the Lord in Jeremie, doeth say: If Israel, thou wilt returne, returne to me. Whosoeuer therfore do not turne to God, nor make themselues conformable to his holy wil, how soeuer they do turne to creatures, & other meanes of mans inuention, yet are they not to be estæmed or counted penitents.

The doctrine of verite is needful to repentance

Nowe there is none so blinde, but seeth that for the stirring of vs vpp to repentaunce, the preaching or doctrine of the trueth is needeful and requisite, to teache vs what God is, to whome wee must bee turned: what the goodnesse & holinesse is, to which wee must bee turned: whoe the diuel is, & what the euill & wickednesse is, from which wee must be turned: and lastly what the thing is, that must be amended in oure minde and life, and also howe it must be altered and amended. Truely the Prophetes and Apostles of ỹ Lord in exhorting men vnto repentaunce doe trauaile much, and sticke verie long in describing of Gods nature, goodnesse, righteousnesse, trueth and mercie, in painting out the lawes and offices of the life of man: and in accusing and heaping vp the sinns of men, whereunto they add the grieuous and horrible tokens of Gods iuste iudgements: as is in euery place of the Prophets writings to be found very rifely. And therefore some there are, which bidd vs euen nowe to preache the lawe to those men, whome we would drawe vnto repentaunce: which thing as I doe not gainesay, but very well like it, so do I with-al admonish them that the preaching of the Gospell also doeth obiecte to men their sinnes, and grieuously accuse them. For the Lord in the Gospel sayeth, When the holy Ghoste commeth, it shall argue the world of sinne, because they beleeued not in mee. Wherupon S. Peter in the Actes of the Apostles, vpbrayding to the Jewes their sinnes committed, and preaching vnto them Christe and faith in Christ, exhorteth them vnto repentaunce. The places are very well knowen. Actes. 2. and 3. S. Paule going about to drawe the Atheniens vnto Repentaunce, doth say: God, who hath hetherto winked at the times of this ignoraunce, doth now preach to al men euery where that they should repent, because hee hath appointed a day in which he wil iudge the world with righteousnesse through Christ. Let them therefore, to whome charge is giuen to drawe men vnto repentaunce, learne heere to vse much libertie and wisedome that all men maye acknowledge their sinne, and ỹ greatnesse of their iniquitie. Moreouer God doeth stirre vpp men to repentaunce, not by his woord onely, but also by diuers afflictions, and sundrie sortes of punishments. Yea, all the calamities that happen in the world are certeine Sermons, as it were, persuading and drawing vs vnto repentaunce. For that I maye in silence ouerpasse that which is written in the Prophets, did not our Lord himselfe in the Gospell, when he heard tidings of the slaughter which Pontius Pilate had made vpon the

the Galilęans, and the death of the 18. men vpon whom ỳ tower in Siloe fel, presently say: Thincke ye that they were greater sinners than the rest? No verilie: but vnlesse ye repent, ye shall all likewise perish. It is assuredly certeine therefore, that warre, famine & plagues doe alwayes inuite vs vnto repentaunce, that is, they premonishe vs by laying sinne aside to be conuerted vnto God, and wholie to giue our selues to sincere integritie.

But in vaine is repentaunce preached vnto vs, vnlesse by feare & trembling conceiued in our minds, we doe reuerendly dread the wrath & iudgement of Almightie God conceiued against vs because of oure sinnes and wickednesses. Holy this feare is outwardly stirred in vs by the externall preaching or discipline of the minister as I told you before, but that external doctrine auaileth nothing alone, vnlesse inwardly, that is, in our hearts, we be moued by the holy spirit of our heauenly father. And therefore Jeremie in his Lamentations, cryeth: Turne vs, O Lord, and we shalbe turned. And in the 31. Chap. Turne thou me, O Lord, and I shalbe turned: because thou art the lord my God. And after I was turned, it repented mee of euill. We read that S. Peter being prouoked by the wordes of the damsel that kept the dore, and of the souldiers did foulie denie his master Christ: but being reuoked at the cockes crowing, he repented his fault or folly from the bottome of his heart. And yet it was not the crowing of the cocke of it selfe alone that stirred that motion in him, but that and the word of Christe together, who had said vnto him: Verilie I saye vnto thee, the cocke shall not crowe, till thou hast denied mee thrice. Whereuppon S. Matt. sayeth, And Peter remembred the wordes of the Lord which had sayed vnto him, Before the cock crowe thou shalt denie me thrice, &c. With these also is ioyned a more secrete touching of Peters mind. For the good Lord touched the heart of Peter, as the Euangelist testifieth, saying: And the Lord turning himselfe about, loked vpon Peter. That loking back of ỳ Lord made Peters hart to melt, and driue it from the destruction wherinto it was about to fall. Therefore if our eares be pierced with the word of God, and oure hearts touched with his holie spirite, then shall wee like true penitents vnfeignedly reuerence & dread the Lord.

Our humbling and acknowledging of our sinnes.

And therewithall being humbled before the most iust & holy God whom we with our sinnes do so much offend and prouoke to wrath & indignation, we confesse his iudgment to be iust against vs, and freely acknowledge all the sinns and iniquities ỳ in the word of God are obiected against vs, crying out, and saying with the Prophetes: Thou verily, O Lord, art righteous, thou art true, & thy iudgements iust: but wee are most vnrighteous, lyers, wicked, and wholie ouerwhelmed with detestable iniquities. There is nothing sound or sincere within vs. All that wee haue is corrupt and miserable. Wee haue sinned, wee haue beene wicked, wee haue done vniustly, wee haue forsaken thee. Wee haue gainesaid thy seruants the Prophets, we haue not obeyed the words of thy mouth. To thee therefore, O God, doeth righteousnes belong, and to vs wretches shame and confusion. This humiliation & free confession of sinnes doth God require of penitent sinners: touching which I wil hereafter speake somewhat more. For now I returne more fully to expound the feare of the Lord.

At

The feare of God is of two sortes.

At this present I speake of the syncere feare of God: for we confesse that the feare of God is of two sorts, sincere and vnsincere. The sincere feare of God is perceiued in the faithful, and is a godly reuerence, consisting in the loue and honour of God. For the Prophete bringeth in God saying: The sonne honoureth the father, and the seruaunt the maister. Therefore if I be a father, where is my honour? If a Lord, where is my feare? And Paule sayeth: Ye haue not receiued the spirite of bondage againe vnto feare, but ye haue receiued the spirite of adoption, by which we crie Abba father. Therefore the sincere feare of God, in them that doe repent, is not the seruile dread of punishment, but a carefull studie mixt with the loue and honour of God. An honest wife feareth her husband, and a gratious daughter feareth her father, & yet ech of them doeth therewithall loue, the one her father, the other her husband, and doeth with an holy loue indeuour herselfe to keepe his fauour, & feare, least at any time she should do any thing to loose it. And therefore penitents do not only feare, because they knowe being taught by the spirite of God, that they haue committed sinnes, for which they haue deserued to be forsaken of the Lord: but doe also loue him as their merciful father, and are therefore sorie with all their heartes for their sinnes committed, and doe aboue al thinges most ardently require to be reconciled againe to their mercifull GOD and louing father.

Sorrow to God ward.

For with this sincere feare of God is ioyned the griefe or sorrowe, which is conceiued by the spirite of God for our sinnes that we commit. S. Paule maketh mention of two sortes of sorrowes. The sorrowe that is to God-ward, sayeth he, doth bring forth repentaunce not to be repented of, but contrarilie the sorrowe of the world bringeth death. The king and Prophete Dauid sorrowed to Godward, when he cried: Thine arrowes sticke fast in mee, and thy hand doth presse me soare. There is no whole part in my flesh, because of thy displeasure: there is no rest in my bones by reason of my sinne. And so forward as is to be seene in the 38. Psalme. Which, although it were written of his greeuous disease or sickenesse, doth yet notwithstanding as it were in a shadowe shew vs the great griefe, that is in the Saincts for offending their good and gratious father with their continuall sinnes. To Godward was the sinnful woman sorie in S. Luke, who, falling prostrate at the Lords heles, did washe his feete with teares, and wyped them with her haire. To Godward was S. Peter sorie, and wept, (as we read) ful bitterly for his offece. The godly are greatly greued because they doe so oftentimes offend so foule, so good a God and gratious father. No woordes, I thincke, can possiblie expresse the griefe and sorrowe that they conceiue. But the Prophete Jeremie describing the contrarie affection of impenitent sinners, doeth saye: Doe men fall so that they maye not rise againe? Doeth any man go so astray, that he may not turne againe? Howe doth it happen then that this people of Hierusalem is turned away so stubbornely? I gaue eare and hearkened, they spake not rightly: there was none that did repent him of his wickednesse, to say, what haue I done? Euerie one of them turned to his owne course, like a fierce horse headlong to the batteile.

The woorldly griefe is the sorrowe of such

of such men, as knowe not God, & are without faith & the true loue of God, yea of such, as yeld vnder the burthen of sorrowe, aduersities & verie sinnes. Like to this also in a maner is the cõsideration of the vnsincere feare of God. For the wicked with their head the diuel do feare God, not as a father, whome they are sorie to offend, and to whome they desire to be reconciled as to a father, but as a tormentour, because they knowe that he wil reuenge their euill deedes. And therefore with Judas they runne to the roape. There is in them no loue of God, no honour, no goodwill, no reuerence, but meere hatred, horrour, and vtter desperation: But such feare the Apostle and Euangelicke John denied to bee in charitie, saying that perfect charitie casteth out all feare: I meane not that feare of the Lord, that is ỹ beginning of wisedome, but that, of which I haue spoken all this while, the feare, I meane, that is in the diuel, and wicked men his members.

And nowe by this we gather, that vnto penitentes faith in God and the merite of Christ is most of all and especially needeful. In which sense it is, I thincke, that many haue made faith a part of repentaunce: which as I do not greatly denie, so yet doe I see that S. Paul made, as it were, a difference betwirte faith and repentance, when in the 20. of the Actes hee sayeth: that hee witnessed both to the Iewes and Gentiles the repentaunce that is toward GOD, and the faith in Iesus Christ. Therefore repentaunce and faith, seeme to be diuers: not that true repentaunce can be without faith, but because they must bee distinguished & not confounded. Wee doe all knowe that true faith is not without workes (as that, whiche of necessitie sheweth forth good workes) and yet wee make a difference betwirt faith and workes, so yet that we do not separate them or rend the one from the other: and in like manner wee acknowledge that true faith and true repentaunce are vndiuidedly knit together, and closely fastened the one to the other. I wil not stand in argument whether faith be a part of repentaunce, or doth by any other meanes depend vppon it. It seemeth to me a notable point of follie, to goe about to tye matters of Diuinitie to precepts of Logicke. For we learne not that of the Lords Apostles. I admonished you before in a Sermon of the Gospel (which thinge I do here repeate againe) that the acknowledging of sinnes doeth not of it selfe obteine grace or forgiuenesse of sinnes: euen as the bare acknowledging of a disease is not the remedie for the same. For euẽ damned men also do acknowledge their sinnes, and yet are not therefore healed. The acknowledging of sinne is a certaine preparatiue vnto faith: as ỹ acknowledging of a disease, doth minister occasion to thincke vppon a remedie. To this at this present wee add, that not the verie feare of God, howe sincere soeuer it bee, not the verie sorrowe conceiued for oure sinnes how great soeuer it bee, nor the verie humiliation howe submisse soeuer it bee, doe of themselues make vs acceptable to god, but rather that they prepare an entraunce & make a waye for vs vnto the knowledge of Christe, and so consequently doe leade vs to Christe himselfe being incarnate and crucified for vs, and our redemption, and lay vs vppon Christ alone by him to be quickened and purely cleansed. For he that is truly conuerted to God, is vtterly turned from himselfe and all hope of worldly ayde. Who so doth

truely

truely feare God, and is sorie in very deede from the bottome of his heart, he doeth feare and is sorie for his sinnes committed, and not for that alone, but because he findeth himselfe to be corrupted wholy, and to haue in himselfe no soundnesse or integritie: yea, because he reuerenceth God as his father, he doth disclose to him his wounds as to a Cheirurgian, desiring instantly to be reconciled to him as to his louing father. And wheras here true godlinesse doeth crie, that no man can be reconciled to God the father, but by the onely begotten sonne: the penitent doeth by faith lay hold on the sonne and so seeke the meanes of his reconciliation. Faith is grounded vppon the onely grace or mercie of GOD exhibited to vs in Christ Jesus, and the penitent beleeueth ý he is accepted of God for Christ his sake alone: and therfore he maketh his supplications to God, committing himselfe wholy vnto his mercie, as we read that Dauid, & the prodigal sonne in the 15. cap. of S. Lukes Gospell did. To this place might bee annexed the doctrine of the Gospell, of faith in Jesus Christ, & of the remission of sinnes, touchinge whiche I haue alreadie spoken.

Sinnes are fully and surely forgiuen vnto penitents.

And heere I thincke it not amisse, that the mindes of penitents must by all meanes bee confirmed with many and euident places of scripture plainly vttered concerning the full remission of sinnes, to the end that hereafter wee haue no scruple of conscience, to cause vs to despaire or doubt in oure temptations. Wherein notwithstanding I repeate againe and againe this note to be thoroughly marcked, for the confirmation of the glorie of the onely begotten sonne of God our lord Christ Jesus, that penitent sinners haue their sinnes remitted, not for their repentaunce, in respecte that it is oure worke or action, but in respecte that it comprehendeth the renuing of man by the holy Ghost and true faith, whiche deliuereth vs to Christ our Physician, that he may heale all our diseases, and bynde vp al our griefes. And although this treatise doeth properly belonge to the common place of faith, and the Gospell, of which I haue so briefly, as I could, alreadie discoursed, yet notwithstanding I wil heere recite some euident sentences touching the grace of GOD, and free remission of oure sinnes.

Dauid in the hundreth and thirde Psalme, sayeth: Praise the Lord, O my soule, and forget not the thinges that hee hath done for thee: whiche forgiueth all thy sinnes: and healeth all thine infirmities. Which saueth thy life from destruction: and crowneth thee with mercie and louinge kindnesse. Hee hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse. For loke howe highe the heauen is in comparison of the earth, so great is his mercie toward them that feare him. And looke how farre the East is from the West: so farre hath hee sett oure sinnes from vs. Yea, like as a father pitieth his owne children, so is the lord merciful to them that feare him. For hee knoweth that wee are fraile (proane to sinne) & doth remember that we are but dust.

Esaie in the first Chapiter of his Prophecie, sayeth: Thus sayeth the Lord, Though your sinnes bee as red as Scarlet, they shal bee made whiter then snowe: and thoughe they bee redd as purple, they shalbe made like vndied woll. Againe in the fourtie and three Chapiter, he bringeth in the Lord, saying: I, I am hee, that blott

out

out the transgressions, and that for mine owne sake, & I will not remember thy sinnes.

In the 31. Chapiter of Jeremie, which saying is also alleged by Paule in the eighth and tenthe Chapiters to the Hebrues, the Lord sayeth: This is my couenaunt, that I will make with them after these dayes. I wilbe merciful vnto their iniquities, and not remember their sinnes any more.

In the 36. Chapiter of Ezechiel the Lord sayeth: I will sprinckle cleane water vppon you, and yee shall bee cleansed from all your vncleannesse. A newe heart also will I giue you, & and a newe spirite will I put within you: as for that stonie heart, I will take it out of your flesh, and giue you a fleshie heart. I wil deliuer you from all your vncleannesses. But I wil not doe this for your sakes, sayeth the Lord, be ye sure of it &c.

Daniel in his ninth Chapiter leaueth to vs a manifest example of confession of sinnes, and doeth in expresse words say, that by the Messiah, sinnes are forgiuen, iniquitie purged, and euerlasting righteousnesse brought in, in stead of it. So doth the Prophet Zacharie in his thirde Chapiter affirme, that the iniquitie of the earth is purged by the onely Sacrifice of Christe Jesus.

The Lord in the Gospell after S. Matthewe doeth say: They that are whole neede not the Physician, but they that are sick. Neither did I come to call the righteous, but sinners to repentaunce. And therefore is he called Jesus, that is, a Sauiour. For the Angel said: Hee shall saue his people from their sinnes. And Saint Paul to Timothie sayeth: It is a sure saying, and worthie by all meanes to be receiued, that Iesus Christ came into the world to saue sinners.

In the same Gospel the Lord sayeth: Euerie sinne & blasphemie shalbee forgiuen men: but blasphemie against the holy Ghoste shall not bee forgiuen men. And whosoeuer shall say a word against the sonne of man, it shall bee forgiuen him: but whosoeuer speaketh a word against the holy Ghost, it shall not be forgiuen him nether in this world, nor in the world to come. Concerning sinne against the holy Ghost I haue alreadie spoken in another place. Nowe to this place doe belonge all the examples of that most liberall kinde of forgiuenesse, whiche is expressed in the Gospell, as for example, of the sinnefull woman, Luke the seuenth. Also John ỹ fourth, and Matthew the eighth Chapiter. Of Zachee, Saint Peter, and the theefe vppon the Crosse. But who is able briefely to reckon them all? To this also doe apperteine the three parables in the Gospell after the Euangelistе Saint Luke.

In the Gospell after Saint John, the forerunner of the Lord doeth crie out saying: Behold the lambe of God, that taketh awaye the sinnes of the world. Ioh. 1. And the Lord himselfe did say to his disciples: Whose sinnes soeuer ye forgiue, they are forgiuen.

Peter the Apostle in the Actes doth crie and say: All the Prophets beare witnesse to Christe, that whosoeuer beleeueth in him should by his name receiue remission of his sinnes. The same Apostle againe in his Epistle, sayeth: Christ his owne selfe bare our sinnes in his bodie vppon the Crosse, that wee beeing dead to sinne, might liue to righteousnesse: by whose stripes ye are healed. 1. Pet. 2.

The Apostle Paul in the 5. chap of his 2. Epistle to the Corinthians, saith:

God

God was in Christe reconciling the world vnto himselfe, not imputinge their sinnes vnto them. For him, that knewe not sinne, hee made sinne for vs, that wee throughe him might bee made the righteousnesse of God. And in the tenthe to the Hebrues hee hath, Christ hauing offred one sacrifice for sinne, is set downe at the right hand of God for euer, from henceforth tarying till his foes bee made his footestoole. For with one offering hath he made perfecte for euer them, that are sanctified.

Moreouer, the blessed Apostle and Euangelist Iohn, doth no lesse truely than euidently testifie, saying: The bloud of Iesu Christ the sonn of God, doth cleanse vs from all sinne. And againe, And he is the propitiation for our sinnes: not for ours only, but for the sinnes also of the whole world.

Against the Nouatians and Anabaptistes.

But nowe most vaine, and the verie messingers of sathan himselfe, are the Nouatians and Anabaptists, whiche feigne that wee are by baptisme purged into an Angelicall life, whiche is not polluted with any spotts at all: but if it be polluted, then can hee, that is so defiled, looke for no pardon at all. For to passe ouer many other places of holy Scripture, was not S. Peter cõsecrated to God in baptisme? had hee not tasted of Gods good grace? After that notable confessiõ which he made, the Lord said vnto him: Happie arte thou Simon Bar Iona, flesh & bloud hath not reuealed this vnto thee, but my father which is in heauen. Againe when the Lord demaunded of his disciples, saying: Will ye depart also? Then Peter in the name of them all aunswered, Lord to whome shal we goe? Thou hast the words of eternall life: and wee beleeue and knowe that thou art Christe the sonne of the liuing God. And yet this very same Peter after his baptisme and tasting of the grace of God, sinneth notwithstanding, and that no not lightly, in denying and forswearing his Lord and maister. Now was he, for this sinne of his, altogether vnpardoneable: was his returne to God againe stopped vp by his stumbling? No verilie. For when he heard the cocke crowe, he remembred presently the wordes of the Lord, hee descended into himselfe, hee considered what hee had done, hee wept bitterly, and mourned lamentablie. And yet hee was not longe tormented in that griefe without consolation. For the third day after, to the women which came to ỹ Lords sepulchre, it was said by the Angels: Tell his disciples & Peter, that he is risen and goeth before you into Galilee. Loe here the Lord will haue it knowen to Peter by name, that hee was risen. And why to Peter by name? Because forsoth he had sinned more grieuously than the other: not that the Lord did like of Peters sinne, but because hee would therby declare to vs that penitents doe obteine forgiuenesse of their sinnes, so often as they do turne to the heauenly grace of God againe. And not many dayes after he restored Peter to the ministerie againe, commending to him the charge of his sheepe. Moreouer the Lord in Ieremie speaketh to the people of Israel, saying: If any man put away his wife, and shee marrie to an other man, will her first husband turne to her againe? But is not this land defiled? Hast thou not committed fornication with many? yet turne thee to me againe, sayth the Lord. And the Galathians being once rightly instructed by ỹ Apostle Paule, but after that seduced by the false apostles, reuolted from the trueth & preaching

ching of the Gospell: yet notwithstanding they obteyned pardon. The Corinthians also after they had receyued grace, did wittingly & willingly sinne in many things: but yet vppon repentaunce the Apostle Paule promised them forgiuenesse of their sinnes at ẏ handes of the Lord. And what is more manifest than this, that all the saincts doe daily in earnest and truly, not hypocritically, or falsely praye, saying: Forgiue vs our trespasses? They whiche praye thus, doe plainelye confesse that they are sinners. And the Lord promiseth to heare those, that praye with faith, therefore euen those sinnes are forgiuen at the prayers of penitents, whiche are committed after the grace of God is once knowen and obteyned. Nowe the places in the Epistle to the Hebrues whiche the Nouatians alledge for the confirmation of their opinion, I haue in an other place so thoroughly discussed, that I neede not heere busilie to stand longe vppon them.

But nowe to gather a summe of those thinges, whiche I haue hetherto said concerning repentaunce, let vs hold that repentaunce is a turning to God, which, although hee doeth by his woord and other meanes stirre it vpp in vs, is notwithstanding especially by the holy Ghoste so wrought in vs, that with feare wee loue, and with loue wee feare our iust God, and mercifull Lord, from whome wee were turned backe, being sorie now with all oure heartes that wee with oure sinnes did euer offende so gratious a father. For being humbled before his eternall and most sacred maiestie, we acknowledge the sinnes that are obiected against vs by the word of God: yea, we acknowledge that in vs there is no integritie or soundnesse: but doe hartily desire to bee reconciled wyth God againe: and since that reconciliation cannot be otherwise made, than by the only mediatour the Lord Christ Iesus, wee doe by faith laye hold on him, by whome wee, being acquited from all oure sinnes, are reputed of God for righteous and holy. This benefite whosoeuer doe sincerely acknowledge, they cannot choose but hate sinne, and mortifie the old man. I would therfore now add other members belõging to this treatise of repẽtaunce, to witt, the mortification of the old man, and the renuing of the spirite, were it not, that the very matter it selfe doth require to haue somewhat said touching the confession of sinnes, and satisfaction for ẏ same. For some there are, that, when they speake of Repentaunce, doe speake somethings contrarie to the trueth. To the ende therefore, dearely beloued, that ye bee not ignorannt what to thinke of these pointes according to the trueth, I will not sticke to stay somewhile in the exposition of the same. And I hope ye shall out of my woordes gather such fruite, as ye shall not hereafter repent your selues of.

To confesse, or a Confession is in the holy Scriptures diuersely vsed. For it signifieth, to praise the Lord, and to giue him thanckes for the benefites, that wee receiue at his hands. And therefore Confession is put for praise and thanckesgiuing. For the Prophete sayeth: O praise the Lord, for hee is good, and his mercie endureth for euer. Paule in his Epistle to Titus speaking of hypocrites, sayeth: In woordes they confesse that they knowe God, but in their deedes they denie him. Of the cõfession of sinnes.

Hære, to confesse, doeth signifie to say, to professe, or to boast. In an other

place it is taken for to truſt, to ſtaye vppon Gods goodneſſe, and to teſtifie that confidence as well by woords as deedes. And in that ſenſe did Saint John vſe it in the fourth Chapiter of his firſt Epiſtle, and Paule in the 10. to the Romanes. Moreouer to confeſſe is to giue glorie to God, and freely to acknowledge thy ſinne, and the iudgement whiche is obiected to thee for thy ſinne. Solomon in the twentie eighth Chapiter of his Prouerbes ſayeth: Whoſoeuer hideth his iniquities (or doth as it were defend them) nothing ſhall goe well with him: but whoſo confeſſeth & forſaketh them, to him ſhalbe ſhewed mercie. The Hebrue tongue vſeth the woord Iadah for that, which wee call to confeſſe. Nowe Iadah ſignifieth to let ſlacke, or loſe, as when a bowe once bended is vnbended againe. And Modeh, which commeth of Iadah, is as if one ſhould ſay, confeſſing, yelding, or graunting to be vãquiſhed. For God accuſeth vs, and pleadeth vs guiltie of ſinne, & indaungered to puniſhment: whiche our fleſh doth preſently acknowledge, but yet ſtandeth ſtiffe like a bended bowe, vntill at length when that ſtiffenеſſe is vnbended it doeth acknowledge euery thing that God obiecteth againſt vs: This acknowledging is called Modeh, that is a confeſſion. And we Germanes ſay, Es hat gelaſſen. Er hat geſchnellt, when we meane that any thing hath yelded, or that a man hath at laſt confeſſed that, whiche hee did afore, either flatly denie, or elſe diſſemble.

Confeſſiõ of ſinnes ordeined of God.

But nowe confeſſion of ſinnes is of more ſortes than one. For the one is diuine, the other humane. I wil firſt ſpeake of the diuine confeſſion, then of the humane. Wee call that diuine, whereof there be euident teſtimonies or examples in the holy Scriptures, & whiche is inſtituted by God himſelfe. That is a free acknowledging & flatt confeſſion of the ſinne, which God obiecteth againſt vs, whereby we doe attribute all glorie to God, and to oure ſelues ſhame and confuſion, & therewithall doe craue pardon of God, and of our neighbour, againſt whome we haue ſinned. Now ſinne is obiected to vs by God himſelfe, who outwardly by the word, or the miniſterie of men, and ſometime by ſignes & wonders, and inwardly by the ſecrete operation of his holy ſpirit, doth plead vs guiltie of ſinne, and indaungered to puniſhment, requiring of vs a free and voluntarie confeſſion of our ſinnes. For he liketh of a free, and voluntarie, not a feigned or extorted confeſſion. Truly the citizens of Hieruſalem, and people of the Iewiſhe religion, did of their owne accord come to the baptiſme of John, confeſſing their ſinnes, whiche John in his preaching had obiected againſt them. And after the Aſcenſion of Chriſt into heauen, Saint Peter accuſed the ſinnes of the Iewes: and immediately vppon the accuſation it followeth in the hiſtorie, When they heard this they were pricked in their heartes, and ſaid to Peter, and the other Apoſtles, Men & brethren what ſhal we doe? and ſo forth as followeth in the ſecond of the Acts. Likewiſe alſo the keeper of the priſon at Philippos, feeling the earthquake ſprang out and being inſtructed with ỹ Apoſtles woordes confeſſed his ſinnes, and was baptiſed. And the men of Epheſus whiche were giuen to Magicall arts, when they heard the calamitie, which the diuel brought vppon the ſonnes of Sceua their fellowes and practiſers in Magicke and ſorcerie, did feare exceedingly, and came and did confeſſe their

ſinnes

sinnes. Upon these causes for the most part doeth the confession of sinnes especially arise.

Againe, of the confession instituted by God, there are two sortes, whereof the one is made to God, ỳ other to our neighbour. That which is made to god is either priuate, or publique. We do then make oure confession to God priuately, when we disburden our harts before God, open the secretes of oure heartes to him alone, and in acknowledging the sinnes that are in vs, doe earnestly beseech him to haue mercie vppon vs. This confession is necessarie to the obteyning of pardon for our sinnes. For vnlesse wee doe acknowledge oure owne corruption and vnrighteousnesse, we shall neuer by true fayth lay hold on Christ, by whome alone we are to be iustified. But heere wee thincke not that penitentes must hasten to any other confessour to confesse their sinnes vnto, but vnto God alone. For he alone doth forgiue and blot out the offences of penitents. Hee is the Physician, to whome alone wee must discouer and open our wounds. Hee it is, that is offended with vs, and therefore of him, wee must desire forgiuenesse and reconciliation. Hee alone doeth loke into our heartes, and search oure reines, to him alone therefore we must disclose our heartes. Hee alone calleth sinners vnto him: let vs therefore make haste vnto him, prostrate our selues before him, confesse our faultes vnto him, and craue pardon for them of him.

This confession, if it be made of a zealous minde to Godward, although it cannot be made by word of mouth by reason of some impediмēt, or want of the tongue, is notwithstanding acceptable to God, who doth not so much respecte the mouth, as the minde of man. On the other side if wee make confession with the mouth, and in hart are not thoroughly bent to the same, although wee make that confession to God or the high priest, yet doth not the Lord regard so vaine a confession.

Concerning that true confession to God I haue alreadie spoken, whereas in the definition of Repentaunce, I said that penitentes doe acknowledge their sinnes. Of whiche the Scripture doeth in many places substantially speake. Dauid in the Psalmes doeth pray saying: Haue mercie vppon mee, O God, according to the greatnesse of thy mercie. For I acknowledge my sinnes, and my sinne is euer before mee. To thee alone haue I sinned, and done euill in thy sight. And so forth.

And in an other Psalme: I haue made my fault knowen vnto thee, & mine vnrighteousnesse haue I not hidd. I said, I will confesse mine vnrighteousnesse vnto thee against mee selfe, and thou hast forgiuen the wickednesse of my sinne. In the Gospel the Lord teacheth to pray, and in prayer to confesse and saye: Forgiue vs our debtes, as wee forgiue our debitours. And, when wee pray so, he biddeth vs to goe aside into oure Chamber, that oure heart, and the deuotion of our heartes may there appeare vnto our heauenly father alone.

The prodigall sonne did in the field, where none but swine alone were to bee seene, priuately both make and offer the confession of his sinne vnto his father. And that Publicane in the Gospell, which is compared with the Phariseie, knocketh his breast and with a lamentable voyce doeth to him selfe confesse and say, Lord bee mercifull to mee a sinner. Let vs nowe also heare Iohn the holy Apostle

and Euangelicke, comprehending all, that maye bee truely spoken touching this confession, in this one saying: If wee say, that wee haue no sinne, wee deceiue our selues, & the truth is not in vs. If wee confesse our sinnes, God is faithfull and iust, to forgiue vs our sinnes, and to cleanse vs from all iniquitie. With this priuate confession whiche is made to God, is that voluntarie confession alwayes ioyned that is made before men. For penitents are humbled so often as the matter, ẏ glorie of God, & safegard of our neighbour requireth, and doe before men openly testifie, that they haue sinned vnto God. For so Dauid, when Nathan ẏ Prophete told him of his sinne, cryed out saying: I haue sinned to the Lord. So also Zacheus vnderstanding that the Lord was vppbrayded for receyuing him, doeth openly confesse his sinne, and promise amendement.

Publique or open confession

Wee verily do publiquely make our confession to God so as I told you a litle aboue, but so much the rather yet, when after the hearing of the word of trueth, wee doe after that publique or solemne maner either in ẏ Church, or otherwise in some congregation or holy assemblie, recite our sinnes committed, and crie to God for mercie and pardon of the same. Truely of old the Lord appointed in oure forefathers dayes, that the priefte going before in woordes premeditated for the purpose, the whole people should followe him word for word, and openly confesse their sinns in the temple. Whervppon vndoubtedly it is at this daye receiued in the Church of the Christians, that the pastour or doctour of the Church going before in woordes concerned, at the end of the exposition of the Scriptures, before the assemblie is dimissed, all the people should openly in the temple confesse all their sinnes against God, and hartily desire him of his mercie to forgiue them the same. The publique confessions of sinnes are notablie knowen whiche were made by Daniel, Esdras, and Nehemias. And I say plainely that that was a publique cõfession of sinns, which Saint Matthewe in his thirde Chapiter sayeth that the Iewes did make. For all Iurie came out to Iohn the forerunner of the Lord, and were baptised of him in Iordane, cõfessing their sinnes. For when they did publiquely receiue Baptisme, then did they thereby declare and openly confesse their sinnes. For baptisme is the signe of ẏ cleansing of sinnes: therfore they that are baptised, cõfesse that they are sinners. They that were not baptised, thought themselues to be otherwise purged, & that they naded not any sanctification.

Leuit. 10.

The Ephesians did publiquely confesse their sinns, when gathering their bokes of witchcraft together they burned them in ẏ fire. For by the burning of those bokes they did confesse, that they had committed wickednesse, that was to be purged with fire.

Now the confession that is made to our neighbour is of this sort: Thou hast offended thy brother, or else hee perhappes hath done thee iniurie, for whiche ye are at discord, and doe hate one an other: in this case verilie ye must thincke of reconciliation: let the one therefore goe to the other, and confesse and aske pardon for the fault committed, and let him, that is innocent in the matter, freely forgiue him that confesseth his faulte, and so become his friend againe. Of this confession the Apostle James spake, saying: Confesse your faultes one to an other

other, and pray one for an other, that ye may be healed. And our Lord and Sauiour did before James teache vs, saying: If thou offerest thy gifte at the altar (for hee speaketh to those, among whome at that time the sacrifices of the law were yet in vse:) & dost remember there, that thy brother hath any thing against thee, leaue there thy gifte before the altar, and goe thy wayes, first be reconciled to thy brother: and then thou mayest come and offer thy gift. To this also doeth belong that parable which the Lord putteth forth and expoundeth in the eighteenthe Chapiter after S. Matthewe, of him that was caste into perpetuall prison, because when hee had found fauoure at his Lords hand, he was ouer cruell vppon his fellowe seruaunt, to whome hee would not forgiue so much as a farthing. For in the sixte Chapiter after Saincte Matthewe the Lord sayeth: If ye forgiue men their trespasses, your heauenly father will also forgiue you. But if ye forgiue not men their trespasses: no more will your father forgiue you your trespasses. Not that, for our forgiuing of others, our sinnes are forgiuen vs. For so the forgiuenes of our sinnes should not bee free, but should come by oure merites, and as a recompence of oure desertes. But now when our sinnes are freely forgiuen thorough faith, verily that vnreconcileable and harde heart is an assured argument, that there is no faith in a hard, stubborne, and vnappeaseable man. But where there is no faith, there is no remission. Therefore voluntarie forgiuenesse in a man toward his neighbour, is not that, for whiche wee are forgiuen of God our father, but is an euident signe, and naturall fruite of true faith and the grace of God with-in vs.

To these two kindes of confession some men add that, whereby they, that are oppressed in conscience with any greeuous sinne, doe consulte or aske counsell either of the Pastoure of the Lords flocke, or else of some other that is experte and skilfull in the lawe of God. But that is rather to be termed a consultation than a confession. And it is in no place either commaunded or forbidden, and therefore lefte free at euery mans choice. Wherefore no man ought to bee compelled to this cõsultation. But if any brother doe demaunde counsel either of the minister of the Church, or of any other priuate brother, then charitie commaundeth thee, to satisfie him, if so bee that thou canst. Yea, if he demaundeth not, and thou doest see thy brother to be in danger, charitie againe commaundeth thee to admonishe him that is so in daunger, and to handle him as a brother. For Paule to the Galathians sayeth: Brethren, if a man be preuented in any fault, ye, whiche are spirituall, restore such an one in the spirite of meekenesse: considering thee selfe least thou also be tempted. Beare ye one an others burthen, and so fulfill the lawe of Christ. But this belongeth nothing to confession, therefore wee returne to our purpose againe. Consultation.

Thus muche haue wee hetherto said touching the confession of sinnes, which God hath instituted. Now wee will annere somewhat touching the confession of sinnes that men haue ordeyned. That confession also is of two sortes, the one is publique, rituall or ceremoniall, whiche for the most part they call ἐξόμολόγησις: The other is priuate or secrete, & is called Auricular. Confesion of sinnes ordeyned of men. Exhomologesis.

I call the publique confession Rituall, not so much because it is the ac-

knowledging or confession of sinne, as for that it is the penitentiall action for the sinne committed. For Isidore the bishoppe Libro, Etymol. 6. Cap. 18. sayeth: *Exhomologesis* is the discipline of prostrating and humbling men in habite, in liuing, to lye in sacke and ashes, to deface the bodie with filthe, to mourne & lament with a sorrowfull minde, and thorough sorrowe to amende that, wherein they sinned before.

These woordes of bishop Isidore I would not haue recited vnto you, (dærely beloued) who is an authour not very famous, vnlesse I had sæne the same woordes in a manner to bee read in the booke whiche Tertullian wrote of Repentaunce: and vnlesse I had found an example thereof in Eusebius, who in the fifte booke and last Chapiter of his Ecclesiasticall historie sayeth: Natalis the martyre being seduced by heretiques, and at length the vnderstanding his errour, riseth vpp in the morninge, and putting on a sackecloth, sprinckling himselfe with ashes, and with many teares bewayling his errour, casting himselfe prostrate at the feete of Zephyrinus the bishoppe, and all other, not Clearks onely, but Laye-men also, with great lamentation and exceeding sorrowe prouoked all the congregation with earnest and continuall prayers to request of Christe Iesus to pardon his offence.

I find him otherwise called Natalius.

Touching the rites of repentaunce I will hereafter speake. Nowe this rituall or ceremoniall Repentaunce, as it was vsed amonge them of old, appeareth not to haue bæne cõmaunded of God, that whosoeuer at this day committeth any sinne, should be compelled presently to confesse it openly, in such sorte as they were wont to doe it. For where is it read, that such penaunce was inioyned to the sinnefull or adulterous woman, that is mentioned in the Gospell? Many other sinners are receiued by Christe into the grace of GOD without such outward penaunce. For it is very well knowen howe Christ dealt with Matthew, with Zacheus, with Peter that denied him, and with many other. Therefore wee doe not amisse beleeue that the old bishoppes and priestes did inuent that publique kind of penance, for disciplines sake, and that they of their times might haue lesse libertie to sinne. Truely Hermius Sozomenus Salaminius that notable writer of the Ecclesiasticall historie, in his seuenth booke and siretœnth Chapiter sayeth: In the beginning it pleased the priestes, that as it were, in a theatre, where all the congregation might beare record of the same, the sinnes of offenders should bee openly published. Loe, hære hee sayeth, It pleased the priestes. Luke 7. Iohn 8.

Hee addeth also that there was * a Priest appointed to whome they that sinned should come and confesse their sinnes, and should heare of him the penaunce, to wit, what they should doe, or how they should abye for their transgression. Immediately after he describeth the manner of penaunce in the Romane Church vsed. And to that againe hee addeth, that in the Church at Constantinople there was a priest appointed to heare penitents, whiche office remayned still, till at the length a certaine Gentlewoman, whiche for the sinnes that she had confessed, was inioyned by such a penitentiarie to fast, and to pray to God, and thereby hauing occasion to be long in ỹ church, was at last bewrayed to haue played the whore with a deacon. For which cause

* An Elder.

cause the priestes were euil spoken of. But Nectareus ỹ bishop deuising how it were best to deale with such a greeuous crime, depriued the deacon, that had done the sinne, of his deaconshipp. And for-because some persuaded him, to leaue it free to euery one, according to his owne conscience and confidence to come to the communion of the mysteries, hee did quite take away the office of that penitentiarie priesthode: and euer since that time hath that counsel, giuen to Nectareus, preuailed, and doth euen to this day indure. And so forth. The same in the beginning of the Chapiter sayeth: Nectareus the bishopp of Constantinople did first take out of the church the priest, that was appointed to heare the confession of penitents, whome all the other bishoppes did in a manner followe. Thus farre hee.

But the bishop Nectareus would not haue abrogated that Exhomologesis, (being so holy a man as in deede hee was) if hee had vnderstode that it had beene instituted by God himselfe: neither had it beene lawefull for him to haue abrogated it. Therefore hee knewe, euen as Sozome doeth also confesse, that by the counsell of the bishoppes, that order of penaunce was vsurped in the Church. Neither doe we read that Iohn Chrysostome who succeeded Nectareus, and was a very diligent and seuere bishopp did euer restore that rituall penaunce, whiche his predecessour had abrogated before him. For in the 31. Homilie vppon S. Paules Epistle to the Hebrues hee writeth: I bidd thee not to bewraye thee selfe openly, nor yet to accuse thee selfe to others: but I will haue thee to obey the holy Prophete, who sayeth: Open thy waye vnto the Lord. Therefore confesse thy sinnes before GOD the true and vprighte Iudge with prayers for the iniurie committed: not with thy tongue, but with the memorie of thy conscience. And then at lengthe beleeue that thou mayest obteine mercie, if thou hast it in thy mind continually, And so forth.

Againe vppon the 56. Psalme: If thou art ashamed to tell thy sinnes to any man, because thou hast sinned, yet saye them daily in thine owne heart. I bid thee not confesse them to thy fellowe, that hee should vpbraid thee: tell them to thy God who doth regard them. If thou tellest them not, God is not ignoraunt of them, for he was at hand when thou didst them. And againe in an other place hee sayeth: I bring thee not forth into the theatre of thy companions: I compell thee not to discouer thy sinnes vnto mortall men. Rehearse thy conscience before God, and declare it vnto him. Shewe thy woundes vnto the Lord thy best Physician, and aske of him a salue for the same.

Againe: Take heed that thou tell not a man of thy sinnes, least he bewraye thee, and vpbrayd thee for them. For thou needest not to confesse them to thy companion, that he should bring them abrode, but to the Lord, whiche hath the care of thee, who also is a gentle Physician: to him therefore thou shalt shewe thy woundes.

Moreouer, he bringeth in the Lord speaking and saying: I compell thee not to come into an open theatre, and to make many priuie to thy sinnes: tell thy sinne priuately to mee alone that I may heale thy sore. Thus much out of Chrysostome.

Now all this doeth manifestly argue that that Ceremoniall penaunce (as it was once vsed in the Church)

not instituted by God, was without any iniurie taken out of the Church, & not restored againe by the bishoppes that succeeded. They doe not altogether in vaine tell vs that some reliques of that rituall repentaunce abided still in the Romane Church. But what haue wee to doe what euerye Church hath taken to it selfe, either to keepe or else to lay away? Wee rather oughte to inquire, what Christe hath deliuered vnto vs, and what his Apostles haue taught vs, of whose doctrine I haue I thinke spoken enough alreadie.

Of auricular confession.

The priuate or secrete confession of sinnes was wont to be made, when none were bye but the priestes alone. For one goeth secretely and whispereth his sinnes into the eare of the priest that was appointed to heare those secrete confessions, and being by him absolued, doeth thinke that by the recitall of a fewe ordinarie wordes, hee is purged from all his sinnes. And therefore I call it Auricular confession. This was vnknowen in the Apostles times, and although it be now a good sort of yeares agoe since it first toke rote, yet notwithstanding it was free from the beginning. At last wee reade that it was commaunded and roughly ertorted by the Bishoppe of Rome, when the state of the Churche was most corrupted about the yeare of Grace 1215. And yet it was about 80. yeares or more in controuersie, before it was by decree layed vppon all menns neckes, Whether it were enough for a man to confesse himselfe to God alone, or else to a priest also, for the purging of his sinnes? Hugo in his booke of the Churches power to binde and lose, doth say: I dare boldly say, if before the priestes absolution, any man do come to the Communion of the body and bloud of the Lord, that hee doeth assuredly eate and drincke his owne damnation, although he repent him neuer so much, and doth neuer so greatly lament his offences. This did Hugo say boldly without his warrant, vnlesse the word of God doth instructe vs falsly. He liued about the yeare of our Lord 1130. Within a little while after him vpp starred Peter Lombard commonlye called the Maister of Sentences, because he gathered together the sentences of the fathers, and layed forth their doctrine as it were in a Summarie: of whose woorke I meane not heere to tell my iudgement what I thincke. It is thought that hee flourished about the yeare of Christ 1150. Hee, Sententiarum lib. 4. Dist. 17. & 18. doeth by the authoritie of the fathers shew, first that it sufficeth to make the confession of sinnes to God alone. Then he annexeth other sentences which teach the contrarie. And lastly concludeth of himselfe and sayeth: By these it is vndoubtedly proued, that wee must offer our confession first to GOD, then to the priest, and that otherwise wee cannot enter into Paradise, if we may (haue a priest) Againe, It is certified that it is not sufficient to confesse to GOD without a priest: neither is hee truely humble and penitent that doeth not desire the iudgment of a priest.

Gratian, that gathered the Decretalls together, was somewhat honester than Peter Lombard, who liued and flourished at the same time with Lombard. Hee determineth nothing definitiuely, but sheweth sentences for either side, both that wee must confesse our sinnes to the priest, and not cõfesse them, doth leaue it indifferently vnto the readers iudgement.

For

For thus he concludeth: Vpon what authorities and reasons both the opinions of confession and satisfaction are grounded, we haue briefely here declared. But, to which of these wee ought rather to sticke, that is reserued for the reader to choose. For both partes haue wise and religious men to their fautours & defenders. Thus saith Gratian about the ende of the first distinction of penaunce.

About fiftie yeares after followed Lotharius Leuita a doctor of Paris, the Scholer and earnest follower of Peter Lombard. He being once made Bishop of Rome, and named Innocent the thirde, called together at Rome a generall counsell called Lateranense, in which he made a lawe, which Gregorie the ninthe reciteth in his Decretall of Penaunce and Remission Lib. 5. chap. 12. almost in these verie wordes: Let euery person of eyther sexe, after they are come to the yeres of discretion, faithfully confesse alone, at least * once in a yeare their sinnes vnto their owne proper priest: and doe their indeuour with their owne strength to doe the penaunce that is inioyned them: receiuing reuerently at Easter, at the least the Sacrament of the Eucharist, vnlesse peraduenture by the counsel of their own priest, for some reasonable cause, they thinke it good for a time to absteine from receiuing it. Otherwise in this life let them be prohibited to enter into the churche, and when they are dead, to bee buried in Christian buriall. This is that newe lawe, which conteineth many absurd and wicked blasphemies. And to let passe verie many of their absurdities, I wil recite vnto you not past one or twaine of the foulest of them. Is it not a wicked thinge to sende a sinner to I wot not what kinde of priest of his owne, when Christe hath giuen but ministers and preachers to his Church only, being still him selfe the vniuersall priest, and proper priest to euery one in the churche euen vntil the ende of the worlde: to whome alone all the faithfull ministers doe sende sinners from them selues for to confesse their sinnes to him? For John saide: I am not Christ, but am sent before him to beare recorde of him. What may bee saide to this moreouer, that it is a detestable blasphemie to attribute the remission of sinnes to our owne confession and the priestes absolution, as to the workes of mortall men? And who I pray you is able to reckon vp all his sinnes vnto the priest? doth not Jeremie crie: The heart of man is euill, & vnserchable? Doth not Dauid saye: Who knoweth his sinnes? Cleanse mee from my hidden faultes. It is vnpossible for a man to confesse all his sinnes. While therefore a man compelled by the lawe doeth consider these reasons and ponder them in him self, he cannot choose but must nedes bee drowned in the bottomlesse depth of desperation: so greate a burthen is layde vppon the free neckes of Christ his faithfull people, as a thing so necessarie, that without it they cannot obteine eternall saluation, directly contrary to the Apostles decree, that is to be seene in the fifteenth of the Acts. And lastly, what I pray you is a sinner able to doe of his owne strength? What power I pray you haue we sillie wretches of oure selues to do good?

But it greeueth mee, and I am ashamed of these mennes impudencie, to see that they will haue this their auricular confession to bee instituted of God, and that they go about to vpholde

Auricular confession can be proued by no place in all the scripture.

holde & confirme it by the Scriptures guilefullye wrestinge that place in the Gospell, where the Lord sayeth to the Leper, Goe thy waye, shew thee selfe to the Priest. Now they doe not impudently wreste this place alone contrarie to the true sense, but doe also corrupt all the other testimonies of holie Scriptures, whiche they are wont to cite.

Among all the rest I will tell you of this one. Bonauentura in his commentaries *Ad sententias Magistri lib. 4. Dist. 17. Quest. 3.* imagineth two thinges to bee in confession. The one formall, to witt absolution, or the power to heale: and this hee sayeth, was instituted by the Lord at the giueing of the keyes. The other is materiall, to wit the disclosing of the sin: and this he sayth that the Lorde himselfe did not institute, but onely insinuate. For immediately after, he addeth these woordes.

And therefore confession was insinuated by the Lorde, instituted by the Apostles, and openly proclamed by Iames the Bishop of Hierusalem. For as hee proclamed the decree of not keepinge the ceremoniall lawes Acts. 15. So also he published, & layed vppon all them that sinne, the necessitie of confession, saying, confesse your sinnes one to an other. Thus muche hath Bonauentura. But who will not wonder at the blyndenesse of that age?

This writer acknoweledgeth that auricular confession was not instituted by the Lorde, but obscurely, and, as it were, by conjectures of the consequents: That the Apostles expounded the mynde of Christ and instituted it: And that S. Iames in the name of all the Apostles did by a decree openly proclame it. Hee addeth, that the woordes of the proclamation were, Confesse your sinnes one to an other. Nowe what is it else to wreste the Scriptures, if this be not to wrest them? Euen hee that is the blindest doth easily se that these champions are vnweaponed in this same combat, bringing forth a speare made of a wrapt vp wisp of hay, which they shake & keepe a coyle w̄, as if it were the lance-staffe of Hector or Achilles.

It is most euident that the Apostle speaketh not of secreat and auricular confession, but of ỹ confession whiche by a certaine reciprocation is made of them, that haue mutuallie offended one an other: And nowe agayne freely confessinge their faultes one to another are mutuallie reconciled, and praye one for an other agayne. Of which I haue saide somewhat allreadie a little before. They doe not see that in the Apostles woords there are two thinges, which beeing diligently considered do make thē meete mockinge stockes to them that perceyue them. For firste the Apostle in that place vseth this woorde ἀλλήλους, whiche signifieth mutuallie, one another, one for one, and as it were reciprocately. Thēre vppon we inferre thus, if according to the Apostles precepte we must confesse our selues one to an other, and that ἀλλήλους, doth signifie, mutuallie or reciprocately, ỹ is, that wee must confesse our selues by turnes, as it were firste, I to him, and then hee to me, as it signifieth so in verie deed: Then must it needes be that after the Lay-men haue confessed them selues to the Priestes, the Priestes shoulde againe confesse themselues vnto the Laye-men. For that is, to make confession one to an other. For wee saye, φιλοῦσιν ἀλλή-

ἀλλήλους, that is, they loue one another mutuallie, he him, and hee him againe.

But if this trouble ỳ priests, to haue their confessions heard of lay-men, let them then acknowlege that this place of the Apostle doth make nothinge for theyr secrete and auricular confession, which they haue deuised for their own commoditie. Then the Apostle addeth, And praye yee one for an other that ye may bee healed. Hee doeth therefore associate and as it were ioyne vnder one yoke both confession and prayer. And vppon that wee doe agayne gather, if wee muste confesse to none but Priestes, then muste we praye for none but Priestes. But we muste not praye for Priestes alone, Ergo wee muste not confesse to priests alone, but euerye one, one to another.

The same place of Saincte Iames muste not bee vnderstoode of secreate and auricular confession, but of that open or publique Confession, by whiche they returne into charitie againe by the mutuall confession of their faultes, which had before offended eache other with mutuall iniuries, and beeing nowe againe reconciled do praye one for another, that they may be saued.

We do therefore leaue this for an vndoubted trueth, that the disputers for auricular confession, neither haue proued, nor can proue, that it was instituted and ordeined of GOD.

But when they see, that this their confession will to wracke, they go about with weake proppes, God wot, to staye it vp, and saye, that that confession is to bee reteined still in the Churche, if it were for nothinge else but for disciplines sake, to make men blushe, when their sinnes come to light, which is a cause many times, that some doe sinne the seldomer. And also they saye that it is to bee reteined for priuate absolution, and peculiar or singular consolation of the Gospell.

But if auricular confession bee so needefull, and profitable for the Church, as they will seeme to haue it, howe chaunced it that the Church for the space of a thousand yeares after the Apostles tymes was vtterlie without it? It is meruayle then that the Apostles did in no place eyther vse it or commaunde it. And agayne it is manifeste ỳ the tymes which were before the comminge of Christ did not once so muche as dreame of this confession: neyther did the Apostles leaue the Church of GOD destitute of any thing necessary vnto saluation. Nowe what discipline this auricular confession planted in the Church of GOD is, the abhominable deedes and wycked acts that insued it doe plainely declare. For both hee that did confesse, and hee that heard the confession, learned horrible wickednesse euen by the examination and beatinge out the circumstaunces of sinnes committed. By that meanes, there were gyuen and taken causes and occasions of whoredomes and adulteries. Vnder the pretence of those confessions the chastitie of matrons and virgins hath ben assaulted, and also corrupted oftener tymes and more sundrie wayes than is decent to bee named. Those confessours fished out the secrets of euerie mans conscience: which thinge auayled greately to the establishinge of theyr tyrannie.

By those confessions the confessours coulde cunningly spoyle and robbe theyr shrift-children, as they called them, of theyr goods and substaunce:

because

becaule they knewe what riches euery one had, and how he came by them And when the Peeres of euery common wealth knewe that the prieſtes were priuie to their faults, they could not chooſe but feare the prieſtes. And ſo it came to paſſe, that they did not ſo ſtrongly, as they might, ſett themſelues againſt the extreme corruption and luſt of the prieſtes, that was otherwiſe not to be ſuffered.

They haue beene heard to ſaye: I haue lerned by confeſſions, & know at my fingars endes, what kinde of men, of women, and of maydens are in this citie. I knowe howe to handle euery one according to his diſpoſition. They do all feare and ſtand in awe of mee, becauſe they knowe that I am priuie to their moſt ſecrete deedes and thoughtes of their mindes, The ſecretes tolde in confeſſion are many times foliſhely blabbed abrode with the peril of the ſillie ſoule ỳ firſte confeſſed them. By the meanes of confeſſions no ſmall and many treaſons are hatched vpp and put in practiſe. And ſurely, it is a goodly matter, when we for the feare or carnal bluſhing that wee haue by the meanes of one man, I meane (as ſome terme him) of our ghoſtly father, wee ſhall ceaſſe to ſinne, rather, then for the ſincere feare that we haue of God, when as in deede we doe not bluſhe at all to thinke that hee ſhalbee a wittneſſe againſte oure conſcience, nor yet doe feare the ſeueritie of his iudgement, that ſhal lighten vppon vs. What may be ſayde to this moreouer, that by this auricular confeſſion once eſtabliſhed in the Church, nothinge elſe is wrought, but that the word of god ſhould bee the leſſe regarded throughe our traditions, and we made the ſlacker to confeſſe our ſinnes to him, to whome of right wee ought for to confeſſe them? For ſo often as we remiber our ſinnes, we doe careleſſely put them off againe, vntill the time of confeſſion come. And when it is come, then, whoe I praye you, goeth to it with a cheerefull minde? Let wiſe men therefore iudge what kinde of diſcipline this is, and howe well it pleaſeth God.

That, which they alledge of priuate abſolution, is a meere deuiſe of mannes inuention, which hath not in the ſacred Scriptures any precept or example to backe it ſelfe withall. For in verie deede none doeth abſolue vs men from ſinne, blame, and punihment, but God alone, to whome alone, that glorie doth belong. The miniſter by the preaching and conſolation of the Goſpell doeth pronounce and teſtifie that to the faithfull their ſinnes are forgiuen. Therefore, this preaching of forgiueneſſe beeing fetched from out of the mouth or woorde of God, is the abſolution wherewith the miniſter abſolueth. Neither is that abſolutiõ made any whit ỳ more effectuall, if the miniſter doe priuately whiſper it into the ſinners eare. The publique preaching of the goſpel, as it is inſtituted by Chriſt our Lorde, doth ſatiſfie a faithfull minde, whiche doth not ſo muche reſpect the demeanour of the miniſter, as he regardeth the trueth of him in whoſe name the miniſter doth it. But, if a ſinner, ſaye they, doe heare priuately ſayde vnto him, I abſolue thee from thy ſinnes, and that by the vertue of the keyes, he dothe farre better vnderſtand that his ſinnes are remitted, than when forgiueneſſe of ſinnes is generally preached and publiquely pronounced. But wee doe in this caſe ſet againſte them the Apoſtles example, whome when the

the men of Hierusalem had heard to preache, they were pricked in hearte, and saide: Men and brethren, what shall we doe? To whome Peter aunswered: Repent, and be baptised euerie one of you in the name of Christe Iesus vnto the remission of youre sinnes &c. And there were added to the church that same day about 3000 soules. Nowe, who vnderstandeth not, that vppon so greate a multitude baptisme was at once bestowed, and the remission of sinnes vniuersally preached vnto them all, and not that euery one had this saying or the like whispered seuerally into his eare: brother thy sinnes are forgiuen thee? And verily a godly mynded man may learne true faith in Iesus Christe (through which his sinnes are forgiuen him) as well by the publique preaching of the Gospell, as by ỳ priuate whisperinges of priuie penitentiaries and absoluinge confessours: namely, since that publique preaching doth conteine the commaundements of God: when as those whisperinges do nothing so: and finally, since that the publique preaching of the Gospell doth apply to euery one the grace of God, and that the Sacraments do testifie the remission of sinnes, and the heauenly giftes prepared for all them that do beleeue in Iesus Christe. And yet I saye not this, because I thinke it amisse, when occasion serueth so to doe, if the minister do preache priuatly to one or two ỳ Gospel of our Lord, or else in the wordes of Christ do promise remission of sinnes to him that beleeueth: but I doe here dispute against them, which doe suppose that publique and generall preaching (as it was vsed of the Apostles) declaring to all and euery seuerall man the remission of sinnes, is not sufficient, except the sinner going to the priest doe confesse his sinnes, and priuately aske and receiue priuate or peculiar absolution of him for the same. For they thinke that for that priuate absolutions sake, this priuate or auricular confession muste bee reteined in the Church.

But we will not, saye they, that all and euery peculiar sinne with the circumstances thereof should bee reckoned vp or rehearsed. What of that then? Who, I praye you, commaunded vs to whisper any sinnes at all into the priestes eare? The primitiue Churche was wont to confesse to the priestes, neither fewe, nor many, nor any sinnes at all. Bonauentura recordeth that before Pope Innocent ỳ thirde, they were not counted heretiques, which affirmed, that confession made to God alone, without anye priest, is sufficient to them, that doe faithfully beleeue: but after the decree which he published touching confession to be made of euery man vnto his owne priest, they were iudged heretiques, that taught men to be confessed to God onely. As though it laye in Pope Innocent to make a newe article of faith, which the churche was wout, by more than the space of 1200. yeres after Christe. Therefore, if all they that liued before Innocent were without suspicion of heresie in that poynte: and since we read that Nectarius, and the churche at Constantinople was not condemned of heresie, for abrogating and castinge out of the churche their Exhomologesis, whiche seemeth yet to be farre better than this auricular confession: no godly man vndoubtedly wil condemne vs, which mainteine the confession instituted by God, that is wont to be made to god and our neighbour: but doe onely re-

fect

iect and hille at that secrete and auricular confession, as that which bringeth moze discommoditie than honest profite to the church of God.

Of the satisfaction of workes.

And forbecause I haue hitherto saide thus muche of secrete or auricular confession, vpon which the treatise of satisfaction doth depend, I shoulde here, euen of necessitie, say somewhat of satisfaction, had I not sufficiently spoken of it in mine other sermons of this worke, as in the sixte and ninthe Sermons of the first Decade, and in the thirde Decade, where I entreate of the Sainctes affliction in the tenthe Sermon of the same Decade, and also in the fourth Decade where I spake of the Gospell. The priests and Monkes do teache that repentaunce of the sinne committed, and faith in Christ, are not sufficient for the purgeing of sinnes, without the satisfaction of our owne woorkes and merites, whiche they make to be, wearing of sackcloth, fastings, teares, prayers, almes dedes, offeringes, sundrie afflictions of the bodie, pilgrimages, and many other odde knackes like vnto these.

Note here the difference that they make betwixte Pœna and culpa peccati.

For they affirme, that by these meanes, the penaltie due to sinnes (the guilt whereof, they saye, is only pardoned) is washed awaye, as with a showre of water powred downe vpon it. But wee alreadie haue taught out of the Canonicall Scriptures, that God doth not onely forgiue freely the guilte, but also the penaltie of oure sinnes. Wee haue alreadie taught that men are not iustified by theire owne woorkes and merites, but by ỳ mære grace of God, through the faith of Christe Iesus. For otherwise hee should in vaine haue taken our flesh vpon him, and in vaine should Christ haue giuen him selfe vnto the moste bitter and reprochefull death of the Crosse. Nowe we add, if we are not iustified by woorkes, then doe wee not with our woorkes make satisfaction for our sinnes. For in effect (although I acknowledge that there is a difference, and do not confound them) iustification and satisfaction come bothe to one ende. By the iustification of Christ we are absolued. By the satisfaction of Christ, or rather, for his satisfactions sake wee are also absolued. Christ is our righteousnesse, & therefore also our satisfaction. The price of our redemption is in Christe, not in our selues. If wee make satisfaction for our selues, then is the price of our redemption in our selues. And therefore are we both Christes & Sauiours vnto our selues: whiche thing doth flatly make Christ of none effect, and therefore is it extreme blasphemie. Moses in his lawe doth with little businesse or none dissolue all the arguments for satisfactiõ wrought by our works. For where he describeth ỳ maner of cleansing sinnes, he maketh no iott thereof in the woorkes of men, but sheweth that it all consisteth in the Ceremoniall sacrifices. Now we doe all agree and ioyntly confesse that in those sacrifices, the onely sacrifice of Christe was plainly prefigured. And to that is added, that that only preaching and promise of the newe testament is this: I wil be appeased vpon their vnrighteousenesse and sinnes, & will no more remember their iniquities. Nowe, where suche a remission is, there is no oblation or satisfaction for sinne. And wee in the Creede, berily doe beleeue the forgiuenesse of sinnes. But, if the debitor make satisfaction to the creditor, then what I pray you doth ỳ creditor forgiue him? Therefore, this article of our faith, the principall promise and preachinge of

of the newe testament is vtterly subuerted, if we admit the doctrine of the satisfaction of our woorkes for sinnes.

We do acknowledge, that teares, fastings, wearing of sackcloth, almes dedes, and the other woorkes of pietie, humiliation and charitie haue a place in repentaunce. Of whiche I will speake in place conuenient: but wee denye that with them wee make satisfaction for our sinnes, leaste wee should make the price of Christ his redemption of none effect. We acknowledge that at some times the Lorde hath whipped them, whose sinnes hee hath forgiuen, as he did to our parents Adam and Euah, and to king Dauid after his adulterie and murther of Urias. But I haue alreadie shewed you that those afflictions were not satisfactions for the sinnes, which God had pardoned, but exercises of Gods discipline and humiliation, whiche doth by those meanes keepe his seruaunts in their duetifull obedience, & doth declare to all men howe hartilye he hateth sinnes, although he doth freely forgiue and pardon them. Therefore, leaste we, because of that free forgiuenesse, should be the more inclined and prone to sinne, he promiseth them whome he maketh to be examples for vs to take heede by. Neither doe wee read that the Sainctes did simply attribute the benefite of iustification or satisfaction vnto their afflictions. I confesse that Daniel the Prophet gaue counsell to the moste mightie kinge Nabuchodonosor, and sayed: Let thy sinnes be redeemed in righteousnesse and thine iniquities in shewing pitie to the poore.

But in these woordes, the kinge was taught howe to leade the reste of his life, that was yet behynd, & howe to rule the state of his kingdome. The king had till then oppressed many nations, and sinned in merciles crueltie: whereuppon he persuadeth him to chaunge his olde kinde of life, to imbrace iustice, and deale well with all men.

Therefore, hee speaketh not of the satisfaction of his sinnes before God, but before men. For there is saluation in none other than in Christe alone. But if any man do stubbornly sticke vppon the letter, wee saye that the righteousenesse of Christians is faith, by whiche their sinnes are properly cleansed: and that faith is not without good woorkes and charitie, to which iustification is vnproperly ascribed. Of which matter I spake in the treatise that I made of good woorkes.

Therefore, when Saincte Peter doth cite that place of Solomon: Charitie couereth the multitude of sinns, the woorde Couereth is not there vsed for Purging: For, by the onelye bloud of Christe all sinnes are purged and wiped awaye: but it is taken for Turning awaye. For as selfe-loue in a manner is the rote of all sinnes: so charitie is thought to bee the driuer away of all mischiefes. For loue doth none ill to his neighbour. Nowe, whereas they obiecte that sentence of the Gospell, where the Lord saith: Many sinnes bee forgiuen her, because shee loued muche: they do misse here in, because they vnderstande not, that the woorde ὅτι, which is commonly englished, because, or, for that, is here a note of inferring somewhat, and that no other sense is gathered than this:

Many sinnes be forgiuen her, because she loued much.

Manye sinnes bee forgiuen her, therefore shee loued muche: Or, whereby it commeth, that shee loueth muche.

Neither

Neither do wee here wrest ỳ wordes of the Gospell to mainteine a wronge opinion. For in the historie there goeth before: First, When they were not able to paye, hee forgaue them both. If hee forgaue them, and if they were not able to paye, he did not then forgiue thē for their loue. For if they had bæne able to paye, he would not haue forgiuen them. Secondarily, there goeth before: Whether of these will loue him more? Simon saith, He to whome hee forgaue the more. Therefore, the Lordes answer could in effecte bee nothing else but this: I haue forgiuen her verie much, therefore hath shee loued much. So then, I saye: loue is of forgiuenesse, & not forgiuenesse of loue. And then it followeth immediatelye. And he saide to the woman: thy faith hath saued the, go in peace. Wee doe therefore conclude, that there is but one onely satisfaction for the sinnes of all ỳ world, to wite, Christe once offered vpp for vs, which are by faith made partakers of him.

Of indulgencies.

But nowe, as we do not acknowledge or admitt the satisfactions that are obtruded vnto vs in the doctrine of the priestes and Monckes, so do we by all meanes detest the indulgences of the Byshops of Rome. They called these Indulgences, a beneficiall pardoning of crimes, or remission of the punishment, or of the guilt, or of both: to wite, by the power of ỳ keyes bestowed by the Lorde: and for the merite of the Martyrs bloud (for so they saye) graunted or giuen to them that are rightly contrite in heart, and do confesse their sinnes. For these fathers of Indulgences are wont with their Indulgences to remitt againe ỳ rigour and seueritie of the satisfaction which lyeth in them to order at their discretion. Truely, as one saide: The fathers gentle Indulgence, doeth make the children naught: So haue their Indulgences vtterly corrupted true repentance. But thou canst read in no place that such power was giuē to the Popes as they did feigne. We read, that to the Apostles the keyes were giuen by the Lorde: but those keyes were nothing else but the ministerie of preaching the Gospell: as I in place conuenient will shewe vnto you. Nowe the Gospell promiseth to vs remission both of the guilt and penaltie, for Christe his sake, and faith in Christ, and doth admonishe vs that in the latter times, there shall come men that shal saye: we are Christes, that is, which shall attribute to them selues the things that do properly belong to Christe alone, such as is especially the forgiuenesse of sinnes. But it commaundeth vs to flie from them, and by all meanes to take hæde of them, as of wicked seducers. The same Euangelicall trueth doth teache that the faithfull are cleansed by the onely bloud of the sonne of God.

Their indulgences do promise mē the cleansing of their sinnes through ỳ bloud of S. Peter, S. Paul and other holie Martyrs. And for that cause are they the prophanation of the bloud of the sonne of God. The Saincts do washe their garments in the bloud of the Lamb, not in the pardoning bull, or bore of indulgences, nor in ỳ Martyrs bloud. Yea, Paule him selfe denyeth that either he, or Peter, or any other of the Saincts was crucified for the Church of God. And yet their indulgences were so sett foorth, as though God were pleased with vs for the bloud of the Martyrs. Therefore their indulgences are flatly contrarie to the Apostles doctrine. And I admonishe

monished you in my Sermon of good woorkes in these woordes of Paule: I fulfill that which is behinde, of the afflictions of Christ in my flesshe, for his bodies sake, which is the Church, that that fulfilling is not referred to the worke of the purging or propitiation of Christ, which is consummate, vnlesse Christe at his death did testifie falsly saying: It is consummate, but to those afflictions wherewith ỹ members of Christ, that is, the faithful are exercised by the crosse, so long as they liue in this fraile fleashe. Verily the Lorde maketh accompt of the afflictions layde vppon the faithful, as of his owne. For to Paule he saide: Saul, Saul, why persecutest thou mee?

Moreouer, when he saith: For the churche, he meaneth not, for the expiation of the churche, but for the edification and profite of the same. And Paule susteined greeuous afflictions at the handes of the Iewes, because he preached the Gospell to the Gentiles: And it was expediēt that in him there should be shewed to the Church an example of Patience, so rare as coulde not lightly be founde againe. Yea, other haue often times obiected against these indulgence defenders, this godly saying of the holie man, Pope Leo, in his 81. Epistle. Although the death of many Saincts is precious in the sight of the Lord, yet the slaughter of no man subiect to sin, is the propitiation for the sinnes of the worlde. Again, The righteous haue receiued, not giuen Crownes of glorye: and of the manful constancie of the Martyrs are sprong examples of patience, not the gifts of righteousnes: for their deaths were singular: neither did any one by his ending pay the debt of another since there is one Lord Iesus Christe, in whome they are all crucified, dead, buried and raysed vp againe. Thus much out of pope Leo. We haue therfore by diuine and humane testimonies euidently proued, that the indulgences giuen to sinners by the merite or treasure of the Martyrs bloud, are mere blasphemies against God, and open iniuries against his holye Martyrs.

The filthy marte of indulgences.

I haue hetherto spoken of those indulgēces, which were of olde freely bestowed by the Popes of Rome, although at this day they be few in number and curtayled to: now therfore I will say somewhat of their indulgences, which they for the moste parte doe sell and make traffique of. To sell indulgences is in the Church of God, a sinne so detestable, as that it is harde to name any one more horrible. And yet it is and hath bene a common practise and merchandize these many yeeres, with the Bishops of Rome & their factors, whom they cal Apostoliques, not hauing any one word in the scripture wherewith to cloak ỹ wicked inuention. And now though I slip ouer and do not shew you how Indulgences are nothing but a bare name without any stuffe or matter, and that vnder that vaine name miserable men and silly soules are foulely deceiued: yet note that Christ the chiefe and only high Priest of his Catholique and holy Church, in the dayes of his flesshe, did with a whip driue the buyers and sellers (as impudent dogges) out of the Church of God: whiche thing hee did twice. Once at the beginning of his preaching: and an other time a little before his Passion. At the first time he added: Away with these thinges from hence, and make not my fathers house an house of merchādize. At the latter time he saide: It is written, my house shall be called the house of

prayer, but ye haue made it a den of theeues. And Simon Magus also in the Acts of the Apostles, seeinge that by the layinge on of the Apostles hands, the holye Ghoste was giuen, did offer them money, saying: Giue me this power also, that on whome soeuer I lay my handes, hee may receiue the holy Ghoste.

But hearken howe Peter accepteth his petition. Thy money (said he) perishe with thee: because thou haste thought that the gift of GOD may be obteined with money. Thou haste neither parte nor fellowship in this businesse. For thy harte is not right in the sight of God.

Loe, the giftes of God are not gotten with money. Loe, their harte is not righte that make merchandize of Religion. Loe, they haue no parte or fellowship in the inheritaunce of the kingdome of Heauen, or in the preaching of ỳ glad tidings: therfore what shall we say now of the Indulgences whiche the Popes Apostoliques doe set to sale for money? What shall we say of the very Indulgenciaries, and the Pope him selfe whose Hierlings they be? We must confesse verily that they are the fellowes of Simon (not Peter but) Magus. For Peter did by the iust sentence of God, curse such kinde of merchantes. Your money (saith he) perish together with you.

This is a heauie and terrible, but yet a mosse iust iudgement of the mosse iust God. The same Apostle Peter, foreseeing that in the church there would be many such merchants doeth in his last Epistle say. There were false Prophets among the people, euen as there shalbe false teachers among you, which priuily bring in damnable heresies, euen denying the Lord that hath bought them, and bring vpon themselues swift damnation. And many shall followe their damnable wayes, by whome the way of trueth shalbe euil spoken of. And with couetousnesse through feigned words shall they make merchãdize of you. For what is it with fained words through couetousenesse, to make merchandize of the miserable idiotes, if this is not, when they say that they doe giue full remission of sinnes, vnto all them that are contrite, and doe confesse their sinnes? For if any man do acknowledge his sinnes, and with a true faith conuert him selfe to God through Christe, euen without their Indulgences, he doth obtaine plenarye remission of all his sinnes. Those fores there fore make mony of smoke, deceiuing simple soules, and selling for coyne the thinge which they neuer had, neither possibly can be purchased with money. And thus much hetherto of bought and solde Indulgences. Of which other writers haue made very long discourses. I suppose that by this little, any man maye easily vnderstand howe to iudge of them a-right.

We are now at length come past those rocks and shelfes, to whiche we did of purpose saile, that when we had viewed the mosse perilous places, we might admonishe the vnskilfull passagers, to take hede howe they strike vpon them, for making shipwrack of their soules, by thincking that in these Indulgences doeth lye the true force of sufficiente Repentaunce, wherein there is nothing but the vtter displeasing of Godes mosse holye maiestie.

Therefore letting that alone, as it is, we doe now returne to declare the last member of repentance, whereby we said that penitentes doe mortifie the olde man, and are renued spiritually.

tually.

First of all therfore it seemeth good to tell, what the olde man is, what the newe or regenerated manne is, and what the power or strength of man is. For by the demonstration thereof we shall the better vnderstand what it is to mortifie the olde man, & to be renued in the spirit. We say that the olde man is all that which we haue of nature, or of our first parents, to wit, not the body only or the flesh, I mean the grosser and substantiall parte of the bodye, but euen the verye soule, with the strength, the power and faculties of the same. Therefore whereas in some places of the holye Scriptures, the flesh is put for man, we must not onely vnderstand the massie substance and grosser parte of the bodye, but the very flesh together, with the soule and all the faculties thereof, that is, the whole man not yet regenerate.

For the Lord in the Gospell saith. That, which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. And this he speaketh concerning regeneratiõ, which is not according to the flesh (as Nicodemus did falsely imagine) but according to the spirit. The word Flesh therfore doth importe the naturall power and faculties of manne, euen all that, I meane, which we haue or take of our first grandsyre Adam. The new man is said to be he that is regenerate by the spirite of God in Christe, or is renewed according to the image of Christe, with all the giftes and vertues of the holye Ghoste. And as the flesh is vsually put for the olde man, so is the spirit by an *Antithesis* commonly vsed and taken for the newe man.

Now heere the very place requireth to discourse somewhat of the power or vertues of man. Of whiche although I haue elsewhere disputed all redye, as in the Sermon of Freedome and bondage, and of sinne, yet heere againe I wil touch suche points as I thinck to suffice for this present Argument.

Of the power of man.

There are two partes or faculties of our soule, Vnderstanding & Will. Vnderstandinge doeth discerne in things obiect, what to receiue or what to refuse: and is as it were the light and guide of the soule. Will chuseth, for in it doth lye bothe to will and to nill: which are againe impeld by other powers and faculties.

Vnderstãding.

Nowe the vnderstanding is of two sortes. For we vnderstand either Earthlye or Heauenly thinges. I call those Earthly things, which do apperteine not to the life to come, but to the life present: whervnto we referre all liberall artes and handicrafts, the gouerning of publique weales, and the ruling of priuate houses. By heauenly things I vnderstand God himselfe, eternall felicitie, and life euerlastinge, the knowledge of God and all kindes of vertues, faith, hope, charitie, righteousnes, holynes, and innocencie of life. Now let vs see what this vnderstanding of man is able to do, and what power it hath. The Judgement and vnderstanding of man in Earthly things, is not altogither none at all: but yet it is weake, and verye smal, God wot.

The vnderstanding therefore that is in man doth come of God: but in that it is small and weake that commeth of mans owne fault and corruption. But the bountifull Lord doeth augment in men those giftes of his, whereby it commeth that mans wit bringeth wonderful things to passe.

For which cause we read in the holie Scriptures that the artes & wittes of men are in the handes of God. But in the knowledge or vnderstanding of heauenly matters there is not one small sparke of light in man, his witt of it selfe is nothing but darckenesse, which at the beginninge was created by God moste sharpe & lightsome, but was afterwardes by mans corruption vtterly rebated and darkned againe. For therefore it is that Christe in the Gospell sayed: No man commeth to mee, vnlesse my father drawe him.

And in the prophets it is written: All shalbe taught by GOD. And Paule saith: The naturall man perceiueth not the thinges that are of the spirite of God: for they are foolishnesse vnto him: Neither can knowe, because they are spiritually discerned. The naturall man (that is, that olde man, which is not yet regenerate by the holie Ghost) is not a blocke altogether without all sense or feling. For if he were vtterly without all the discourses of reason, then how should the preaching of the Gospell seeme foolishnesse vnto him? He doth therefore by the gifte of God heare and vnderstande the wordes and sense of the holie scripture: but by reason of his naturall corruption, he is not touched w̄ them, he doth not rightly iudge of thē: they seeme meere follie vnto him: neither doth he perceiue that they must be discerned spiritually, because hee is not regenerate, and is yet without ỹ true light of Gods moste holie Spirite.

For, in another place the Apostle saith: We are not able to thinke any good as of our selues, but all our abilitie is of God. And therefore it is that wee do so often in the Scriptures finde mention of Inlightening or Illumination: which shoulde without cause be expressed or named, if so bee mannes vnderstanding were cleare & of it selfe not darke and miskie. There is therefore borne togeather with all men a blindenesse of heart & mynde, a doubting in the promises of God, and an vnbeleefe and peruerse iudgement in all heauenly thinges. For albeit that man hath at Gods hand receiued vnderstanding, yet by reason of his owne corruption, ignorance is a peculiar and proper heritage belonging vnto him. For he is then in his kingdome, when he is blynd, when he doth erre, when he doth doubte, when hee doth not beleeue, nor vse the gifts that God hath giuen him, rightly as hee should, that is, to his owne saluation, and the glorie of his maker.

Let vs nowe see, what the will of the olde man is able to doe. Therefore, since this will deeth followe a blynde guide, God wote, that is to say corrupt affection, it is vnknowen to no man, what foolishe choyce it maketh, and whereunto it tendeth. And although the vnderstanding bee neuer so true and good, yet is the will like to a shippe tossed to & fro with stormie tempestes, that is, of affections. For it walloweth vpp and downe with hope, feare, lust, sorrowe, and anger, so that it chooseth and followeth nothing but euil. Will.

For the holie Apostle speakinge of him selfe doth saye: I knowe that in mee, that is, in my fleash there dwelleth no good thing. For, to will is present with mee, but I finde no meanes to perfourme that whiche is good.

For the good that I woulde, doe I not: but the euill which I woulde not, that do I.

But

But nowe, since the Apostle spake this of him selfe, when he was regenerate, what I praye you shall wee saye of the will of the olde man? The olde man willeth all thinges whiche God willeth not, and breakinge into all kinde of wickednesse, doeth foulie fulfill his filthie lustes: that is to say, hee giueth his members seruauntes vnto vncleannesse and wickednesse, from one iniquitie vnto another. We haue of this, verie many examples exhibited vnto vs, bothe by the holie Scriptures and daily experience.

Let vs nowe against this oppose or set the newe man, that is, the man which is regenerate by the spirite of GOD, through the faith of Jesus Christe. Nowe regeneration is the renuing of ỳ man, by which through the faith of Jesus Christe, we, whiche were the sonnes of Adam, and of wrath, are borne againe the sonnes of God, and do therefore putt off the olde man, and put on the new, which bothe in vnderstanding and will doeth fraily serue the Lorde.

This regeneration is the renuing of the minde, not of the bodie: as we heard in an other place out of the thirde Chapter of Saint Johns Gospell. The author of this regeneration, is the holie Ghost, which is from heauen giuen vnto man, I meane to a faithfull man. For the gifte of the holie Ghoste is giuen for Christe his sake, and that too, vnto none but those that do beleeue in Christe. This spirite of God doeth testifie with our spirite, that wee are the sonnes of God, and therefore, the heires of his kingdome.

Wee are therefore, a newe creature, repayred nowe according to the image of GOD, and indued with a newe nature or disposition: whereby it commeth to passe, that wee doe dayly put off that olde man, and putt on the newe: whiche thinge is done when we walk, not in concupiscence after the Carnall inclination of the flesh, but in newenesse of sense, according to the woorkinge of the holie Ghoste, by whome wee are regenerate. The same substaunce & forme of the bodie abideth still, the minde is chaunged, the vnderstanding and will renued. For, by the spirite of God the vnderstandinge is illuminated, faith and the vnderstanding of God and heauenly thinges is plentiously bestowed, and by it vnbeleefe and ignoraunce, that is, the darkenesse of the olde man are vtterly expelled, according to that saying of the Apostle: Through Christe ye are made riche in all thinges, in all speeche & knowledge. Againe: Wee haue not receiued the spirite of the worlde, but the spirite which is of GOD, to knowe what thinges are giuen of Christe to vs. And againe: We haue (or know the spirite or) mynde of Christ. And againe: ye haue no neede that any man teache you: but as the verie annoynting doth instruct you of all thinges, and is true, abide ye in it. And in this regeneration of man, the will also doth receiue an heauenly vertue, to do the good, whiche the vnderstandinge perceiued by the holie Ghoste, so that it willeth, chooseth, and woorketh the good that the Lorde hath shewed it: and on the other side nilleth, hateth, and repelleth the euil that the Lorde hath forbidden it. For Paule saith: I knowe to be humble, and I knowe to exceede. I can doe all thinges through Christ who strengtheneth mee.

And againe to the Philippians, he saith: To you it is giuen for Christe,

not onely to beleeue in him, but also to suffer for him. And againe, yet he doeth more plainly say. It is God that worketh in you, bothe to will and to performe, according to the good purpose of the minde. But now note this that what soeuer they doe, whiche are regenerate by the spirit of God, they doo it freely, not by compulsion, nor against their willes. For like as God requireth a cheerefull giuer: so where the spirit of the Lord is, there is free libertie and hartie goodwil. And Zacharie the Father of Iohn Baptist saide: That we beeing deliuered from the handes of our enimyes, might serue him without feare, in holinesse and righteousnes before him all the dayes of our life.

Yea, and our Lorde him selfe in the Gospel saith. If ye abide in my sayings, ye shalbe my Disciples in deede, and ye shall know the trueth, and the trueth shall make you free. And againe, If the sonne set you at libertie, or make you free, then shall ye be free in deede. Touching this libertie of the sonnes of GOD, I haue alreadie discoursed in the ninthe Sermon of my first Decade.

What, and of what kinde, the Libertie is that is in man.

This libertie of the sonnes of God wee doe willingly acknowledge, and freely confesse: but the arrogant disputations of some blasphemous praters concerning free will, as thoughe it were in our power, of our selues to doe any heauenly thing, wee doe vterly reiecte and flatly denye. And yet wee doe not make man subiecte to fatall necessitie, nor turne vppon GOD the blame of iniquitie. As we haue else-where more at large declared. And S. Augustine, in his controuersie with the Pelagians did so attemper his disputation, that hee attributed the good to the Grace of God, and the euill vnto our nature: so that (the sense beeing sounde, vncorrupted, and well weighed) he attributeth free will, which he graunteth to bee in vs, vnto the grace that worketh in vs, yea, to the regeneration of the Spirite, rather than to our selues or our owne power. I will here cite and rehearse vnto you (dearely beloued) this one testimonie onely out of all his writinges, as it is to bee founde in the firste Chapter of his booke, De Correptione et Gratia, where hee saith: Wee must confesse that wee haue free will to doe bothe euill and good: but in the doing of euill, euerie one is free from righteousenesse, and bound to sinne: but in good, no man can bee free, vnlesse hee bee made free by him which saide: If the sonne make you free, then shall ye bee free in deede. And yet not so, that when euery one is sett free from the condemnation of sinne, hee should then no more stand in neede of his deliuerers ayde: but so rather, that, where hee heareth his deliuerer saye: Without mee yee can doe nothinge, hee should presently saye to him againe: Bee thou my helper: O forsake mee not.

And verily, I am gladde that in oure brother Florus I founde this faith, which, without doubt, is the true, propheticall, and Apostolicall faith.

For here must the grace of God, through Iesus Christe our Lorde bee needes vnderstoode: by whiche alone wee men are deliuered from euil, and without which wee doe no good, either in thought, will, loue, or deede. Not onely that by the shewing, or teaching of grace, men should no more but knowe what is to bee done: but also, that by the ve-

rie

rie woorking and perfourminge of grace they should with loue doe the thing that they knowe. And so forth. For, I haue hitherto rehearsed vnto you Saincte Augustines opinion touching free will, of which this is sufficient for a note by the waye: nowe I returne to my purpose againe.

Wee haue hearde what the olde man is, what the newe man is, and howe wee are renued by the holy spirite: nowe therefore, when we saye, that penitentes doe mortifie the olde man, and are renued by the spirite, or spiritually, we saye nothing elsse, but that to all penitents the affections, senses or lustes of the fleashe, I meane, euen the verie vnderstanding, which wee haue of olde Adam, together with the will, are not onely suspected, but also conuicted of impietie, and that therefore in all their thoughtes, woordes, and deedes, they do neuer admitte their affections into their counsell, but doe by al meanes resist them and continually studye to breake the necke of them: and on the other side, in all our counsels, woords, and deedes to admitt and receiue, yea, & with prayers to call vnto vs that heauenly guyde the spirite of Christ, by whose conduite and leading wee maye perceiue, iudge, speake, and woorke, that is to saye, either omitt or doe that, which we haue learned in our graunde patterne Christe, according to whose likenesse wee must bee reformed, that henceforth wee maye applye our selues to holinesse, righteousnesse and good woorkes to Godwarde.

But nowe all this we shall vnderstande more rightly and plainely by the wordes of the Apostle, where hee sayeth: This I saye, and testifie in the Lorde, that ye henceforth walke not as other Gentiles walke in vanitie of their minde, darkened in cogitation, being alienated from the life of God by the ignoraunce that is in them, by the blyndnesse of their hartes, which being past feeling haue giuen them selues ouer vnto wantonnesse, to worke all vncleannesse with greedinesse. But ye haue not so learned Christ, if so be ye haue heard him and haue beene taught in him, as the trueth is in Iesus, to lay downe according to the former conuersation, the olde man, which is corrupt according to the lustes of errour, but to bee renued in the spirite of your mynde, and to put on that newe mā, which after God is shapen in righteousenesse and holinesse of trueth: and so forth as followeth in the 4. Chapter to the Ephesians. The same Apostle in the thirde to the Colossians saith: Mortifie your members whiche are vpon the earth: fornication, vncleannesse, inordinate affection, euill concupiscence, and couetousnesse, which is idolatrie, for which thinges sake, the wrath of God commeth vpon the children of disobedience: amonge whom ye also walked sometime whē ye liued in them. But nowe put yee off also all these things, wrath, fiercenesse, maliciousenesse, blasphemie, filthie communication out of your mouth: lye not one to another, seeing that ye haue put off the old man with his workes: and haue put on the newe man, which is renued into the knowledge and image of him that made him. Put on therefore, as the elect of god, holie & beloued, bowels of mercie, kindnesse modestie, meekenesse, long suffering, forbearing one an other, and forgiuing one another, if any man haue a quarell against anie: and so forth.

To which, if thou addest that, which the Apostle hath of the same matter in the first Chapter to the Romanes, euery poynt wilbe more expresse & plaine vnto the hearer.

Of the worthie fruites, or, of the fruites worthie of repentãce.

Nowe, these woordes of the Apostle do not onely teach vs what the old man is, what the newe man is, what it is to mortifie the olde man, and how penitents are renued in the newnesse of the spirite, or of the minde: but doe also shewe what the fruits be that are worthie of repentance, to wite, those rehearsed vertues, or those offices of life towarde God and our neighbour. We owe to God feare or reuerence, humblenesse of minde, the knowledge of our selues, faith, hope, the hatred of sinne, the loue of righteousenesse, charitie toward our neighbour, well doing towardes all men, and innocencie in all things. These kind of fruits did the holie man John Baptist require of the Iewish nation, when he saide: Bring forth fruits that become repentance.

For in Saincte Luke, beeinge demanded of the people, of the Publicanes and of the mercenarie or garrison souldiers, what thing they shoulde do worthie of repentaunce, he prescribeth none other than that, whiche we euen nowe recited. For the Lord him selfe by Esaie in the 5. Chapter of his prophecie rehearsed vpp none other fruites than those.

And in the Reuelation made to S. John, speaking to the minister of the Churche of Ephesus, he saith: Remẽber from whence thou arte fallẽ, and repent and doe the firste woorkes. Whereunto agree the woordes of S. Paule, speaking to Agrippa, and saying: I haue preached to the Iewes and Gentiles, exhorting them to repent, and to turne to God, and to do such woorkes, as become them that repent.

And againe in the seuenth Chapter of the seconde Epistle to the Corinthians hee saith: Sorrowe, which is to Godwarde, causeth repentaunce vnto saluation not to be repented of. For, behold this selfe same thing that ye were made soarie to Godward, howe muche carefulnesse it hathe wrought in you? yea, what clearing of your selues, yea, what indignation, yea, what feare, yea, what vehement desire, yea, what zeale, yea, what punishment? Nowe, this carefulnesse is an intentiue diligence to correcte that which is amisse. Verily out of careleste lowsenesse doeth arise inbred custome to committ sinne, and negligent securitie. Penitents doe not stande in defence of their sinnes, but make their supplicant apologie to God, to haue them remitted. Hypocrites excuse themselues and seeke out shiftes and starting holes, not cõfessing freely their sinns and offences, nor praying to God to haue them forgiuen. He, which repenteth truely & in verie deed, is angrie with him selfe because of his wicked manners and life alreadie lewdly spent. The punishment which he doth exercise vpon him selfe, preuenteth and turneth awaye the reuengeing and imminent wrath of God.

Moreouer with feare he doeth take heede howe hee sinneth any more. For the contempte of GOD is the originall of mischiefes, and bonde of an impenitent life. Furthermore, he, which doeth truely repent, is rauished with the passing vehement desire or loue of GOD and heauenly thinges: hee burneth with zeale, whereby it commeth to passe, that hee neither loadeth off from daye

to

to day, nor yet doth coldly nor slackely go about that, whiche hee hath learned by the worde of God to be required at his hand to be done and performed. Briefly what soeuer he doth, he doth it with al his minde euen from the very bottome and rote of his heart. For so sayeth the great Prophete of God the holy man Moses: If thou wilt turne to the Lord thy God, and hearken vnto his voice, with all thy heart, and with all thy soule: the Lord thy God also shall turne thy captiuitie, and shewe pitie vpon thee in the bowels of mercie. Thus much touching the fruits of Repentaunce.

Nowe vppon all the premisses we inferre this consequent, that Repentaunce (whose onely scope, whereto it tendeth, is the renouation by the spirit of Christ, of the image of God, whiche was by Adams fall of old defiled) is not a worke of a day or twaine, or of a prescribed number of yeres, but a cõtinuall obseruaunce of our whole life, and so cõsequently a daily putting off and renuing of the old man for euer. For they that are regenerate by the holy spirite of God, are neuer so purged that they feele no motions of the flesh, of sinne, and of carnal affections. There is alwayes obiecte to the eyes of the faithful this sentence of S. Paul, that cannot by any meanes be pluckt out of their minds. I know that in me, that is, in my flesh there dwelleth no good thing. For to will is presẽt with mee, but I finde no meanes to performe that, which is good. For the good, that I would, I doe not, but the euill, that I would not, that doe I. For wee beare about the reliques of the flesh thorough all our life. Whereuppon it commeth, that in the Saincts there is a perpetuall and very sharpe battaile. For they doe partly obey the spirite, and are partly weakened of ỹ flesh. By the spirite they are lifted vp to the contemplation & desire of heauenly thinges. But by the flesh they are thrust downe to earthly thinges, & troubled with the allurements of this naughtie world. For euen the Apostle feeling that combat in himselfe sayed, The flesh lusteth contrarie to the spirite, and the spirite contrarie to the flesh. For they are so at enimitie betwixt thẽselues, that what ye would ye cannot doe. And in an other place he sayth: Euen I, the same, doe in the minde serue the lawe of God, but in the flesh the lawe of sinne. And to help the matter forward withal, there lackes no deceipt, no craft, and a thousand temptations of the subtile crafts maister our enimie the diuell. Therefore the labour and perill of the true penitent, that is, of a Christian man, is farre greater, than that our prayers are comparable vnto it.

But nowe who doeth not here perceiue how great watching, abstinence, constancie, fortitude, and patience are needeful for those ỹ doe repent? What great neede they haue of earnest and continuall prayers? Let vs in this sharpe conflict lay before our eyes the instruction of that valiaunt champion the Apostle Paule. For that, which he sayeth, may be to vs in steed of a large and ample commentarie. For he will in fewe wordes pathingly instruct vs how to behaue our selues in this troublesome combate, how to vanquish, & howe to triumphe when the victorie is gotten. In his Epistle to the Ephesians, thus he sayth: Brethren, be strong in the Lord, and in the power of his might. Put on al the armour of God, that ye may stand against the assaults of the diuel. For wee wrestle not against flesh and bloud onely, but a-

What thinges are necessarie in penitentes

gainſt rules, againſt powers, againſt worldly gouernours, of the darckeneſſe of this world, againſt ſpirituall ſubtiltis in heauēly things. Wherfore take vnto you the whole armour of God, that ye may be able to reſiſt in the euill day, and hauing finiſhed all thinges, to ſtand faſt. Stand therfore, hauing your loynes girt about with the truth, & hauing on the breſt plate of righteouſneſſe: & your feete ſhodd in the preparation of the Goſpell of peace. Aboue all, taking the ſhield of faith, wherwith ye may quench al the fierie dartes of the wicked: & take the helmet of ſaluation, and the ſword of the ſpirite, which is the word of God. Praying alwayes in al prayer & ſupplication in the ſpirite, and watching for the ſame wth all inſtance. And ſo as followeth in the 6. to ỳ Epheſians.

The outwarde exerciſes of repentāce.

Here therfore are alſo to be rehearſed ỳ outward exercises of repentance or rites of penaunce, wherewith the Saintes do exerciſe themſelues, partly to tame and kæpe vnder the motions of fleſh, and partly to teſtifie their repentaunce vnto the congregation. Thoſe exerciſes are carelеſſenes of the fleſh, teares, ſighes, ſackcloth, faſtings, weeping, lamenting, neglecting & hatred of deintie diet, trimming of the body, and alſo of allowable pleaſures: which, although they be done, and yet do not proceed from the very heart and from true faith, are notwithſtanding nothing auaileable to him that vſeth them. But it is beſt here to learne, & as it were, in a painted table to behold them pictured in ỳ word of God. The Prophete Joel ſayth, Turne ye to me, ſayth the Lord, with all your heartes with faſting, with weeping and with mourning: and rent your heartes and not your garmentes, and turne to the Lord your God, for he is gratious & mercifull, ſlowe to anger and of great goodneſſe, & he wil repent him of the euill. Who knoweth whether the Lord wil returne & take compaſſion, and wil leaue behind him a bleſſing? Blowe vp a trūpet in Sion, proclame faſt, call an aſſemblie, ſanctifie the cōgregation, gather the people, gather the elders, aſſemble the children and ſucking babes. Let the bridegrome come forth of his chamber, and the bride out of her cloſet. Let the prieſts the Lords miniſters weepe betwixte the porch and the altar, and let them ſaye: Spare thy people, O Lord, and giue not ouer thine heritage vnto reproch, that the heathen ſhould rule ouer them. Wherfore ſhould they amonge the heathen ſay, where is their God? To theſe diuine & euident preceptes let vs annere that notable exāple of the truly repentaunt Niniuites, out of the holy ſcriptures: of whome ỳ holy Prophete Jonas hath left this in writing: The men of Niniuee beleeued God, and proclamed a faſt, and put on ſackcloth from the greateſt of thē vnto the leaſt of them. And word came to the king of Niniuee, which aroſe from his throne, and put off his robe, & couered himſelfe in ſackcloth and ſat downe in the aſhes. Moreouer by the kinges cōmaundement proclamatiō was made throughout ỳ whole citie, ſaying: Let neither mā nor beaſt taſte any thing, neither feede nor yet drincke water: but let both man and beaſt put on ſackcloth, & crie mightily vnto God: yea, let euery man turne from his euill way, & from the wickedneſſe that is in his hāds. Who can tell whether God wil turne, & be moued with repentance & turne frō his fierce wrath, that we periſh not? And now it is good to heare howe effectuall true repentaunce is in the ſight of the Lord.

Lord. Therfore it followeth in ỳ same chap. And God saw their works, that they turned from their euil wayes, & he repented of the euill which he said he would do to them, and did it not. And here also (derely beloued) ye must note ỳ repentance is of 2. sorts, to wit, private or secrete, & publique or manifest. Euery one doth secretly to himself repent priuately, so often as, when he hath sinned against god, he doth descẽd into himself, and wt the candle of gods word doth search al the corners of his hart, & confesse to God al his offences: being greued ỳ he hath offended him, & yet doth turne vnto him, beleeuing verily ỳ he wilbe reconciled vnto him in Christ his sauiour, & for his sake doeth vtterly hate sinn, & entirely loue righteousnes and innocencie, in following them so nere as he can. The publique or solemne repentance is vsed in great calamities, in dearth, in pestilence, & warre: and of ỳ repentance it is, that the prophet Ioel speketh, whose words ye heard a litle afore. And yet priuate repentance is in many points all one with the publique. For Peter weepeth bitterly: & priuate penitẽts do fast priuately, & abstein seuerely euen from all alowed pleasures, much more then from the allurements and baits of the world. But they ỳ do truly repent either publiquely or priuately, both do & must specially hate coloured hypocrisie & vaine ostentation. Moreouer both kinds of repentance are free & voluntarie, not extorted or coacted, but proceding of a willing mind. The pastour of the Church & teacher of the truth, I confesse, doth seuerely call vpon al sinners wout delay to repent themselues truly for their sinns cõmitted, but yet he doth by expresse lawe lay vppon no mans necke any precise order prescribing ỳ time, maner, place, or number, but leaueth it free to euery ones choice, so ỳ they do the thing that is decent, according to the prescript rule in ỳ word of God. But publique repẽtance is for the most part wont to be proclamed, & openly receiued of the whole cõgregation so often as pietie requireth it, and necessitie cõpelleth it, & doth out of the word of God therwẽal declare what & how al things must be done & decently ordered. Againe it is manifest ỳ there are 2. sortes of repentaunce more. For there is true repentance & false repentance. The true repentance is ỳ, whiche doth exercise, that is regenerate by the spirite of God, & is wout all colour & craft, cõteyning in it al those things that I haue hetherto told you off. The scriptures conteined in the old & new testament, do minister to vs many examples of true repentance, which I haue at large layd forth vnto you in ỳ that I haue alreadie spoken. Those examples are excellent, which we find of our parents Adam & Euah, of ỳ people of Israels often repenting in the 33. of Exod. in the bowke of Iudges, and the bowkes of Kinges. Yet more excellent than the rest is that of Dauid in the 12. cap. of the 2. of Samu. and 1. Par. 21. And that of Manasses, & Iosias. 2. Re. 33. & 34. In the Gospell also we haue to see the examples of Matthewe, Zacheus, the sinneful woman, & Peter, beside other more, that here for shortnesse sake I do wittingly passe ouer. But false or coũterfeit repentance proceedeth of a feigned hart: & though at a blush it seeme to haue the circũstances of true repentance, yet for because it wanteth a turning to God and a sound confidence in him, it is vnsincere and vtterly false. For of al other it is most certaine that the repentaunce of Judas Iscariote was false and counterfeite: and yet he confessed his sinne, bee bare record

False and True repentance.

to the

to the trueth, and did with much anger and sorrowe restore to the priests the price, which he toke for ỳ innocent bloud: but because he did not wholie turne to Christ, & put his whole confidence in his mercie and goodnesse, all his repentance was without al fruit. And without all profite doe hypocrits, and those, that are without the faith of the Gospell, torment themselues, and make a shew of outward repentance.

True penitentes are in an happie case.

But they are most happie and in an heauenly case that do with al their heartes truely repente with faith vnfeigned: for they receiue infinite goodnesse of their most bountifull and liberal God: who is at-one againe with penitents, and doeth nowe loue them, that before he did for their sinnes most hartily, and yet most iustly, hate and abhorre. The punishments also, whiche he determined to lay vppon them, he turneth into benefites. For he doth fill, and as it were, loade penitentes with all maner good thinges both temporall and eternall. Now ye vnderstood (deerely beloued) by my former sermons, that God bestoweth so great benefites vpon vs, not for our workes of Repentance, but for Christ his sake in whom alone the Saincts doe trust, not putting any confidence in their workes of repentaunce, how holy and commendable soeuer they be. For in so much as the father loueth Christe, & that wee by faith are graffed in him, God doeth therefore loue vs and oure workes doe please him, which workes of ours, when he doth recompence, hee crowneth not our workes, as our owne workes, but crowneth in vs the grace, which hee himselfe hath giuen vs. Againe it must needes be that vnrepentauntes are most vnhappie. They heare with what sinns and transgressions they haue offended God, & prouoked his iuste vengeaunce against themselues, but therewall they thinke not howe to preuent the wrath of God being readily imminent to take vengeaunce of them, nor howe to obteine his fauour againe. What else therefore doeth remaine behinde for them, but a most certeine and iust destruction both of body and soule, of all their goods, and whatsoeuer things else they doe most esteeme in this transitorie life? It is good heere to call to minde that notable sentence of the Lord Jesus in the Gospell, saying: Woe be to thee Chorazin, woe be to thee Bethsaida: for if the wonders had beene done in the citie of Tyre and Sidon, that haue beene done in you, they would haue repented long ere this in sackcloth and ashes. But I say vnto you, it shalbe easier for Tyre, Sidon, and Sodoma in the day of iudgement than for you. The parable of the vnfruitefull figgetree is knowen to all men, whereof mention is made in the Gospell, whiche withered vpp by the Judgement of God, to be an example to teache and terrifie all impenitent sinners. What shall fall, may wee thincke, vppon the men of these dayes, that do so boldly despise repentaunce, now so many yeares, so plainly preached vnto them and beaten into their heads? Some there are, a Gods name, that will outwardly for a shewes sake only seeme to be desirous of the Euangelical truth: other are vtter enimies, contemners, and persecuters of the Gospell: & an infinite rable thou shalt finde of Lucianists, Epicures, Nullifideans, and Atheistes: nowe since all these do equally in a manner swetely deride, or rather scoffingly mocke at this hartie repentance, we cannot doe otherwise but still expect & looke when the terrible iudgmẽt of Gods mightie arme

Vnrepentantes are vnhappy.

arme should fall vppon such vnrepentaunt sinners. Let them, ỹ wish well to themselues, speedily turne to ỹ lord, and consider with themselues cõtinually and earnestly, howe great the damage is to keepe the transitorie ioyes of this present life, & so to lose the eternal ioyes of ỹ kingdome of heauẽ. Let euery one make hast to do that, which he perceiueth to be done the better by so much, by how much the sooner it is taken in hand.

And yet I would not that any man should despaire in his sinnes, if so be ỹ he doth not stubbornely despise the remedie of repentaunce, nor because of the facilitie and gentlenesse of his heauenly father, doth not maliciously by ỹ way of contempt deferre repentaunce euen til the very end. And if any man be hindered by the flesh, the world, and the diuel, so that it be late or ere he applie his minde to repentaunce, neither would I haue him to fall to desperation. But nowe because I haue somewhat more longe drawen out this discourse of repentance, than I had thought to haue done, that I may heere at last make an end of my sermon, I wil in stead of a conclusion recite vnto you those golden words of ỹ holy martyr S. Cyprian bishop of Carthage, where he writeth against Demetrian to this effecte following. Beleeue and liue, & ye, that nowe for a time doe persecute vs, reioyce with vs for euer. When ye are once out of this life, then is there no place for repentaunce, nor any effect of satisfaction. In this world the life is either wonne or lost. In this world eternall saluation is prouided for, by the vnfeigned worshipping of God, and the fruites of true faith. Let not any man either by his sinnes, or yeares be held backe from comminge to lay hold vppon Saluation. So long yet, as a man is in this world, no late repentaunce doth come out of seasõ. The entrie is open vnto Gods indulgence: and to them that seeke and vnderstãd the truth the path to pardon is passing plaine. Thou euẽ at the verie end and last gaspe of this temporall life aske pardon for thy sinnes at the handes of him, which is the true and onely GOD, call to him for the confession & faith of his knowledge: to him, that cõfesseth, pardon is granted, and to him, that beleeueth, saluation is giuen, & he euen presently vpon his departure doeth passe to immortalitie. This grace doth Christ communicate: this gift hee doeth attribute vnto his owne mercie, by making death subiect vnto the triumph of the crosse, by redeeming him that beleeueth with the price of his bloud, by recõciling man to God the father, by quickening the mortal by the heauenly regeneration. Let vs all if it be possible followe him. Let vs all professe his signe and sacrament. He openeth to vs the way of life. Hee bringeth vs to paradise againe. He leadeth vs to the kingdome of heauen. With him we shall alwayes liue, and being by him made the sonnes of God, wee shal with him alwayes reioyce, being restored by the sheding of his bloud. We shalbe Christians glorified together with Christe, blessed in God, reioycing with perpetuall pleasure alwayes in the sight of God, and euermore giuing thanckes to God. For he cannot choose but be merrie alwayes and thanckefull, who beeing once in daunger and feare of death, is nowe made secure in immortalitie.

No repentance commeth too late.

¶ *The end of the seconde Sermon.*

TO THE

to the trueth, and did with much anger and sorrowe restore to the priests the price, which he toke for ꝑ innocent bloud: but because he did not wholie turne to Christ, & put his whole confidence in his mercie and goodnesse, all his repentance was without al fruit. And without all profite doe hypocrits, and those, that are without the faith of the Gospell, torment themselues, and make a shew of outward repentance.

True penitentes are in an happie case.

But they are most happie and in an heauenly case that do with al their heartes truely repente with faith vnfeigned: for they receiue infinite goodnesse of their most bountifull and liberal God: who is at-one againe with penitents, and doeth nowe loue them, that before he did for their sinnes most hartily, and yet most iustly, hate and abhorre. The punishments also, whiche he determined to lay vppon them, he turneth into benefites. For he doth fill, and as it were, loade penitentes with all maner good thinges both temporall and eternall. Now ye vnderstood (deerely beloued) by my former sermons, that God bestoweth so great benefites vpon vs, not for our workes of Repentance, but for Christ his sake in whom alone the Saincts doe trust, not putting any confidence in their workes of repentaunce, how holy and commendable soeuer they be. For in so much as the father loueth Christe, & that wee by faith are grafted in him, God doeth therefore loue vs and oure workes doe please him, which workes of ours, when he doth recompence, hee crowneth not our workes, as our owne workes, but crowneth in vs the grace, which hee himselfe hath giuen vs. Againe it must needes be that vnrepentauntes are most vnhappie. They heare with what sinns and transgressions they haue offended God, & prouoked his iuste vengeaunce against themselues, but therewithall they thinke not howe to preuent the wrath of God being readily imminent to take vengeaunce of them, nor howe to obteine his fauour againe. What else therefore doeth remaine behinde for them, but a most certeine and iust destruction both of body and soule, of all their goods, and whatsoeuer things else they doe most esteeme in this transitorie life? It is good heere to call to minde that notable sentence of the Lord Jesus in the Gospell, saying: Woe be to thee Chorazin, woe be to thee Bethsaida: for if the wonders had beene done in the citie of Tyre and Sidon, that haue beene done in you, they would haue repented long ere this in sackcloth and ashes. But I say vnto you, it shalbe easier for Tyre, Sidon, and Sodoma in the day of iudgement than for you. The parable of the vnfruitefull figgetree is knowen to all men, whereof mention is made in the Gospell, whiche withered vpp by the Judgement of God, to be an example to teache and terrifie all impenitent sinners. What shall fall, may wee thincke, vppon the men of these dayes, that do so boldly despise repentaunce, now so many yeares, so plainly preached vnto them and beaten into their heads? Some there are, a Gods name, that will outwardly for a shewes sake only seeme to be desirous of the Euangelical truth: other are vtter enimies, contemners, and persecuters of the Gospell: & an infinite rable thou shalt finde of Lucianists, Epicures, Nullifideans, and Atheistes: nowe since all these do equally in a manner swetely deride, or rather scoffingly mocke at this hartie repentance, we cannot doe otherwise but still expect & looke when the terrible iudgmẽt of Gods mightie

Vnrepentantes are vnhappy.

arme

arme should fall vppon such vnrepentaunt sinners. Let them, ỹ wish well to themselues, speedily turne to ỹ lord, and consider with themselues cõtinually and earnestly, howe great the damage is to keepe the transitorie ioyes of this present life, & so to loose the eternal ioyes of ỹ kingdome of heauẽ. Let euery one make hast to do that, which he perceiueth to be done the better by so much, by how much the sooner it is taken in hand.

And yet I would not that any man should despaire in his sinnes, if so be ỹ he doth not stubbornely despise the remedie of repentaunce, nor because of the facilitie and gentlenesse of his heauenly father, doth not maliciously by ỹ way of contempt deferre repentaunce euen til the very end. And if any man be hindered by the flesh, the world, and the diuel, so that it be late or ere he applie his minde to repentaunce, neither would I haue him to fall to desperation. But nowe because I haue somewhat more longe drawen out this discourse of repentance, than I had thought to haue done, that I may heere at last make an end of my sermon, I wil in stead of a conclusion recite vnto you those golden words of ỹ holy martyr S. Cyprian bishop of Carthage, where he writeth against Demetrian to this effect following. Beleeue and liue, & ye, that nowe for a time doe persecute vs, reioyce with vs for euer. When ye are once out of this life, then is there no place for repentaunce, nor any effect of satisfaction. In this world the life is either wonne or lost. In this world eternall saluation is prouided for, by the vnfeigned worshipping of God, and the fruites of true faith. Let not any man either by his sinnes, or yeares be held backe from commynge to lay hold vppon Saluation. So long yet, as a man is in this world, no late repentaunce doth come out of season. The entrie is open vnto Gods indulgence: and to them that seeke and vnderstãd the truth the path to pardon is passing plaine. Thou euẽ at the verie end and last gaspe of this temporall life aske pardon for thy sinnes at the handes of him, which is the true and onely GOD, call to him for the confession & faith of his knowledge: to him, that cõfesseth, pardon is granted, and to him, that beleeueth, saluation is giuen, & he euen presently vpon his departure doeth passe to immortalitie. This grace doth Christ communicate: this gift hee doeth attribute vnto his owne mercie, by making death subiect vnto the triumph of the crosse, by redeeming him that beleeueth with the price of his bloud, by reconciling man to God the father, by quickening the mortal by the heauenly regeneration. Let vs all if it be possible followe him. Let vs all professe his signe and sacrament. He openeth to vs the way of life. Hee bringeth vs to paradise againe. He leadeth vs to the kingdome of heauen. With him we shall alwayes liue, and being by him made the sonnes of God, wee shal with him alwayes reioyce, being restored by the sheding of his bloud. We shalbe Christians glorified together with Christe, blessed in God, reioycing with perpetuall pleasure alwayes in the sight of God, and euermore giuing thanckes to God. For he cannot choose but be merrie alwayes and thanckefull, who beeing once in daunger and feare of death, is nowe made secure in immortalitie.

No repentance commeth too late.

¶ *The end of the seconde Sermon.*

TO THE

TO THE MOST RENOVMED Prince Edward the sixt, King of England and *Fraunce, Lord of Ireland, Prince of Wales,* and Cornewall, defender of the Christian faith, Grace and peace from God the father, through our Lord Iesus Christ.

THE promise, that not long agoe I made to your *most Royall Maiestie, I doe nowe performe, offering here the other eight Sermons of the 4. Decade, which I dedicate vnto your Royall Maiestie, that of mee you may haue two Decades of Sermons full and whole finished. In March I sent 12. Sermons vnto you: which were fauourablie accepted of your Royall Maiestie as I vnderstand by the letters of that Godly and worthy learned man maister I. Hooper, the most vigilant bishop of Gloucester, my brother & reuerend fellow father in Iesus Christ. Who also by the commendation of your Royall M. goodwill to me ward hath hartened mee on, so that now, with farre more confidence and libertie than before, I send vnto your Maiestie this other part of my worke, entreating of most weightie and holy matters. In this my dedication I respect nothing else, but that, which I declared in my former Epistle, to witt, that I, according to the gift that the Lord hath indued me withall, may helpe forward and aduaunce the state of Christian religion, nowe againe happily springing vp in the famous realme of England, by your Royall Maiesties good beginnings, and counsels of your worthy Nobles. All they of euery nation, that is in Christendome, whiche doe truely beleeue in Christ Iesus, doe hartily reioyce on your Maiesties behalfe, and the behalfe of your most flourishing kingdome for this renouation of true Religion, and do earnestly pray to Christ the Lord, that he will happily bring to a good end the thinge, that you in the feare of him haue happily begonne.*

Whether they that mind to reforme the Churches must staie to looke for the determinatiō of a counsell.

Your Royall Maiestie verily hath aduentured vppon a woorke both very great and full of troubles: but he will neuer faile your Godly endeuoures, that sayd, Behold I am with you for euer vnto the end of the world. Matth. 28.

And now also, euen as it hath beene alwayes from the first beginning of the Church, there are many letts and great impediments, that are obiect against most holy and wholesome intentes, doing what they can to hinder and trouble the reformation of religion: and amonge other stoppes this is one of the greatest, that no small number, euē of the wisest sort do say, that there ought no such hast to be made vpon priuate authoritie, but that the determination of the general counsell in controuersies of religion must needs be stayed for, & altogether looked after, without the iudgement whereof, say they, it is not lawful for a kingdome, much lesse for any other commun weale to alter any one point in religion once receiued, and hetherto vsed.

Ieremie. 8.

But the Prophets and Apostles do not send vs to the counsels of priestes or elders, but to the word of God: yea in Ieremie we read, How say ye, we are wise, we haue the lawe

law of the Lord among vs? Truly the lying pen of the Scribes haue wrought a lye. The wise haue beene ashamed, they were afraide & were taken. For loe they haue cast out the word of the Lord. What wisedome then can there bee amonge them? *Againe in the Gospell we read,* No man, that layeth his hand to the plough, and looketh backe, is fitt for the kingdome of God. Luke. 9. *Therefore the authoritie of the Prophets and Euangelists giueth counsell fully to absolue and perfectly to end the reformation of religion once begon with the feare of God, out of, or by the word of God, and not to looke for or stay vppon counsels, which are directed, not by the word of God, but by the affections and motions of men.*

For the late examples of some ages within the space of these 400. last yeres or there about do sufficiently teach vs, what we may looke for by the determinations of generall counsels. The causes of counsels of old were the corruption either of doctrine or elsse of the teachers, or elsse the ruine of Ecclesiasticall discipline, And good and zealous men haue strongly cryed nowe by the space of 500. yeares and more, that there are crept into the Church superstitions, errours, & abuses, that the salt of the earth is vnsauorie, that is, that the ministers of the Churches are by slouth, ignorance, and wickednesse become vnseasonable, and that all discipline in the Church is fallen to ruine. Bernard Clareuallensis, being one among many, is a notable witnesse of the thing & condition. And for that cause there haue beene many counsels of priests celebrated, at the calling together of the bishop of Rome, together with the mutuall ayde of many kinges and Princes. But what became of them, what was done in them, and what small amendment or correction of doctrine, teachers, and discipline there was by them obteyned, the thinge it selfe (the more it is to be lamented) doth plainely declare. For the more that counsels were assembled, the more did superstition & errour preuaile in doctrine, abuse in ceremoniall rites, pride, riot, couetousnesse, and all kinde of corruption in the teachers or priestes, & a foule blurring out of all honest discipline. For such men were made presidents of the counsels, as had neede first of all, themselues either to be brought into a better order, or elsse to be vtterly excommunicate out of the congregation of the Saincts, & they being presidents did in the counsels handle causes neither lawfull, nor lawfully. For the word of God had amonge them neither due authoritie nor dignitie, neither did they admitt to the examination and discussing of causes those men, whom it was decent to haue chiefly admitted, but them whom they themselues did thincke good to like off, & in them they sought not the glorie of God, and the safegard of the Church, but sought themselues, that is, the glory and pleasures of this transitorie world. Therfore in the holding of so many generall counsels we see no amendement or reformation in the Church obteined, but rather errours, abuses, and the kingdome and tyrannie of the priestes confirmed & augmented.

What counsels haue beene in these latter ages celebrated.

And euen at this day, although we would wincke & not see it, yet we cannot choose but euen with our hands feele, what we may looke and hope for in a generall counsell. There shall at this day no counsell haue any authoritie, vnlesse it be lawefully (as they expound lawfully) called together. None seemeth to be lawfully called together, but that which the bishop of Rome doth call together, & that which is holden according to the auncient customs and lawes receiued, namely, that, wherin they alone do sit, & haue, as they call it, deciding voyces, to whom power is permitted to determine & giue sentence in the counsel, and to them, who shall thinke it an heynous crime, and directly contrary to the oth that is giuen them, to do once so much as thinke, much more to speake any thing against the bishop & sea of Rome, against the decrees of the fathers, & constitutions of the counsels.

What christians at this day may looke for by generall counsels.

What

What therefore may you looke for in such a counsell? That forsooth, which I tolde you that nowe by the space of 400. yeares and more the afflicted Church of God, to the detriment of Godlinesse hath seene and felt, namely, that the sincere doctrine of Christ being trode vnder foote, and holy discipline vtterly oppressed, wee see that euery day more and more with the great and intollerable tyrannie of the Sea and Church of Rome, there do increase and are confirmed vnsownd and faultie doctrine, most filthie abuses, and too too great licentiousnesse and wicked liuing of the priestes. They forsooth doe crie that it is an heresie to accuse the Pope of errour, in the chest of whose breast all heauenly doctrine is layed vp and conteined. They crie that all the decrees of the Apostolicall sea must be receiued euen so, as if they were confirmed by the very voice of Peter himselfe. They crie that it is a wicked thing to moue any controuersie or to call into doubt the doctrine and Ceremonies receiued & vsed in the Church of Rome, especially touching their Sacraments, whereof they to their aduauntage doe make filthie merchaundize. They crie that the Church of Rome hath power to iudge all men, but that no man hath any authoritie to iudge of her iudgement. There are in the decretals most euident canons that do set out and vrge these thinges, as I haue told them. Now what maner reformation shall we thincke that they are likely to admitte which stand so stiffely to the defence of these thinges? Truly they would rather that Christ with his Gospell, and the true Church his spouse should wholie perish, thā they would depart one ynch from their decrees, ritес, authorities, dignities, wealth, and pleasures. They verily come into the counsell not to bee iudged of others, that they may amend those things which euen their owne consciences and all the world doe say would be amended, but they come to iudge and yoke all other men, to keepe still their power and authoritie, and to ouerthrowe and take away whatsoeuer withstandeth their lust and tyrannie. For afore there were sent out horrible thunders against the accusers or aduersaries of the Sea Apostolique, that is, of the Papisticall corruption: after followed the hoat boltes of that thunder, euen sentences desuntiue of excommunication: the secular power hath nowe by the space of 30. yeares and more beene called on, and persecution hath beene euery where raysed vpp against guiltlesse Christians, not for committing heynous crimes and defending naughtinesse, but for inueighing against mischiefes and mischiefous men, and for requiring the reformation of the Church: and yet euen at this day most cruell edicts are out, and crueltie is exercised euery day more & more against them, that confesse the name of Christ: yea, such is their impudencie & brasen-faced boldnesse, they dissemble not that the counsell, if any must be celebrated, shall be called for the rooting out of heresies, yea they doe openly professe, that the counsell once held at Trent, was to this end assembled. Nowe since these things more clearely than the sunne are perceiued to be most true, thou shalt, most holy kinge, doe wisely and religiously, if without looking for the determination of a generall counsell, thou shalt proceed to reforme the Churches in thy kingdome according to the rule of the bookes of both testaments, which we do rightly beleeue, being written by the inspiration of the holy Ghost, to be the very word of God.

It is lawfull for euerie Christian Church to reforme thinges out of order

But nowe that it is lawfull for euery Christian Church, much more for euery notable Christian kingdome, without the aduise of the Church of Rome and the members therof, in matters of religion depraued by them, wholie to make a reformation according to the rule of Gods most holy word, it is therby manifest, because Christians are the congregation, the Church, or subiects of their king Christ, to whome they owe by all meanes most absolute and perfect obedience. Now the Lord gaue his Church a charge of refor-

mation: he commended vnto it the ſound doctrine of the Goſpell together with the Lawfull vſe of his holy Sacraments: he alſo condemned all falſe doctrine, that I meane, that is contrarie to the Goſpell: he damned the abuſe and prophanation of the Sacraments: and deliuered to vs the true worſhip of God, & preſcribed the falſe: therefore Chriſtians obeying the Lawes & commaundements of their Prince do vtterly remoue or take away all ſuperſtition, and do reſtore, eſtabliſh, and preſerue the true religion, according to the manner, that Chriſt their Prince appointed them. He verilie is a foole or a mad man, which ſayeth that the Church of Chriſt hath none authoritie to correcte ſuch errours, vices, and abuſes as do daily creepe into it. And yet the Romiſh tyrannie hath ſo bewitched the eyes of many men, that they thincke that they cannot lawfully doe any thinge, but what it pleaſeth Rome to giue them leaue to doe. The Eccleſiaſticall hiſtories make mention of prouinciall Synods held in ſondrie prouinces, wherein there were handled matters of faith, and the reformation of the Churches, and yet no mention once made of the biſhop of Rome. What may be thought of that moreouer, that in certeine Synodes not heretical, but orthodoxaſticall and Catholique, thou mayeſt finde ſome that were excommunicated for appealing from their owne Churches vnto the Church of Rome? Sainct Cyprian writing to Cornelius the biſhop of Rome doth ſay, Since that it is ordeined by vs all, & that it is iuſt and right, that euery mans cauſe ſhould be heard there, where the crime is committed, & that to euery ſeueral paſtour is appointed a portion of the flocke, which euery one muſt gouerne, & make accompt of his doings before the Lord, it is expedient verilie that thoſe, ouer whome we haue the charge, ſhould not gad to and fro, by that meanes with their ſubtile and deceiptfull petulancie to make the concord of biſhops to be at iarre, but to pleade their cauſes there, where they maye haue their accuſers preſent, and witneſſes of their crime committed. But letting paſſe the teſtimonies of men we do now come to the teſtimonies in the booke of God. The moſt holy king Ioſias (moſt godly Prince) may alone in this caſe teach you what to do, and how to do with the warrant & authoritie of God himſelfe. He by the diligent reading of the holy booke of God, and by the contemplation of things preſent, and the manner of worſhipping God, that then was vſed, did vnderſtand that his anneceſtours did greatly & very farre erre from the plaine and ſimple truth, for which cauſe he calleth together the princes and other eſtates of his kingdome, together with all the prieſtes to hold and celebrate a counſell with them. In that counſell he ſtandeth not long diſputing whether the examples of the elders ought rather to be followed, or Gods commaundement ſimplie receiued: whether he ought rather to beleeue the Church, or the Scripture: and whether all the iudgement of religion ought to be referred to the high prieſt. For laying abroade the booke of the Lawe, he ſubmitteth both himſelfe, and all his vnto the Sacred Scripture. Out of the booke of the Lawe both he himſelfe doth learne, & biddeth all his to learne, what thinge it is that pleaſeth God, namely, that which was commaunded and learned in the reading of the Lawe of God. And preſently hee gaue charge that all men ſhould doe and execute that, not hauing any regard to the auncient cuſtome, or to the Church that was at that time: he made all ſubiecte to the word of God. Which deede of his is ſo commended, that, next after Dauid, hee is preferred before all the kinges of Iuda and Iſrael.

Holie Kinge Ioſias.

Noxe your royall Maieſtie cannot followe any better or ſafer counſell than this, cõſidering that it procedeth from God, and that it is moſt fit for the cauſe which is euen

Faith cannot be refourmed but by the

worde of God.

noxe in hand. The disputation is of the Reformation of Religion, and the true fayth of Christ. You know that that doth spring from heauen, namely, that it is taught by the word of God, and powred into our hartes by the holy Ghost. For Paul sayth: Faith commeth by hearing, and hearing by the word of Christ. *Therefore as true fayth is*

Rom. 10.

not grounded vppon the word of man so is it not taught or planted by the same. For in an other place the same Apostle sayth: My preaching was not in the enticing words of mans wisedome, but in the shewing of the spirite and of power, that your

2. Cor. 2

faith might not be in the wisedome of man, but in the power of God. *Not without good cause therefore doe we refuse the traditions of men, and turne onely to the doctrine of the word of the Lord, without which it is assuredly certeine, that there is no doctrine nor any foundation of true fayth.*

The scriptures doe sufficiently minister a full platforme howe to reformethe church

Neither are they worthie to be heard, who thincke that the Canonicall Scriptures are not plaine enough, full enoughe, or sufficient enough, to minister a perfect platforme of reformation. They blaspheme the spirite of God, imputing vnto it obscurenesse & imperfection, which faultes no prophane writer can well abide to heare off. Saincte Paule in defence of the trueth sayth: All Scripture giuen by inspiration of God is profitable to doctrine, to reproue, to correction, to instruction, which is in righteousnesse, that the man of God may be perfecte, instructed vnto all good workes. *What now I pray you is omitted in these woords, that may seeme to apperteine to a most absolute reformation? What I beseech you haue those impudent fellowes to say against this? Proceed, therefore, proceed (most holy king) to imitate the most godly princes, and the infallible rule of the holy Scripture, proceed, I say, without staying for mans authoritie, by the most true and absolute instrument of trueth, the booke of Gods most holy word, to reforme the Church of Christ in thy most happie England. The Lord Iesus, the head and mightie Prince of his Church, preserue and lead thee his most faithfull worshipper in the way of his trueth, vntill the end, to the glorie of his name, & the good estate and welfare of the whole Christian Church. At* Tigure, *in the moneth of August, the yeare of our Lord 1550.*

Your Royall Maiesties most duetifully bounden.

Henrie Bullinger minister of the Church at Tigure in Swicerland.

The

The other eight Sermons of the fourth *Decade written by Henrie Bullinger.*

¶ Of God, of the true knowledge of God, and of the diuerſe wayes howe to knowe him: That God is one in ſubſtaunce, and three in perſons.

¶ The thirde Sermon.

HAue hetherto in 32. ſermõs diſcourſed vpon ẏ woꝛd of God, and the lawful expoſition of the ſame, vppon Chriſtian faith, the loue of God and our neighbour. I haue alſo ſpoken of the law of Nature, of mans lawe & Gods lawe, and of the parts of Gods lawe, namely, ẏ Moꝛall, the Ceremoniall, & the Judiciall lawes. Of the vſe of the lawe, & of the fulfilling & abꝛogatiõ of the ſame, of the likenes & difference betwirt the two teſtamẽts and people, the old and the newe. Of Chriſtian libertie, of offences, of the effecte & merites of God woꝛkes. Of ſinne and the ſundꝛie ſoꝛts thereof: & alſo of thꝛ Grace of God, oꝛ the Goſpel of Jeſu Chriſte, in whome oure heauenly father hath giuen vs all thinges belonging to life, and eternal ſaluation: finally, I haue treated of Repentaunce, and of the thinges that doe eſpecially ſæme to belonge therevnto. And foꝛbecauſe oure purpoſe is to diſpute diſcretly vpon ẏ pꝛincipal points of Chriſtian religion, & that in the pꝛemiſſes wee haue heard often mention made of God, of the knowledge & woꝛſhip of God, of Jeſus Chriſt, of the holy Ghoſt, of good & euil ſpirits of ẏ church, of Pꝛayer, of the Sacraments, & ſuch like holy thinges, ſince wee are now come to an end of thoſe foꝛmer points, neceſſitie it ſelfe doeth here require, ẏ we ſhould ſpeake ſomewhat now of al & euery one of theſe latter pꝛinciples accoꝛding to ẏ holy Scripture, ſo farre foꝛth as the Loꝛd ſhall giue me grace and abilitie to do the ſame.

Concerning God there were of old many erronious opinions, not among the ruder ſoꝛt of people only, but euen in the whole packe of Philoſophers, & conuenticles of falſe Chriſtians. As touching the Philoſophers that auncient & learned wꝛiter Tertullian was wont to ſay, that Philoſophers are the patriarchs of heretiques: and touching falſe Chriſtians the Apoſtle Johan ſaid, They wente out from vs, but they were not of vs: for, if they had beene of vs, they would haue remained with vs. Sundrie opinions cõcerning God. 1. Iohn. 2.

Neither doe I ſée what gaine you ſhould gett by it, if I ſhould pꝛocæde to reckon vp vnto you all their opinions. It is good perhaps to know wherin they erred, leaſt we alſo do ſtrike vpon the ſame rock, that they did. Therfoꝛe, if any, ẏ haue a deſire vnto it, doe wiſh to ſée the opinions of the heathen ſoꝛt, and of heretiques cõcerning God, let them ſearch Plutarch in his *Placitis Philoſo. lib. 1. Cap. 7.* Oꝛ in other heathen wꝛiters: Oꝛ in Cyrils firſt booke *Contra Iulianum*, and in the 4. Chapter *Dogmatum vel definitionum Eccleſiaſt.* I

Whereupon the diuersitie of opiniõs cõcerning God do rise, and from whence the true knowledg of him must be fetched.

will at this time trouble the attentiue eares and minds of the godly hearers with that burthen. That diuersitie of opinions is deriued from none other founteine, than from the boldnesse & vnskilfulnesse of men, which are not ashamed, of their owne deuice and braine to add and applie to God the thinges from which he is most farre & free. And now that here, I may not sticke long in declareing the narrowe streightnesse and milkie darcknesse of mans wit, who I pray you is able wt his vnderstãding to conceiue the Being of God, when as in deede no man did euer fully vnderstand, of what fashion the soule of man is, of what sort many other thinges are, ẏ be in mans body, and of what maner substaunce the Sunne & Mone are made? There are giuen many reasons of naturall Philosophie: but the worke of God doeth still abide more great and wonderfull than that the witt or speach of man is able to comprehend or expresse it. Let no man therefore, that goeth about to knowe any certeintie of God, descend into himself to search him out with thoughts of his owne, neither let him ground his opinion vppon mens determinations and weake definitions. For otherwise hee shall alwayes worshipp the inuention of his owne heart, mere follie, trifles and foolishe fantasies. But on ẏ other side againe, the man cãnot chose but thinke rightly, iudge truely, and speake well of God, that attributeth nothing to himselfe, deuiseth nothing of his owne braine, nor followeth ẏ toyes of other mens inuenting, but in all thinges giueth eare to the word of God, and followeth alwayes his holy reuelation. Therfore, let this stand as it were for a continuall rule, that God cannot bee rightly knowen, but by his word: and that God is to be receiued & beleeued to be such an one, as he reuealeth himselfe vnto vs in his holy word. For no creature verily can better tell what, and what kinde of one God is, than God him selfe.

Nowe since this God doeth in his word, by the woorkemanshipp of the world, by the holy Scriptures, and by his oracles vttered by the mouth of the Patriarchs, Prophetes and Apostles, yea, & in the very minds and consciences of men testifie, That he Is, therefore did the kingly Prophete Dauid say: The foole hath said in his heart there is no God. For he must nedes be an asse or a fole, whiche denieth the thing, that is euident to all men in the world which are not beside their wits, namely, That there is a God: considering that euen Cicero an heathen authoure in his booke *De natura Deorum* doth say, It is bred & borne together with men and graffed in their hearts, to thincke, That there is a God. Truly they that denie God, doe denie him, whome neuertheless they feare, and therefore by that feare they confesse ẏ he Is, by that meanes conuinceing them selues of lying and falsehode.

Againe, this is to bee noted that in demaunding, who and what God is, although that question is made & doth arise euen by the beating out and discussing of the Scriptures, yet a measure is to be kept, and in any case obserued. For to go about ouer curiously to inquire after, search out, and sarke ẏ very eternall Being of God, is both perillous and also flatly forbidden. Solomõ crieth, As it is not good to eate much honie: so he, that is an ouercurious searcher out of Gods Maiestie, shalbe confounded of his glorie.

Before that singular and notable communication, where-in oure God

God in the mounte Sinai talked with the whole people of Israel, it is sayd to Moses: Set boundes vnto the people round about the mountaine, and say vnto them, Take heede to your selues that ye goe not vpp into the mount, or touch the border of it. Whosoeuer toucheth the mount, let him die the death &c. Loe heere, it was present death, to passe the limites or boundes prescribed. Therefore our studies are and ought to be definite, not infinite. Truly we read in many places of the holye Scriptures that the most entire and excellent friendes of God stood amazed trembling, so often as God in any outward shewe did of his owne accord offer himselfe vnto their eyes. I neede not to busie mee selfe too much in reckoning vpp examples. Ye know howe Abraham behaued himselfe in ỹ talke which hee had with God Gen. 18. Ye knowe what the parents of Gedeon said in the booke of ỹ Iudges. And what Helias spake, 3. Reg. 19. Peter, after that hee by the miraculous taking of the great draught of fishes did vnderstand that Christe was more than a man, cryed out, saying: Goe out from me, O Lord, for I am a sinnfull man. Therefore the Saincts if in any other matters belõging to God, than in this especially are humble, modest and religious, vnderstanding that his eternall and incomprehensible power and vnspeakable maiestie are altogether vncircumscriptible, & cánot be comprehended in any name whatsoeuer.

Very eloquently, truely, and godly doeth Tertullian in his booke De Trinitate say: The proper name of God cannot be vttered, because it cánot be conceiued. For that is called by a name, that is conceiued by the condition of it owne nature: for a name is ỹ significant notifying of that thing, which may be cõceiued by the name. But whẽ the thing, which is handled, is of such sort, that it cannot be rightly conceiued by our very senses and vnderstanding, howe shall it bee rightly named by an apt terme and fit nomination? which while it is beyond vnderstanding, must néeds also be aboue the significancie of the terme whereby it is named: so that, when God vppon certeine causes or occasions doeth annere or declare to vs his name in woords, wee may thincke and knowe that the very propertie of the name is not expressed so much in woordes, as a certaine significancie is set downe, to which while men in prayers do runn, they may séeme to be able by it to call vppon, and obteine the mercie of God. And againe hee sayeth: Concerning God, and those things, that are of him, and in him, neither is ỹ minde of man able to conceiue what they bee, howe great they be, and of what fashion they be. Neither doth ỹ eloquence of mans mouth vtter in speach woords in any point aunswerable vnto his maiestie. For to the thincking vppon, and vttering out his maiestie, all eloquence is mute and dumbe, and the whole minde is too too little. For it is greater than the minde: neither can it bee conceiued howe great it is: because if it can be conceiued, than must it néedes be lesse than mans minde, wherein it may be comprehended. It is also greater than all speach, and cannot be spoken. Because if it may be spoken, then is it lesser than mans speach, by which, if it be spoken, it may be compassed and made to bee vnderstanded. But whatsoeuer may bee thoughte of him shall still be lesse than he: & whatsoeuer in speach is shewed of him, being compared with him shall be much

lesse than he. For in silence to our selues we may partly perceiue him: but as he is, in woordes to expresse him, it is altogether impossible. For if you call him Light, then doe you rather name a creature of his, than him, but him you expresse not. Or if you call him Vertue, then do you rather name his power, than him, but him you declare not. Or if you call him Maiestie, then doe you rather name his honour than him, but him you describe not. And why should I, in rūning through euery seuerall title, prolong the time? I will at once declare it all. Say all of him whatsoeuer thou canst, and yet thou shalt stil rather name some thing of his, than him himselfe. For what canst thou fitlye speake or thincke of him, that is greater than al thy woords and senses? Vnlesse it bee, that after one maner, and that so as we can, as oure capacitie will serue, and as oure vnderstanding will let vs, we shall in minde conceiue what God is, if wee shall thinke that he is that, which cannot bee vnderstoode, nor can possiblie come into oure thought, what kinde of thinge, and how great, it is.

For as at the seeing of the brightnes of the Sunne the sight of our eyes doeth so dazell and ware dimme, that oure sighte cannot beeholde the very circle of the same, by reason that it is ouercome of the brightnesse of the beames that are obiecte against it: euen so fareth it with the sight of our minde in all oure thoughtes of God: and by howe much more shee settleth herselfe to consider of GOD, by so much more is she blinded in the light of her cogitation. For (to repeate the same thinge againe) what canst thou fitly thincke of him, that is aboue all loftinesse, higher than all height, deeper than al depth, lighter than al light, clearer than all clearenesse, brighter than all brightnesse, stronger than all strength, more vertuous than all vertue, fayrer than all fairenesse, truer than all truth, greater than all greatnesse, mightier than all mighte, richer than all richesse, wiser than all wisedome, more liberall than all liberalitie, better than all goodnesse, iuster than all iustice, and gentler than all gentlenesse. For all kindes of vertues must nedes be lesse than hee, that is the father and God of all vertues: so that God maye truely bee said to be such a certeine Being, as to which nothing may bee compared. For hee is aboue all that may bee spoken. Hetherto haue I cited the woordes of Tertullian.

Althoughe nowe these thinges are so, and that no tongue either of Angels or of mē can fully expresse what, who, and of what manner God is, seeing that his Maiestie is incomprehensible and vnspeakeable, yet the scripture, which is the woord of GOD, attempering it selfe to our imbecillitie, doeth minister vnto vs some meanes, formes and phrases of speach, by them to bring vs to some such knowledge of God as maye at least wise suffice vs, while wee liue in this world: so yet notwithstanding, that still we should thincke that the thinge, that is incomprehensible, cannot bee defined, but that by those phrases an occasion is onely giuen, by whiche wee are to bee brought to greater thinges through the illumination of the spirite: and that wee should in this disputation, haue stil before the eyes of our minde, that true and assured sentence of the eternall GOD vnto his seruaunte Moses, saying: Thou canst not see my face. For no man shall see mee and liue. Exod.

The fountaine and maintenance of knowledge of God.

For

for when wee are once departed out of this life, and are vnburthened of this mortalitie, and mortall frailetie, then shal wee see the Maiestie of God. For the Apostle S. John sayd: Wee knowe, that when hee appeareth, wee shall bee like vnto him: for wee shall see him as hee is.

And to these let vs annexe the woordes of the Apostle Paule, where he sayeth: Nowe wee see in a glasse euen in a darcke speaking, but then wee shall see face to face. Therefore let no man goe beyonde the limited bounder, or preuent the time appointed, nor yet presume by wicked boldenesse and curiositie in this life to beholde the face, that is, the very Essence or being of GOD. Let that reuelation of God suffice euery one, whiche GOD him selfe voucheth safe in his woorde to open vnto vs, namely, so much as hee of his goodnesse thincketh necessarie and profitable for vs to knowe. And I doe heere with warraunt saye that that wisedome is the true wisedome, which will not in this matter go about to knowe or sauour more, thã the eternall wisedome doth teach to knowe.

The first and chiefeste waye to knowe God is deriued out of the very names of God attributed vnto him in the holy Scripture. Those names are many and of sundrie sortes, because his vertue, his wisedome, I meane, his goodnesse, iustice, and power are altogether infinite. I will reckon vpp and expound vnto you accordinge to my skill, the most excellent and vsuall amonge the rest.

Amonge all the names of GOD that is the most excellent, whiche they call Tetragrammaton, that is, (if wee may so saye) the foure lettered name: for it is compounded of the foure spirituall letters, and is called IEHOVAH. It is deriued of the Verbe substantiue Houah, before whiche they put Iod and make it IEHOVAH, that is to saye, Beeing, or I am, as hee that is αὐτοουσία, a Beeing of him selfe, hauing his life and Being not of any other, but of him selfe, lacking no-bodies ayde to make him to Bee, but giuing To Bee vnto all maner of thinges, to witt, eternall God, without beginning and ending, in whome wee liue, wee moue, and haue our Being. To this doe those woords especiallie belonge whiche wee finde to haue passed betwirte God and Moses in the thirde Chapiter of Exodus: And Moses said to GOD, Beholde when I come vnto the children of Israel (to whome thou doest now send mee,) and shall saye vnto them, The God of your fathers hath sente mee vnto you, and they shal aske mee saying, What is his name? What aunswere shall I make them? And God said to Moses, I am that I am, or, I wil bee that I wil bee, And he said, Thus shalt thou saye to the children of Israel, I am, or Beeing, or I wil be, hath sent mee vnto you. That is, I am God that wil be, and he hath sent mee, who is him selfe Beeing, or Essence, and God euerlasting. For their future tense conteineth three sundrie times, Hee that is, Hee that was, and Hee that will be hath sent mee.

Truely the Euangelist and Apostle John seemeth in his Reuelation to haue had an eye to these woordes of the Lord, whiche also hee went about to interprete, saying in the person of GOD: I am Alpha and Omega the beginning and the ende, or the first and the laste, sayeth the Almightie Lord, whiche is, and whiche was, and which shall be.

Some there are which obserue this for a note, that in all tongues almost, euen of the barbarous sort, ỹ name of God is written with foure letters. Concerning his name in Hebrue it is assuredly so. And in the Greeke, Latine, and Germane tongues it is so also. For God in Greeke is called θεός, in Latine Deus, and with vs Germanes he is called Gott. They add moreouer that the Persians call him Σύρη, and the Aegyptians Σὼὺθ or Σὺθ and by contraction Σάὼ. And in the foure letters the Cabalists saye that there are wonderfull mysteries conteyned. Of whiche as other haue written very diligently, so I haue leiser here not to stand vppon them or trouble your patience with them. Like to this also are these names of GOD, Iah and Hu. Whereof, the first is oftener found in the Psalmes than once. For Dauid sayeth: Hallelu-Iah, that is: Praise ye the Lord. The later is also mentioned by Dauid, saying: Hu, that is, hee, I say, God, the Being and creatour of al thinges, spake the worde and it was done. Hu, he cõmaunded and it was. In Esaie the Lord sayeth: I am the Lord, Hu is my name, and my glorie will I giue vnto none other.

Cabala is a tradition of the Iewes, leafte to them by Moses, not in writing, but from the father to the sonne wherein is conteined as wel the secrets of nature, as the mystical sense included in the wordes of the holy scripture.

Iah and Hu.

Hu signifieth He or this.

Now those words also are deriued of Being, and do teach vs that God is alwayes like himselfe, an Essence which is of it selfe eternally, and whiche giueth to be vnto all things that are: as he by whome, in whome, and to whome all thinges are, being himselfe a perpetuall and most absolute ἐντελέχεια, or perfect hauingnesse.

But the Hebrues doe not read or expresse ỹ fourelettered name of God, by calling it Iehouah, but in stede of it, they vse the word Adonai. For they say that Iehouah must not be vttered. Now al interpreters in their translations where they turne it into Latine doe call it Dominus, that is, Lord. For GOD is the Lord of all things, both visible and inuisible. Neither is there in all ỹ world any other Lord, but this one, and hee alone, to whome all thinges in the world are subiecte, and do obey. For he hath a most mere dominion, and absolute Monarchie ouer all his creatures. And therefore for plainnesse sake sometime the word Sabbaoth is annexed to the name of God: whiche some translate the Lord of Powers, and some the Lord of hostes. For God being Almightie, doth by his power or strength shewe forth, and in his hoste declare what mightie thinges he is able to doe, and of howe greate power and might he is. For since that he is the GOD of all creatures, and that he doth dispose and vse them as a Capiteine doeth his souldiers, to worke mightie and merueious thinges, he doth euen by small things declare how great he himselfe is, and how great his power is.

Adonai.

The Lord of Sabbaoth or of Hostes.

In the hoste of God are all the Angels, of whome Daniel said: Thousande thousandes, and hundred thousands did minister vnto him. One of which Angels did in one night kill in the Assyrians campe vnder the banner of the most puissaunt king Senacherib, one hundreth foure-score ỹ fiue thousand souldiers. In the hoste of God are all the windes, all the starrs, and all the fierie, aerie, ỹ waterie impressions. In the hoste of God are all euill spirites, all men, Kinges and Princes, all the warlike furniture of euery nation, ỹ finally all creatures, both visible and inuisible: and al these hee vseth according to his owne pleasure, yea according to his owne good ỹ iust will, when, how much, and howe long hee listeth, to finishe and bring to passe

Daniel

to passe his owne will and iudgements. In punishing the first worlde at the deluge he vsed water. In destroying of Sodoma, and the Cities there about he vsed fire: and in rooting out the Chanaanites and Iewes he vsed the meanes of mortall menne, or souldiers. Sometimes ther is ascribed to ꝑ Lord ꝑ word Aeleon, & the Lord is called Aeleon, that is to say, high. For in the 113 Psalme we read. The Lord is higher than all nations, and his glory is aboue the heauens. Who is like the Lorde our God, whiche setteth him selfe so high in his habitation? And in the 97. Psalme he saith. Thou Lord art higher than all that are in the earth, thou art exalted farre aboue all Gods.

Againe, God is called El, because of his strength. For what he wil, that can he doe, and therefore is he called a strong God or a Giant. For Ieremie saith. The Lord is with me as a strong Giant. Esay saith: The Lord shall come forth like a Giant, he shal take stomache vnto him like a man of warre, he shall rore and ouercome his enimies. And like to this is the word Eloah, whose plurall number is Elohim. That name betokeneth the presence of God, whiche neuer fayleth his workmãship & worshippers. Ieremie bringeth in God speaking and saith. Am I God, that seeth but the thing that is nigh at hand onely, and not the thing that is far off? May any man hide him self, so that I shall not see him, saith the Lord? Doe not I fill Heauen and earth.

For before him also Dauid said, Whether shall I goe from the breath of thy mouth? And whether shall I flee from thy countenaunce? If I ascend into heauen thou art there: and if I descend into hell thou art there also. If I take the winges of the morning, and dwell in the vtmoste parts of the sea, euen there thy hand shall rule me, and thy right hande shall holde me fast.

Therfore the Apostle Paule saith, God is not far from euery one of vs. For by him we liue, we moue, and haue our beeing. And for that cause peraduenture God was of the Grækes called θεὸς, to wit, ἀπο θεειν, because of his redinesse and present succour, because he neuer faileth mortall men, but alwayes and in all places doeth aide and releeue them. Likewise Plato in Cratylo, and his interpreter Proclus doe think that, θεὸς, (God) is deriued, ἀπο του θεειν, that is, of running: but that course or running is not referred to the presence or help of God, but to an other thing. Actes. 17.

For when men saw the Sunne, the Moone, the starres, and heauen it selfe by running still to be turned aboute, they thought that they were Gods. Some there are that will deriue it ἀπὸ του δεῖσς, that is to say, of feare or dread. For feare or Religion beleeueth and persuadeth men that there is a God.

The Latines peraduenture framed their Deus (God) of the Grækes, ΘΣ. But some doo think rather that Deus is deriued *A dando*, of giuing, because he giueth all things vnto all men. For so among the Hebrues he is called ΘΣ (as I will anon declare) or *Schadday* because he is sufficient to him selfe, he lacketh nothing but giueth to all men all good thinges and necessary. Some other wil haue God in Latine to be called *Deus, quòd ipsi nihil deest*, that is, because there is nothing wanting in him. Deus. ΘΣ.

But now the Scripture doeth attribute the plurall number Elohim, Elohim.

not to God alone, but also to Angels, to iudges, and to men in authoritie: because God is alwaies present with them, while they laboure in that office whiche he hath appointed them vnto, and doeth by the ministerie of them worke the things whiche hee him selfe will, & which are expedient for the welfare of mortall men.

And although the worde Elohim be of the plurall number, yet is it set before Verbes in the singular number, as in the first of Genesis we find: In the beginning, *Bara Elohim, Creauit Dii*, God created (for *Bara*, created, is the singular number) Heauen and Earth.

This Dii importeth as much as if one shoulde say, Gods.

In that phrase of speech is shewed vnto vs the mysterie of the reuerend Trinitie. For Moses seemeth to haue said in effecte. In the beginning that GOD in Trinitie created Heauen and Earth.

In the 7. chapter of the second booke of Samuel, Elohim in the plurall number is ioygned with Verbes of the plurall number, to declare that there is a difference of persons in the blessed Trinitie.

Schaddai Gene. 17

Moreouer, in the league whiche God maketh with our father Abraham, God giueth him selfe an other name. For he saith, I God am Schaddai, that is, sufficient, or sufficiencie. Therefore God is called Schaddai.

Some in their translations turne it Vastator a destroyer, as if GOD shuld name him selfe a iust reuenger.

But Moses Aegyptius saith: The Nowne Schaddai is compounded of the Verbe Dai (which signifieth, he sufficeth) and the letter *Schin which hath the same meaning that Ascher hath, and signifieth, He that. So that Schaddai is as muche to say, as, He that sufficeth to him selfe, and is the sufficiencie or fulnesse of all things.

Peraduenture the Heathen haue vppon this occasion deriued their Saturnus, whiche name they gaue to them whome they did wickedly take to bee Gods.

Saturne

For as Diurnus commeth of Dies a daye, so is Saturnus derived a Saturando, of satisfying or filling.

Therefore GOD is that He, to whome nothing is lacking, which in all things and vnto allthings is sufficient to him selfe, who needeth no mans ayde, yea, who alone hath all things, which do apperteine to the perfect felicitie, bothe of this life and of the world to come: and whiche onely and alone can fil and suffice all his people and other creatures.

For this cause the Germanes call him Gott, as who should saye Guot, good, or best. Because, as he is full of all goodnesse, so he doeth most liberally bestowe vppon men all maner of good things. The Germane word is not muche vnlike to the auncient name wherby the Aegyptians called God. For they called God Theuth, or, Thoth. Now if we for, Th, put G, then is it Goth, and we saye, Gott.

The Lord him selfe in the first chapter of Exodus putteth these two names togeather, Schaddai and Iehouah, as two of the moste excellent names, that he hath, and saith: I am Iehouah. And I appeared to Abraham, Isaac, and Iacob as God Schaddai: but in my name Iehouah I was not knowen vnto them. Not that the Patriarches had not heard or knowen the name Iehouah. For that

that name beganne to be called vpon in the time of Seth, immediatelye after the beginning of the worlde. Therefore it seemeth that the Lorde meant thus in effect. I opened my self vnto the Patriarches as God Schaddai, who am able in all things sufficiently to fill them with all goodnesse, and therefore I promised them a land that floweth with milke and honie.

But, in my name Iehouah, I was not yet knowen vnto them, that is, I did not performe vnto them that which I promised.

For we haue heard all ready, that he is called Iehouah, of that which he maketh to be, and therefore he bringeth his promise to performaunce.

Now therefore, (sayeth he) I will in deede fulfill my promise, and shewe my selfe to be, not onely Deum Schaddai, an all-sufficient or Almightie GOD, but also to be Iehouah, an essence or beeing eternall, immutable, true, and in all things like my selfe, or standing to my promise.

Last of all we reade in the thirde of Exodus, that God saide to Moses: Thus shalt thou say to the children of Israell.

The Lord GOD of our fathers, the GOD of Abraham, the God of Isaac, and the God of Iacob hath sent me vnto you. This is my name for euer, and this is my memoriall from one generation vnto an other.

So then heere now we haue an other name of GOD. For he will be called the God of Abraham, of Isaac, and of Iacob.

This, saith he, shall be my memoriall from one generation vnto an other, to wit, wherein I will keepe in memorie my benefites bestowed vpon those Patriarches, that by them the posteritie may know me, and remember me.

For when we heare the names of those Patriarches, they doe put vs in minde of all the excellent and innumerable benefites, which God bestowed on our forefathers: which are not in vaine with so great diligence peculiarely reckoned vp of Moses, in his first Booke called Genesis. For he will be our GOD euen as he was theirs: if so be we doe beleeue in him, as they did beleeue.

For to vs that beleeue he will be bothe Schaddai and Iehouah, eternall and immutable trueth, beeing life, and heaped-vp store of all maner good thinges.

And now by the way, it is not without a mysterie, that when he is the God also of other Patriarches, as of Adam, Seth, Enos, and especiallie of Enoch and Noah, yet out of all the number of them he picked those three, Abraham, Isaac, and Iacob, and to euerye one of theire names prefixed seuerally his owne name, saying:

I am the GOD of Abraham, the God of Isaac, and the God of Iacob. For so he did euidently teache the mysterie of the Trinitie, in the vnitie of the diuine substance, and that euery one of the persons is of the same diuinitie, maiestie and glorye, that is, that the father is very God, the Sonne verye God, and the holie Ghoste verye God: Trinitie.

And

and that these three are one God. For he saith, I am God &c. Of which I will speake in place conuenient.

Thus muche hetherto concerning the names of God, out of which an indifferent knowledge of God may easily be gathered. I knowe that one Dionysius hath made a busie commentarie vpon the names of God: but I knowe two, that the godly sorte, and those that are studious of the Apostles doctrine doe vnderstand, that the disciples of the Apostles did farre more simplye handle matters belonging vnto Religion. I knowe that other doe make accounte of 72. names of God, out of the Scriptures and bookes of the Cabalists, whiche as I haue in an other place rehearsed, so will I hereafter out of Exodus, repeate to you the chiefest of them.

Dionysius of the names of God.

Secondarilie, God is in the worde of God exhibited to be seene, to be beheld, and to be known by visions & diuine mirrors, as it were in a certaine parable, while by Prosopographie, Prosopopeie, or mortall shapes he is set before our eyes. And yet we are warned not to stick vpon those visible things, but to lift vp our mindes from visible things, to things inuisible and spirituall. For neither is God bodilie in his owne substaunce, because he is in visions exhibited to vs in a bodilye shape like to a manne. Neither did any of the olde saincts before the birth of Christe, expresse God in the shape and picture of a mortall man, because God had in that shape exhibited him selfe to be seene of the Patriarches and Prophets. It is the doating errour of the Anthropomorphites, to say that God is bodilie, and that he hath members like to a mortall manne. And that no man doe in this case deceiue him selfe, by attributing falsely to GOD the thing that is against his honour. I will here in sted of a remedie against that poyson, recite vnto you (dearely beloued) the wordes of S. Augustine, which he out of the pure vnderstanding of the holie Scriptures, and allured testimonies of Catholique true Doctours writte to Fortunatius *De Videndo Deo*, againste the Anthropomorphites. Concerning the members of God (saith he) whiche the Scripture doeth in euery place make mention of, knowe this, that least any man should beleeue that according to the facion and figure of this flesh, we are like to God, the same scripture did also say that God hath wings, whiche it is manifest that we men haue not. Therefore euen as when we heare wings named, we vnderstand Gods protection and defence: so when we heare of hands, we must vnderstand his operation: when we heare mention made of feete, we must vnderstand his present redinesse: when we heare the name of eyes, we muste vnderstand his sight, whereby he seeth and knoweth all things. And when we heare of his face, we must vnderstand his iustice, whereby he is knowen to all the worlde: and what soeuer elle like vnto this, the same scripture doth make mention of, I beleeue verilie that it must be vnderstood spiritually. Neither doe I alone, or am I the first, that think thus: but euen all they also, which euen with a meane vnderstanding of the scriptures, doe withstand the opinion of them that are for that cause called Anthropomorphites. Out of whose writing because I will not cite ouer muche, to cause to long a stay, I doe heere meane to alledge one testimonie out of S. Hierome. For when that man moste excel-

Visions & prosopographie of God.

Prosopographie is a picturing or representinge of bodily lineaments.

Prosopopeie is where those are broughte in to speake that doe not speak.

Anthropomorphites.

How ... bers ... tribute ... God ... in bodi... lesse.

excellently learned in the holie scriptures expounded the Psalme, where it is said: Vnderstand ye vnwise among the people, ye fooles at length be wise. He that planted the eare shal he not heare, or he that made the eye shall he not see, did among other things say: This place doeth most of all make against the Anthropomorphites, which say that God hath members euen as we haue. As for example, he is said to haue eyes. The eyes of the Lord beholde all things, the hand of the Lord maketh all things. And Adam heard (saith he) the sound of the fæt of the Lord walking in Paradise. They doe vnderstand these places simply as the letter lyeth, and doe referre mortall weakenesse to the magnificent mightinesse of the immortall God. But I say that God is all eye, all hand, and all fote.

He is all eye, because he seeth all things. All hand, because he worketh all things. All fote because he is present euery where. Therefore marke ye what he saith. He that planted the eare, shall he not heare? or he that made the eye shall he not see? He said not, therefore hath he no eyes? But he said, he that planted the eare shall he not heare? or he that made the eye, shall he not see. He made the members, and gaue them the efficient powers. And a little afterwards the same S. Augustine saith. In all this which I haue cited out of the saincts and doctours, Ambrose, Hierome, Athanasius, Gregorie (Nazianzene) and whatsoeuer else like these of other mens doeings, I could euer reade or come by, (which I think to be too long here seuerally to rehearse) I finde that God is not a body, or that he hath members like to a man, neither that he is diuided by the distance of places, but by nature vnchaungeably inuisible. And I doe in the helpe of God without wauering beleeue, and so far as he giueth me grace, I doe vnderstand, that not by the same (inuisible) nature and substance, but by a visible shape taken vnto him, he appeared as it pleased him, to them, to whome he did appeare, when in the holie scriptures he is reported to haue beene seene with corporall eyes. Thus much out of Augustine.

To these now I will also add the words of Tertullian, a verie auncient ecclesiasticall writer, in his excellent booke *De Trinitate*. By members, (saith he) are shewed the efficient powers of God, not the bodilie fashion of God, or corporall lineaments. For when the eyes are described, it is set downe because he seeth allthings. And when the eare is named, it is therefore named because he heareth all things. And when the finger is mentioned, then is a certeine signification of his minde declared. And when the nosethrilles are spoken of, the receiuing of prayers, as of swéete smels, is therby notified. And when the hand is talked of, it argueth that he is the author of all creatures. And when the arme is specified, thereby is declared that no nature can withstand the power of God. And when the fæte are named, that putteth vs in minde, that God filleth all things, and that there is nothing where he is not present. For neither members nor the offices of members are necessarie to him, to whose will onely without any words all things obey, and are ready at hand. For why should he require eyes, which is him selfe the light? Or why should he sæke for fæt, which is him selfe present euerie where? Or how should he go in, since that there is no where for him

him to goe out from him selfe? Or why should he wishe for a hande, whose will without wordes doeth worke all things? Neither doeth he neede eares that knoweth the verye secrete thoughtes. Or wherefore should he lacke a tongue, whose onely thincking is a commaunding? For these members were necessarie to men and not to GOD. Because the counsell of men should be of none effecte, vnlesse the bodye did fulfill the thoughts: but to GOD they are not needfull, whose will the very workes doe not onely followe, without all stirring businesse, but doe euen immediately with his will proceede and go forewarde. But he is all eye, because he wholy seeth: He is all eare, because he wholy heareth: He is all hand, because he wholy worketh: And all sute, because he is wholy euery where. For what soeuer is simple, that hath not in it selfe any diuersitie of it selfe. For those thinges fall into a diuersitie of members, whatsoeuer are borne vnto disolution, but the things that are not compact together cannot fele (diuersitie.) And so as followeth. For all these hetherto are the wordes of Tertullian.

How the patriarchs did see God.

Therefore when wee reade that Moses did see GOD face to face, and that Iacob, Israel, and the Prophets sawe GOD plainely, and not obscurely, thereby is meant that to them was exhibited a vision moste manifest, effectuall, and verie familiar. For truely saide Theodoretus the Bishop of Cyrus: We say that the fathers did not see the diuine nature or substance, which cannot bee circumscribed, comprehended, or perceiued in the minde of man, but doeth it selfe comprehend all things: but we say that they sawe a certeine glorie and certeine visions, whiche were aunswerable to their capacitie, and did not passe the measure of the same. For these assured sentences of the holie Scripture doe alwayes remaine moste true.

No man did euer see GOD at any time. GOD dwelleth in the light that no man can atteine vnto, whome no man hath seene nor canne see. And againe, No man shall see my face, and liue, that is, so long as he liueth vppon this earth, in the corruption and imperfection of this our flesh, no man shall beholde the essence of GOD, which is eternal, and light that cannot be lohed vpon. Iohn. 1. 1. Tim. 6. Exod. 33.

For when we are once deliuered from this corruption, and are clarified, then shall we see him as hee is. Therefore God is said to haue bene seene of the fathers, not according to the fulnesse of his diuinitie, but according to the capacitie of men.

Tertullian thinketh, that all thinges in the olde Testament were done of God the Father by the Sonne, who taking vppon him a competent shape appeared to men and spake vnto the Fathers.

Paule in the beginning of his Epistle to the Hebrues doth significantly speake of the Sonne of God incarnate, not denying absolutely that the Father did euer any thinge by the Sonne.

Tertullian saith: To the Sonne was giuen all power in Heauen and in Earth. But that power could not be of all thinges, vnlesse it were of euerie time. Therefore it is the Sonne that alwayes descended to talke with men from Adam vnto the Patriarches and Prophetes, in Vision, in Dreame, in a Myrrour, and in Oracle.

cle. So alwayes it pleased God to be conuersant in the earth with men, being none other, than the Worde which afterwarde was to bee made Flesshe. And it pleased him so to make a way for vs to Faith, that wee might the more easily perceiue that the Sonne of God descended into the worlde, and that wee might knowe that such a thinge was done. And so as followeth. For all these are the wordes of Tertullian. After this premonition, we will nowe adde the visions of Gods maiestie exhibited to holy men.

God exhibited to his seruauntes many and sundry visions, wherein he after a maner did shadowe forth his maiestie vnto them: all which visions it would be too long a labour for me to rehearse, and expounde vnto you. Ye shall finde the most notable ones, Exodus. 19. Esaie. 6. Ezechiel. 1. Daniel. 7. and in the Apocalypse of the blessed Euangelist and Apostle Iohn. It is sufficient to haue put you in minde of them. But nowe the moste renowmed and excellent one of them all I will heere recite and handle at large. It is to be seene in the 33. and 34. Chapter of Exodus. Moses had triall of the facilitie and goodnesse of God, and that there was nothing, which he obtained not at Gods hand, therefore he taketh vpon him boldely to aske this also of the Lord, to see God in his substance, glorie, and maiestie, whiche thing all the true wise menne of euerye age did onely wishe and long for.

For Moses saith, because I vnderstand that thou, O GOD, wisheste wel vnto me, and that thou canst denie nothing, go to I beseech thee, shewe me thy glorie, that is, suffer me I pray thee to see thee so, as thou art in thy glorious substance and maiestie.

Nowe GOD aunswering to this requeste, which is the greatest of all other, doeth say vnto him. I will make all my good to passe by before thee: and I will crye the name of the Lorde: For, in the name of the Lorde before thee. In whiche wordes he promiseth two things to Moses. The one is, All my good shall passe by before thee. But this chiefe good of GOD can be nothing else, than the good and mightie GOD him selfe, or rather the word of God, I say the very beloued sonne of God, in whome wee beleeue that all the treasures of wisdome, diuinitie, goodnesse, and perfectnesse, are placed and layed vpp. For he sett before Moses eyes the shew of him in a humane and visible shape, suche in sight as he in the end of the worlde should be incarnate in. The other thing, that he promised, is, I wil cry the name of the Lord: For in the name of the Lord before thee, that is, I will proclame the names of my glorie, by whiche thou maist vnderstand, who I am, and see me in thy minde.

But nowe that no man should attribute so excellent a vision to the merite of Moses, the Lord doeth add this sentence following. This vision doth not happen to thee because of thine owne merite. For without mans merites, I reueale my selfe to whome I will, and without respect of persons will haue compassion on whome it pleaseth me, which consideratiō of the free grace and liberall goodnesse of God, doeth greatly belong to the true knowledge of God. Then the lord goeth to againe, and doeth more significantly declare to Moses, in what maner and order he will exhibite or shew him selfe vnto him.

God giueth his giftes freely without respect of mans merites.

Thou

Thou mayest not (saith he) in this life see my face, that is, thou mayest not fully see me in my substance. For that is reserued for the blessed spirits, and clarified bodies in the worlde to come. I will therefore in this fashion shew my selfe vnto thee. Thou shalt go vp into the mounteine: there in a rock I will shew thee a clifte, wherin thou shalt place thee selfe: and I will lay mine hand vppon thee, that is, a cloude, or some such thing, that as I come towarde thee, thou mayest not loke directly in my face. In that phrase of speeche the Lorde doeth imitate the fashion of men, whose order is to spredd their hands ouer the eyes of him, whome they would not haue narrowely to beholde any thing. The Lorde then addeth: and in the meane while I will passe by, that is, the image whiche I take, to wit, the shape of a man, wherein I will exhibite me selfe to be seene, shall passe by before thee. And when I am once past so that thou canst not see my face, I will take away the hand wherewith I hidd thine eyes, and then thou shalt beholde the back of the figure, or my hinder partes. Now the hinder parte of GOD are the words and deeds of God, which he leueth behinde him that we by thē may learne to knowe him. Again, the beholding of Gods face is taken for the moste exacte and exquisite knowledge of God. But they that see but the back onely doe not knowe so well as they that see the face. And in the hinder or latter times of the world, God sent his sonne into the world borne of a womā, whom who so euer doe in faithe beholde, they doe not see the Godhead in his humanitie, but doe by his wordes and deedes knowe who God is, and so they see the father in the sonne. For they learne that God is the chiefe good, and that ỳ sonne of God is God, beeing coequall and of the same substance with the father. Now let vs see how God (according to his promise made) did exhibite him selfe to be seene of Moses.

Moses rising vpp betimes ascendeth vp into the mounteine cheerefully vnto the rocke which the Lord had shewed him, placeing himselfe in the clift, and loketh greedilie, for the vision or reuelation of God. At length the Lord descended in a cloude, and came vpon the mounteine vnto the clifte of the rocke wherein Moses stayed for him. And presently when Moses his face was hidden, the figure of God, that is, the shape of a man, whiche God toke vpon him, did passe by before him: and when as now the backe of the figure was towarde Moses, so that he could no more see the face thereof, the Lorde toke his hand away, and Moses beheld the hinder partes of the same. Whereby he gathered, that GOD should once, that is to say, in the hinder times of the worlde, be incarnate and reuealed to the world. Of whiche reuelation we will hereafter speake somewhat more. And when the Lord was once gone past, he cryed, and as his promise was, so in a certaine Catalogue he reckoned vppe his names, whereby, as in a shadowe, he did declare his nature.

For he saide, Iehouah, Iehouah, GOD mercifull and gratious, long suffering and abounding in goodnesse and trueth, keeping mercie in store for thousandes, forgiuing wickednesse, transgression, and sinne: and yet not suffering the wicked to escape vnpunished, visiting the wickednesse of the fathers vpon the children and childers children, vnto the third and fourth generation. What

What else is this than if he had saide: I am the vncreated essence, beeing of my selfe from before all beginninge, which giueth Being to all things, and keepeth all thinges in Being. I am a strong and almightie God. I doe not abuse my might. For I am gentle and mercifull. I loue my creatures, and man especially, on whom I doe wholy yearne in the bowels of loue and mercie. I am rich and bountifull and readie at all times to helpe my creatures. I doe freely, without recompence, giue al that I bestow. I am long suffering, and not irritable to anger and hastie to reuenge, as mankinde is. I am no nigarde or enuious as wealthie men in the world are wont to be. I am moste liberall and bountifull, reioycing to be diuided amonge my people, and to heape vp benefites vpon the faithfull. Moreouer I am true and faithfull. I deceiue no man, I lie in nothing: what I promise, that I stande to and faithfully performe it. Neither doe I nor can I so waste my richesse, that all at length is spent, and I my selfe drawne drie. For I keepe good turnes in store for a thousand generations, so that although the former age did liue neuer so wealthily with my richesse, yet they that come & are borne euen vntill the very end of the world, shall neuertheless finde in me so much as shal suffice & satisfie their desire. For I am ỳ welspringe of good that cannot be drawne drie. And if any man sinne against me & afterwarde repent him of the same, I am not vnappeaseable. For euen of mine owne frée will I doe forgiue errours, sinnes, and heinous crimes. And yet let no man therefore thinke that I am delighted with sinnes, or that I am a Patrone of wicked doers. For euen I, the same, doe punish wicked and impenitent men: and chasten euen those, that are mine owne, ỳ therby I may keepe them in order & office. But let no man thinke that he shall sinne and escape vnpunished, because he seeth that his auncestours did sinne and were not punished: that is, did sinne and were not vtterly cutte off, and wiped out. For I reserue reuengement till iuste and full time, and do so behaue my selfe, that all are compelled to confesse me to be a God of iudgement. Now when Moses the seruaunt of God had hearde and seene these thinges, he made haste, and fell downe prostrate to the earth, & worshipped. Let vs also doe the same, beinge surely certified that the Lorde will not vouchsafe, so long as we liue in this transitorie worlde, to reueale himselfe and his glory any whit more fully and brimly, than in Christe his Sonne exhibited vnto vs. Let therefore the thinges that sufficed Moses, suffice vs also, let the knowledge of Christ suffice and content vs.

God doth most euidently open him selfe through Christ.

For the moste euident and excellent way and meane to know God, is layde forth before vs in Jesu Christe the sonne of God incarnate and made man. For therefore we did euen now heare, that before Moses was set the shadowe of Christe, when it pleased God most familiarly to reueale himselfe vnto him.

2. Cor. 4.

Hebr. 1.

And the Apostle Paule placeth the illumination or appearinge of the knowledge of the glorie of God to be in the face of Jesus Christ. And in an other place the same Paule calleth Christe the brightnesse of his fathers glorie, and the liuely image of his substaunce. Truely he himselfe in the Gospell doeth most plainely say, No man knoweth the Father, but the Sonne, and he to whome the Sonne will reueale him. For he is the way

Iohn. 6. Math. 11.

vnto the father: & the father is seene & beheld in him. For we doe againe in ỳ gospel reade, No man hath euer seene God at any time, the onely begotten sonne, which is in the bosome of the father, he hath reuealed him vnto vs.

Iohn.14. Iohn.1.

But againe the Apostle saith, After that in the wisdom of god the world through their wisedome knewe not God, it pleased god through foolishnes of preaching to saue thē that beleeue. That which he in this place calleth the wisedome of God, is the verie creation & workmāship of the world, and the wonderful works of God, in which God would be knowen to the world: and in the beating out & considering whereof, all the wisedome of all the wisemen till then, did altogether lye. But for because the consideration of those thinges did no good, by reason of mans wisedome, for ỳ most part, referring the causes of things to somewhat else, than to God the true and onely mark, whereto they should be referred, and while men thought them selues wise, as ỳ same Apostle teacheth vs, euen in their owne reasonings they became fooles, it pleased God by an other way to be knowē to the world, to witt, by the foolish preaching of the Gospell, which is in verie deed moste absolute and perfect wisedome, but to the worldly wisdome of mortall men, it seemeth foolishnesse. For it seemeth a foolishe thing to the men of this world, that the true and verie God being incarnate or made man, was conuersant with vs men here in the Earth, was in pouertie, was hungry, did suffer and die. And yet euen this is the way whereby God is moste euidently knowen to the world, together with his wisdome, goodnesse, trueth, righteousnesse, and power. For ỳ wisdome of God, which no tongue can vtter, doeth in ỳ whole ministerie, & wonderful dispensation of Christ, shine out very brightly, but far more brimly if we discusse & beate out the causes (of which I speake elsewhere) & throughly weigh the doctrine of Christ. In ỳ incarnatiō of the sonne of God it appeareth how wel god wisheth to ỳ world being sunk & drowned in sinne, as ỳ, to which he is bound by an indissoluble league, & doth through Christe adopt the sonnes of death and of the diuell, into the sonnes and heyres of life euerlasting. Now whereas Christe doeth moste exactly fulfill all those things, which the Prophetes by ỳ reuelation of god did foretel of him, and whereas he doeth moste liberally performe the things which GOD the father did promise of him, that doeth declare how vnchaungeable and true the eternall God is. In the deedes or miracles of Christe our Lorde, in his resurrection, in his glorious ascension into Heauen, & moste plentifull powring out of his holie spirite vppon his disciples, but especially in conuerting the whole worlde from Paganisme and Iudaisme, to the Euangelicall trueth, doe appeare the power, longe suffering, maiestie and vnspeakeable goodnesse of GOD the father. In the death of Christe the Sonne of GOD doth shine the great iustice of God the father, as that which beeing once offended with our sinnes, could not be pacified but with such and so great a sacrifice. Finally, because he spared not his only begotten sonne, but gaue him for vs that are his enimies and wicked rebelles, euen therein is that mercie of his made knowen to the world, which is verie rightly cōmended aboue all the workes of GOD. Therefore in the sonne, and by the sonne God doeth moste manifestlye

1.Cor.1.

Rom.1.

make

make himselfe manifest to ỹ worlde, so that what so euer is needefull to be knowen of God, or of his wil, & what soeuer is belonging to heauenly and healthful wisdome, that is wholy opened and throughly perceiued & seene in the sonne. Therefore when Philipp said to Christe, Lord shew vs the father and it sufficeth vs: we reade that the Lord aunswered, Haue I beene so long with you, & do ye not yet know me? Philipp, he that hath seene me, hath seene the father. And how sayest thou, shew vs the father? doest not thou beleeue that I am in the father, and the father in me? Now herein he calleth back all the faithful from ouer curious seaching after God, laying before them the mysterie of the dispensation, wherein he would haue vs to rest, and to content our selues, namely in that that God was made man. Therefore whosoeuer desire to see and knowe God truely, let them cast the eyes of their minde vpon Christe, and beleeue the mysterie of him conteined in wordes & dedes, learning by them what & who God is. For God is such an one, as he exhibiteth him selfe to be knowē in Christ, & in that verie knowledge he doeth appoint eternall life to be, where he saith. And this is eternall life, that they might knowe thee the only true God, & Iesus Christ whōe thou hast sent. Let him ỹ wisheth wel to himselfe take hede that he go not about to know any more than God him selfe doth teach vs in Christ. But who soeuer neglecting Christ doth follow ỹ rule & subtilties of mans wit, he verily doeth come to nought and perish in his thoughts. The fourth meane to know god by, is fetched out of ỹ contẽplation of his workes. Dauid saith, The heauens declare the glory of god, and the firmament sheweth foorth the works of his handes. And the Apostle Paule saith, His inuisible things beeing vnderstanded by his woorkes, through the creation of the worlde, are seene, that is, both his eternal power & godhead. Loe, the power and godhead of God, are those inuisible things of God, and yet they are vnderstode by the cōsideration of Gods workes: therefore euen God him-selfe is knowne by the workes of God. But now the workes of God are doubly considered, or bee of twoe sorts. For either they are layed before vs to be beholde in thinges created for the behoofe of men, as in heauen & in earth, & in those things that are in heauē and in earth, and are gouerned and preserued by the prouidence of God, of which sorte are the starres and the motions or courses of the starres, the influences of heauen, the course of time, liuing creatures of all kindes, trees, plants, fruites of the earth, the sea, and whatsoeuer is therein, stones, and whatsoeuer things are hid within, and digged out of the earth for the vse of men. Of these. S. Basile & S. Ambrose haue written very learnedly and godly in their bookes intituled, The worke of sixe dayes, the whiche they called *Hexaemeron*. Heere may be inserted that history of nature, which ỹ glorious & worthie king Dauid doth in ỹ psalmes, especially after the 100. psalme most fitly apply to our purpose. But lest we shuld intangle & make intricate ỹ course of this preſēt treatise, I will hereafter speake of the creation of ỹ world, & of gods gouernment & prouidence in ỹ same. At this present it shal suffice to know ỹ heauē & earth, & all that is therein do declare to vs and sette, as it were, before our eies an euident argument that God, as he is moste wise, is also most mightie, wonderfull, of an infinite maiesty,

Rom. 1.

The workes of God are twoe wayes cōsidered. 1

Psal. 104.

of an incomprehensible glorie, moste iuste, moste gratious and moste excellent. Esai. 40. Esaie therefore, a faithful teacher of the Church, giuing good counsell for the state of mortall men, doth say vnto them. Lifte vp your eyes on high, and consider who hath made these things that come foorthe by heapes, calling them all by their names, whose strength is so great, that none of them doth faile. For although that euen from the beginning the starres haue shined to the worlde, and haue in their course performed that, for which they were created, yet are they not woarne by vse, nor by continuance consumed awaye or darckened ought at all. For by the power of their maker they are preserued whole.

Ierem. 10. Jeremie also cryeth, O Lord there is none like vnto thee. Thou art great, and great is thy name with power. Who woulde not feare thee O King of the gentiles. For thine is the glorie: for among all the wise men of the Heathen, and in all their kingdoms there is none that may be likened vnto thee. And immediatly after againe, The Lord God is a true and liuing God and king: If he be wroth the earth shaketh, nether can the gentiles abide his indignation. He made the earth with his power, with his wisedome doth he order the whole compasse of the world, and with his discretion hath he spred the heauens out. At his voice the waters gathered together in the aire, he draweth vpp the Cloudes from the vttermoste partes of the earthe, he turneth lightning to raine, & bringeth the windes out of their tresures. Or else ꝑ workes of God are set forth for vs to beholde in man, the verie Lord & prince of all creatures: not so much in the workmanshipp or making of man whiche Lactantius and Andreas Vesalius haue passingly painted out for all men to see, as in the workes which toward man, or in man, or by man, the Lord him selfe doeth finish and bring to passe. For God doeth iustly punish some men and by punishing them he doth declare that he knoweth the dealings of mortall men, and hateth all wrong and iniurie. Vppon other he heapeth vpp verie large and ample benefites, and in being bountifull vnto them he declareth that he is rich, yea, that he is the founteine of goodnesse that cannot be drawen dry, that he is bountiful, good, merciful, gentle, and long suffering. Whereof there are innumerable examples in the historie of the Bible. Caine for the murder committed vppon his brother lyued here in earth a miserable & wretched life. For the iust lord doth reuenge the bloudshedd of the innocent. The first world was drowned in ꝑ deluge, a plague was layd it on for ꝑ contempt of God. But Noah and his were sauedin the Arke by the mercie of God.

God bringeth Abraham from Vr of the Chaldees, and placeth him in the land of Chanaan, blessing and loading him with all manner of goods. He doeth wonderfullie keepe Jacob in all his troubles & infinite calamities. Through great afflictions he lifteth vp Joseph frō the prison vnto the throne of Aegypt. He doth grieuously plague the Aegyptians for ꝑ tyrannie shewed in oppressing Israel, and for the contempt of his commaundement.

But it would be too longe and tedious to make a rehearse of all the examples. Now by these and such like workes of GOD we learne, who, and howe greate our GOD is, howe wise he is, howe good, howe mightie, howe liberall, howe iuste

a and

and rightful, and with-all we learne that we muſt beléeue, and in allthings obey him For Aſaph ſaith, The things that we haue heard and knowen, and ſuch as our fathers haue told vs, thoſe we will not hide frō our ſonnes, but wil ſhew to the generations to come, the praiſe of the Lorde, his mightie and woonderfull workes, which hee hath done: that the children, whiche are borne, when they come to age, may ſhewe their children the ſame, that they may putt theire truſte in God, and not forget the woorkes of God, but kepe his commandements. And ſo as foloweth in the 78. pſalme.

Psal. 78.

An other waye to knowe God by, nert to this, is, that which is gathered vpon comparíſons: for the Scripture doeth compare all the moſte excellent things in the woꝛld with God, whōe it pꝛeferreth beſoꝛe them all, ſo that we may thereby gather, that God is the chiefe good, & that his maieſtie is in cōpꝛehenſible. This one place of Eſay may ſtād in ſted of many, where in the 40. cha. he ſaith, Who hath meaſured the waters with his fiſt? Who hath meſured heauen with his ſpan? Who hath helde the duſt of the earth betwixt three fingers and weighed the mounteines and hilles in a balance? Who hath directed the ſpirit of the Lord? who gaue him counſell? who taught him? who is of his counſell, to inſtruct him? Beholde, all people are in compariſon of him as a droppe of a bucket full, and counted as the leaſt thing that the balance weigheth. Yea he ſhall caſt out the Iſles as the ſmalleſt crumb of duſt. Libanus were not ſufficient to miniſter him wood to burne, nor the beaſts thereof were inough for one ſacrifice vnto him. All people in compariſon of him are reckoned as nothing, and if they bee compared with him, they are coūted as leſſe than nothing. Vnderſtand ye not this? hath it not bene preached vnto you ſince the beginning? haue ye not beene taughte this by the foūdation of the earth? It is he that ſitteth vpon the circle of the world, whoſe inhabiters are (in cōpariſon of him) but as Graſhoppers. He ſpredeth out the heauens as a couering, & ſtretcheth thē out as a tent to dwell in. He bringeth princes to nothing, and maketh the Iudges of the earth as though they were not. And ſo forth. To this place now doe belong the Proſopopeiall ſpéeches of God, of which thou ſhalt finde ſūdꝛie and many, beſide the viſions which we placed in the ſecond way oꝛ meane to know God. But the moſte excellent are extant in the 18. Pſalme, and in the 5. Chapter of Solomons Ballad, bothe which I paſſe ouer vntouched, becauſe I meane not to ſtay you too long. For we muſte deſcend to the other points.

Iſa. 40.

Iſa. 18.

Cant. 5.

Laſt of all, God is knowen by the ſayings oꝛ ſentences vttered by the mouthes of the Pꝛophetes & Apoſtles. Of which ſoꝛte is that notable ſpéech of Ieremie, where he ſaith, Let not the wiſe man glorie in his wiſdome, nor the ſtrong man in his ſtrength, nor the rich man in his riches: but let him that glorieth, glorie in this, that he vnderſtandeth and knoweth me, that I am the Lord and doe mercie, iudgement, and righteouſneſſe vpon earth: therefore am I delighted in ſuche things alone, ſaith the Lord. Now by the mercie of God we are ſaued, and adoꝛned with ſundꝛie great benefites. By his iudgement he puniſheth the wicked and diſobedient accoꝛding to their deſerts, and therewithal he kæpeth equitie. Euen as alſo his righteouſnes doeth truely pꝛo-

God is learned by the ſayinges and ſentences of the prophets and Apoſtles.

Iere. 9.

fourme that which he promiſeth. Therefore we ſay that God is a ſauiour, a liberall giuer of all good things, an vpright iudge, & aſſured trueth in performing his promiſſes. And hether now is to be referred the doctrine of the Prophets and apoſtles, which teacheth that to be the true knowledge of God, ỹ acknowledgeth God to be one in eſſence, and three in perſons. Concerning the vnitie of the diuine eſſence (by the allegation whereof the pluralitie of the heathen Gods are vterly reiected and flatly condemned) I will cite thoſe teſtimonies out of the holie Scripture, that ſeeme to be more euidente and excellent than all the other, which are in number ſo many that a man canne hardely reckon them all.

God is one in Eſſence, or Being.

The notableſt is that, whiche is grounded vppon the Prophetical and Euangelicall authoritie, and beeing cited out of the 6. Chap. of Deuteronomie, is in the 12. of Marke ſet downe in theſe words. Ieſus ſaid: The firſt of all the commaundements is, Hearken Iſrael, the Lord our GOD is one Lord. And thou ſhalt loue the Lord thy God with all thy hart, with all thy ſoule, with all thy minde, and with all thy ſtrength. This is the firſt commandement, and the ſecond like this is, thou ſhalt loue thy neighboure as thee ſelfe. There is none other commaundement greater than theſe. Vt followeth now in the Goſpell. And the Scribe ſaid, Well maiſter thou haſt ſaide the trueth, that there is one god, & that there is none other but he, and that to loue him with all the hart, with all the minde, with all the ſoule, and with all the ſtrength, and to loue a mans neighboure as him ſelfe, is greater than all the burnt offerings and ſacrifices.

Deu. 6.

With this teſtimonie alſo doe all the other notable ones agree, that are in the lawe. For in the 20. of Exodus we reade, that the Lord him ſelfe with his owne mouthe, did in mount Sina ſay, I am the Lord thy GOD, which brought thee out of the land of Aegypt, out of the houſe of bondage: haue thou none other Gods but me. Againe Moſes in the end of his Song, bringeth in GOD ſaying, Deut. 32. Se now how that I, I am GOD, and there is none other God but I. I kill and make aliue againe: I wound, and I heale, neither is there any that can deliuer out of my hand. With the teſtimonies in the lawe doe thoſe of the Prophets alſo agree. For Dauid in the 18. Pſalme ſaith, The way of God is an vndefiled way, the worde of the Lorde alſo is tryed in the fire. He is the defender of all them that put their truſte in him. For who is God but the Lord? or who hath any ſtrength except our God? There are of this ſorte many other places in the volume of the Pſalmes. The Lord in Eſai. Eſaie, and by Eſaie cryeth and ſaieth. I am the Lord, * Hu is my name, and my glorie will I not giue vnto any other, nor mine honoure to grauen images. I am the firſt and the laſte, and beſide me there is no God. And who is like to me? (If any be) let him call foorthe and openly ſhewe the thing that is paſt, and lay before me what hath chaunced ſince I appointed the people of the worlde, and let him tell what ſhall happen hereafter, and come to paſſe: I, the Lorde, do all-things, I ſpred out the heauens alone, and I onely haue layed ſoorthe the earth by mee ſelfe. I make the tokens of witches of none effect, and make the ſoothſayers fooles. As for the wiſe, I turne them backwarde, and

* Or, is my name.

and make their wisedome foolishnesse. I set vpp the word of my seruant, and doe fulfill the counsells of my messingers. I am the Lorde, and there is else none, which created light and darckenesse, and maketh peace and trouble: yea euen I the Lord doe all these things.

To these testimonies of the Prophetes we will nowe add one or two out of Sainct Paule, the great instructer and Apostle of the Gentiles. He in his Epistle to Timothie, saith. There is one GOD and one mediatour of GOD and men, the man Christe Iesus. And againe he saith, One Lord, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all. Againe the same Apostle to the Corinthians saith, There is none other God but one. And though there bee that are called Gods, whether in heauen or in earth (as there be Gods manie and Lords manie) yet vnto vs there is but one God, euen the father, of whome are all things, and we in him: and one Lord Iesus Christ, by whome are all things, and we by him.

Nowe I suppose these diuine testimonies are euident enough, and do sufficiently proue, that GOD in substance is one, of Essence incomprehensible, eternall, and spirituall.

But vnder the one essence of the Godhed, the holie scripture doth shew vs a distinction of the Father, of the sonne, and of the holie Ghoste. Nowe marke here that I call it a distinction, not a diuision, or a separation. For we adore and worshipp no more Gods but one: so yet that we doe neither confound, nor yet denye or take away the three Subsistences or persons of the diuine essence, nor the properties of the same.

Noetus, Anoetus in very deed, and Sabellius the Libyan, a godlesse, bolde, and verie rude Asse (of whome sprang vpp the grosse heresie of the Patrispassians) taught thatthe father, the sonne, and the holie Ghoste did impoyte no distinction in GOD, but that they were diuerse attributes of GOD. For they said that GOD is none other wise called the father, the sonne, and the holie Ghoste, than when he is named good, iuste, gentle, omnipotent, wise, &c.

They saide, the Father created the worlde, the same in the name of the Sonne toke flesshe and suffered, and againe in chaunginge his name, he was the holie Ghoste, that came vppon the Disciples. But the true, Prophetical, and Apostolicall faithe doth expressely teach that the names of the Father, the Sonne, and the holie Ghoste doe shewe to vs what God is in his owne proper nature. For naturally and eternally God is the the Father, because he did from before beginnings vnspeakeablye begett the Sonne. The same GOD is naturally the Sonne, because he was from before beginnings begotten of the Father. The same GOD is naturally the holie Ghoste, because he is the eternall spirit of them bothe, proceeding from them bothe, beeing one & the same God bothe with them: and when in the Scriptures he is called a gentle, good, wise, mercifull, and iuste God, it is not thereby so muche expressed what he is in him selfe, as what a one hee doeth exhibite him selfe to vs.

The same Scripture doeth openly say, that the Father created all thinges by the Sonne: and that the Father descended not into the

Noetus is as much to say as a man of vnderstāding which terme was the proper name of a man. Anoetus signifieth a foole or one without vnderstanding.

The grosse errour of the Patrispassians.

earth, nor toke our flesh vpon him, nor suffered for vs. For the Sonne saith, I went out from the Father, and came into the worlde: Againe, I leaue the worlde, and goe vnto the Father. The same Sonne fallinge prostrate in the mount of Oliues prayeth, saying: Father if it be possible let this cup passe from me. Againe, in the Gospel he saith, I will pray to the Father, and he shall giue you an other comforter.

Ioh. 16.

Mat. 27.

Ioh. 14.

Loe here he saith, the father shall giue you an other comforter. And yet againe least by reason of those persons, and properties of those persons, we should separate or diuide the diuine nature, the Sonne in the gospel saith, I and the father are one. For when he saith One, he ouerthroweth them that separate or rent the diuine substance or nature: and when he saith, We are, and not I am, therein he refuteth them that doe confounde the subsistences or persones in the Trinitie. Therefore the Apostolique and Catholique doctrine teacheth and doeth confesse that they are three, distinguished in properties, & that of those three there is but one and the same nature, or essence, the same omnipotencie, maiestie, goodnesse, and wisedome. For although there be an order in the Trinitie, yet can there be no inequalitie in it at all. None of them is in time before other, or in dignity worthier than other: but of the three there is one godhead, and they three are one and eternall God.

Ioh. 10.

He speaketh plurally.

And the primitiue Church verily vnder the Apostles, & the times that came next after them, did beleeue so simply, despising & reiecting curious questions and needlesse disputations. And euen then two did arise pestilent men in the Church of God, speaking peruerse things, whom the Apostle doeth vppon good cause call greuous woolues not spareing the flock. They first brought in very straunge & daungerous questions, & sharpened their blasphemous tongues against Heauen it selfe. For they stode in it, that three persons could not be one nature or essence, and therefore that by naming the Trinitie, the christias worshippe many Gods, euen as the heathen doe.

And againe, since there can be but one GOD, they inferre consequently that the same God is father, sonne, and holie ghoste vnto him selfe. For so it was agreeable ỳ they should doate in follie, whome the word of God did not leade, but the grosse imagination of mortall flesh. And God did by these meanes punish ỳ Giātlike boldenesse of those mē, whose minds being without all reuerence and feare of God, did wickedly striue to fasten the sight of the eyes of the flesh, vppon the verie face of God. But the faithfull and vigilant ouerseers and pastors of the Churches were cōpelled to driue such woolues from the foldes of Christe his sheepe, and valiauntly to fight for the sincere & catholique trueth, that is, for the Unitie & Trinitie, for the monarchie and mysterie of the dispensation. That strife bred forth diuerse words, with which it was necessarie to holde and binde those slipperie merchants. Therefore immediately after the beginning, there sprang vp the termes of Unitie, Trinitie, Essence, Substance and Person. The Greekes for the moste parte vsed Ousia, Hypostasis, and Prosopon: whiche wee call, Essence, Subsistence, and Personne. Of these againe there did in the Churches, spring vppe newe and freshe contentions. They disputed sharply of the Essence and

Subsistence

Subsistence, whether they are ỹ same or sundrie thinges. For Ruffinus Aquileiensis in the 29. Chapter and first booke of his Ecclesiastical historie sayeth: There was moued a controuersie about the difference of substaunces & subsistences, whiche the Greekes call οὐσίας and ὑποστάσεις. For some said that substaunce & subsistence seeme to be all one: and becausse wee say not that there are three substaunces in God, therefore that wee ought not to saye, that there are three subsistences in him. But on the other side againe, they that tooke substaunce for one thing & subsistence for an other, did say, that substaunce noteth the nature of a thing and the reason whereupon it standeth: but that the subsistence of euerie person doth shewe that very thing which doth subsist. Basilius Magnus wrote a learned Epistle to his brother Gregorie, about the difference of Essence and subsistence. And Hermius Sozomenus in the 12. Cap. of his fift booke of histories sayth: The bishops of many cities meeting together at Alexandria, do together with Athanasius and Eusebius Vercellensis confirme the decrees of Nice, and cõfesse that the holy Ghost is coessẽtiall with the Father and the Sonne, and name them the Trinitie, & teach that the man, whiche God the Word tooke vppon him, is to be accompted perfecte man, not in body onely, but in soule also: euen as the auncient doctours of the Church did also thinck. But forbeecausse the question about *Ousia* and *Hypostasis*, did trouble the Churches, & that there were sundrie contentions & disputations concerning the differẽce betwixt them, they seeme to me to haue determined very wisely, that those names should not at the first presently bee vsed in questions of GOD: vnlesse it were that, when a man wente about to beate downe the opinion of Sabellius, hee were compelled to vse them, least by lacke of words he should seeme to call one & the same by three names, when hee should vnderstand euery one peculiarly in that threefold distinction. Socrates in the 7. Chap. and thirde booke of his historie addeth: But they did not bring into the Church a certeine newe religion deuised of themselues, but that whiche frõ the beginning euen till then the Ecclesiasticall tradition taught, and prudent Christians did euidently set foorth. And so forth.

Therefore awaye with the Popes champions to the place whereof they are worthie, which, when wee teach ỹ all pointes of true godlinesse and saluation are fully conteyned and taught in the Canonicall Scriptures, by the way of obiection do demaund in what place of the Scripture we find the names of Trinitie, Person, Essence, and Substance, and finally where we find that Christe hath a reasonable soule? For although those very words consisting in those syllables are not to bee found in the Canonicall bookes (which were by the Prophets and Apostles written in an other, and not in the latine tongue) yet the thinges, the matter, or substaunce, which those words doe signifie are most manifestly conteined and taught in those bookes: whiche thinges likewise all and euery nation may in their language expresse, & for their commoditie and necessitie speake and pronounce them. Away also with all Sophisters, which thinke it a great point of learning to make the reuerend mysterie of the sacred Trinitie darcke and intricate, with their straunge, their curious, and pernici-

Al things that are to be beleeued of God are fully cõteined in the canonicall Scriptures.

ous questions. It is sufficient for the godly, simplie according to the Scriptures and the Apostles creed to beleeue and confesse, that there is one diuine nature or Essence, wherin are the father, the Sonne, and the holy Ghoste. Neither is it greatly materiall whether ye call them substances, or subsistences, or persons, so that ye do plainly expresse the distinctiō betwixt them, and eche ones seuerall properties, confessing so the Unitie, that yet ye confound not the Trinitie, nor spoile the persons of their properties.

Testimonies out of the Gospel to proue the Trinitie.

And heere now it will do verie wel out of the Scriptures to cite such euident testimonies, as maye euidently proue the mysterie of the Trinitie, with the distinction and seuerall properties of the three persons. The Lord in the Gospel after S. Matthew saith: All power is giuen to mee in heauen and in earth: goe ye therfore & teach all nations, baptising them in the name of the Father, and of the Sonne, & of the holy Ghost, teaching them to obserue all thinges, whatsoeuer I haue commaunded you. Tertullian alledging those wordes against Praxea, sayth: He did last of all commaund his disciples to baptise into the Father, and the Sonne, and the holy Ghost. We are baptised not into one, nor once, but thrice at euery name, into euery seuerall person. Thus much Tertullian.

Math. 28.

Tertulliā contra Praxeam.

Nowe as euery seuerall person is seuerally expressed, so the diuinitie of them all is therein singularely taught to be one and common to them all, because hee biddeth to baptise, not onely into the name of the Father, but also of the Sonne, and of the holy Ghoste. The Apostle and elected vessell Paule doeth flatly denie, that any man either ought to be, or euer was baptised into the name of any man, whiche is nothing else but meere man. Were ye, sayeth he, baptised in the name of Paule? So then the Father is God, the Sonne is God, and the holy Ghost is GOD, into whose name wee are baptised.

1. Cor. 1.

The same Lord in the Gospell after S. John sayeth: When the comforter commeth, whome I will sende vnto you from the father, that is the spirite of trueth, he will lead you into all trueth. He shal not speake of himselfe: but whatsoeuer he shall heare, that shall he speake. He shall glorifie me, for hee shall receiue of mine and shall shewe vnto you. All things that the father hath are mine: therefore said I vnto you, that hee shall take of mine, and shewe vnto you.

Ioha. 14. and. 16.

In these wordes of the Lords thou heares mention made of the person of the father from whome the spirite is sente, of the person of the Sonne whiche sendeth him, and of the person of the holy Spirit which commeth vnto vs. Thou heares also of the mutual and equall communion of the Diuinitie, and all good thinges betwixte the three persons. For the holy Ghost speaketh not of himselfe, but that which he heareth. He shall, sayeth the Sonne, take of mine. And againe: All things that the father hath, are mine: And therfore what things the Sonne hath, those are the fathers: & the diuinitie, glorie, and Maiestie of them all is coequall.

With these most euident speaches, doe these two manifest testimonies of John Baptist agree. First he sayth, He whom God hath sent, doth speake the words of God. For God giueth not the spirite by measure vnto him. The Father loueth the Sonne, and hath giuen all thinges into his hand. He that beleeueth

Ioha. 3.

beleeueth on the Sonne, hath euerlasting life. &c. Loe heere againe, in the one Godhead, thou heerest the three persons distinguished by their properties. For the Father loueth & sendeth the Sonne, and giueth all things into his hand. The Sonne is sent, and receiueth all thinges, but the holy Ghost is giuen of the Father, and receiued of the sonne according to fullnesse. Then againe the same Baptist crieth the second time and sayeth, I sawe the spirite descending from heauen like vnto a Doue, and it abode vppon him. And I knewe him not: but hee that sent mee to baptise with water, the same said vnto mee, vppon whom soeuer thou shalt see the Spirite descending, and tarying still vppon him, the same is hee, whiche baptiseth with the holy Ghoste. And I sawe and bare record, that this is the Sonne of GOD.

Heere againe are shewed vnto vs as clearely as the day-light, the three persons distinguished, & not confounded. For he that sendeth Iohn is the Father. The holy Ghost is neither the Father, nor the Sonne, but appeareth vpon the head of Christ in the likenes of a doue. And the Sonne is the sonne, not the Father, and that to the sonne of the Father, vpon whose head ỹ holy Ghost did abide. And now to this place doth belonge the testimonie of the Father vttered from heauen vppon his Sonne Christ. For he sayeth: This is my beloued Sonne, in whome I am wel pleased. But one and the same cãnot be both Father, and Sonne vnto himselfe: the father is one, and the sonne is one: & yet not diuers thinges, but one and the same God, of one and the same nature. For the sonne in one place doth most plainely say, I & the father are one.

Matth. 3. and 17.

Iohn. 10.

Moreouer, what could bee more clearely spoken for the proofe of the expresse distinction and properties of the three persons in ỹ reuerend Trinitie, than ỹ where the Archangel Gabriel in S. Luke, declaring the sacrament of the Lords incarnation, doth euidently saye vnto the virgin ỹ mother of God: The holy Ghoste shall come vppon thee, & the power of the highest shall ouershadow thee: Therfore also that holy thing, that shalbe borne, shal be called the sonne of God. What I pray you could haue possibly beene inuented of purpose to bee more manifestly spokẽ for the proofe of this matter, than these woordes of the Angel: Thou hast heere the person of the highest, that is of the father. For in the woordes of the Angel, a little afore, it is said: He shalbe great, and shall bee called the sonne of the highest. Now the sonne is the sonne of the father. Wee haue also ỹ persons of the sonne and of the holy Ghost expressed, with their properties, neither mingled nor confounded. The father is not incarnate, nor yet the holy Ghoste, but the Sonne. To the father is borne of the virgin a Sonne, euen he that was the sonne by the eternall and vnspeakeable maner of begetting. But the holy Ghost whiche is the power of the most highest, did ouershadowe the virgin, and made her with childe. And so by this meanes thou mayest see heere the persons distinguished, not diuided, & howe they differ in properties, not in Essence of dietie, or in nature.

Luke. 1.

Heere nowe (although these places might seeme to suffice any reasonable man) I wil yet add other testimonies of the holy Apostles, & that two of three the most excellent among all the Apostles. S. Peter preaching ỹ word of the Gospell before the Church of Israel,

The Apostles testimonies concerninge the Trinitie.

Actes. 2.

Israel, as Luke testifieth in the Actes of the Apostles, doeth amonge other thinges say: This Iesus hath God raised vpp, and exalted him to his right hand, and hee hauing receiued of the father the promise of the holy Ghost, hath shedd forth this which ye nowe see and heare. Loe God the father raiseth vpp and doeth exalte the Sonne. The Sonne is raised vpp, exalted, and sitteth at the right hande of the father. And the Sonne receiuing of ỳ Father the holy Ghoste, doth bestowe it vppon the Apostles. Therefore the spirite procœdeth from the Father and the Sonne, subsisting in his owne person, but being one and the same spirite of them both. Moreouer in the Sermon made at Cæsarea in the congregation of the Gentiles, that is, in the house & familie of Cornelius the Centurion, the same Apostle doeth as plainely expresse the person of the Father, of the Sonne, and of the holy Ghost, & knitteth ỳ Trinitie together into one Essence of the Diuine Nature.

Actes 10.

Saint Paule in the beginning of his Epistle to the Romans sayth, that he was appointed to preach the Gospell of God, which he had promised afore by his Prophetes in the holy Scriptures, of his Sonne whiche was made of the seede of Dauid after the flesh, and hath beene declared to bee the sonne of God with power after the Spirite that sanctifieth. Againe to the Galathians he sayth: God sent his sonne made of a woman, that wee by adoption might receiue the right of sonnes. And beecause ye are sonnes, God hath sent forth the Spirite of his Sonne into your heartes, crying Abba, father. And againe to Titus hee sayeth: God according to his mercie hath saued vs by the founteine of regeneration, and renuing of the holy Ghost, which hee shedd on vs richly thorough Iesus Christ our Sauiour.

Rom 1.

Gala. 4.

Tit. 3.

Therfore S. Cyril speaking very truly of the Apostle Paule *Libro in Ioan. 9. Cap. 45.* doeth say: That holy man did rightly know the enumeration of the sacred Trinitie: and therefore he teacheth that euery person doth properly and distinctly subsist: and yet hee preacheth openly the immutable selfsame-nesse of the Trinitie. Cõcerning whiche matter, if any man would gather together and reckon vpp all the testimonies that Paule hath for the prose of it, he must of necessitie recite all his Epistles.

Identitas.

The blessed Apostle and Euangelist John doeth more strongly and euidently than the other affirme and sett forth the mysterie of the Trinitie and distinction of the persons: as well in his Euangelicall history, as in his Epistle. Amonge many this one at this time shalbe sufficient. In his Canonicall Epistle he sayeth: Who is a lyar, but hee that denyeth that Iesus is Christe? The same is Antichrist that denieth the Father, and the Sonne. Whosoeuer denieth the Sonne, the same hath not the father. Therfore let that abide in you which ye haue herd from the beginning. And presently after he saith againe: Ye need not that any mã teach you, but as the same annoynting teacheth you of all things, and it is true and not lying. In these wordes ye heare the Father, ye heare the Sonne, ye heare the annoynting, that is, the holy Ghost. The father is not the Sonne, the Sonne is not the Father, neither is the holy Ghoste the Father, or the Sonne: but the Father is the Father of the Sonne, the Sonne is the Sonne of the Father, and the holy Ghost procœdeth from them both. And yet those persons are so ioyned and

1. Ioha. 1.

and vnited, that he which denieth one of them, hath in him none of them. Yea, whosoeuer denieth this Trinitie is pronounced to be Antichrist. For he denieth God which is one in Trinitie and three in vnitie, and so consequently confounding or taking awaye the properties of God, hee denieth God to bee such a one, as he is in very deede.

The mystery of the Trinitie is shadowed by similitudes.

Nowe I suppose that these so many and so manifest testimonies do suffice the Godly. For they beleeue the Scriptures, & do not ouer curiously prie into ỹ Maiestie of God, being cõtent with those things alone, wherein it hath pleased God of his goodnesse to appeare and shine to vs mortall men. Some there are, which doe their indeuour by certeine parables or similitudes to shadowe this matter, that is to say, to shew howe the three persons are said to bee distinguished, and yet notwithstanding to be one God. But in all the thinges that God hath made (as I did admonishe you in the beginning of this treatise) there is nothing, whiche can properly be likened to the nature of God: neither are there any words in the mouthes of men, that can properly be spoken of it: neither are there any similitudes of mans inuention, that can rightly and squarely agree with the diuine Essence. And. S. Basile, disputing *De Ousia & Hypostasi*, sayeth. It cannot be that the comparisons of examples should in all points be like to those things, to the vse whereof ỹ examples do serue. Thou mayest saye that iniurie is done to ỹ Maiestie of God, if it be compared with mortall things. But forbecause the holy scripture doeth not a little condescend and attemper it selfe to oure infirmitie, I will put a similitude, although in very deed much vnlike, which is vsually taken and commonly vsed. Behold the Sunne, & the beames that come from it, & then the heate that proceedeth frõ them both. As the Sunne is the head-spring of the light and the heate: so is the Father the head-spring of ỹ Sonne, who is light of light. And as of the Sunne and the beames together the heate doth come, so of the Father and the Sonne together the holy Ghoste proceedeth. But nowe, put case, or imagine that the Sunne were such, as neuer had beginning, nor euer shall haue ending, and should not then I pray you, ỹ beames of this euerlasting Sunne be euerlasting too: and should not the heat, which proceedeth of them both, bee euerlasting, as well as they: finally should not the Sonne be one still in Essence or substaunce, and three by reason of the three subsistences or persons: This parable of the Sunne did Tertullian vse, whose wordes, whiche do also conteine other similitudes, I will not be greeued to recite vnto you. I wil not doubt (sayeth he) to call both the stalke of a rote, the broke of a spring head, & a beame of the Sunne, by the name of a Sunne: for euery originall is a parent, and euery thinge, that issueth of that original, is a sonne: much more then ỹ word of God (may be called a Sonne) whiche euẽ properly hath the name of Sonne, & yet neither is the stalke separated from the rote, nor the broke from the spring-head, nor the beame from the Sunne, no more is the woord separated from God. Therefore according to the fashion of these examples I professe that I say there are two, God & his Word, the Father and his Sonne. For the rote & the stalke are two thinges, but ioyned in one. And the spring-head & the broke are two kindes, but vndiuided. And the Sunne and the beames are two formes, but both cleauing the one

Tertullia contra Praxeam.

I woulde wisshe the skilfull in the latine tongue to reade this similitude in the latine copy. forthough it be here trãslated, ad verbũ, yet our Englishe tonge will not beare it soliuely as the latine doth.

one to the other. Euery thing, that cõmeth of any thinge, must nedes bee seconde to that, out of which it commeth, and yet it is not separated from that, from which it proceedeth. But where a second is, there are two, and where a third is, there are three. For the third is the spirite of God and the Sonne: euen as the third from the roote is the fruite of the stalke, the third from the spring-head is the riuer of the brooke, and the third from the Sunne is the heate of the beame: yet none of these is alienated from the matrix, of which they take ẏ properties that they haue. So the Trinitie descending by annexed and linked degrees from the father, doeth not make against the *Monarchie, and doth defend the Oiconomical state, that is, the mysterie of the dispẽsation. Understand euery where that I professe this rule, wherein I testifie that the father, the sonne, and the holy Ghost are vnseparated one from an other, and so thou shalt know how euery thinge is spoken. And so forth. For all these are the woordes of Tertullian, who flourished in Africa, not long after the age of the Apostles.

*or, Vnitie.

The certeintie of the doctrine touching the Trinitie.

But letting passe the parables, similitudes, or comparisons of mans inuention, let vs stedfastly beleeue the euident word of God. What mans capacitie cannot atteine vnto, that let faith hold fast. What the sacred scriptures declare vnto vs, what Christ in his flesh did teache vs, what was by so many miracles confirmed for oure sakes, what the spirite of God in the true Church doth tell vs, that must be thought more true and certeine, than that, whiche is proued by a thousand demonstrations, or that whiche all thy senses are able to conceiue. Paule denieth that hee would heare an Angel, if hee should speake any thinge cõtrarie to the Gospell of Christ. Yea surely it is a prancke of arrogant follishnesse to doubt of the thinges, that are in the Scriptures with so great authoritie layde forth, and taught vs. But it is a greater madnesse, if a man wil not beleeue the oracles of God, for none other cause, but for that oure vnderstanding cãnot atteine to ẏ knowledge of all things, when as neuerthelesse wee know that our vnderstãding is naturally blinde, and hateth God. Amonge Philosophers hee is counted an impudent fellowe, which refuseth the authoritie of any notable and approued writer. It was enough to persuade the scholers of Pythagoras, for a man to say to them, αὐτὸς ἔφα, Hee said it. And then dareth a Christian seeke starting holes, and iangle about asking of curious questions, when it is said vnto him: GOD said it, and taught thee to beleeue it? No man doubteth of the kings letters patents, if so bee the seale be acknowledged: therefore what a follie is it to doubt of the diuine testimonies, whiche are so euident, and firmely sealed with the spirite of God?

The summe of thinges to be beleeued concerninge the Trinitie.

Wherefore that I may heere recapitulate & briefely expresse the principall summe of this oure exposition, I will recite vnto you (deerely beloued) the woordes of the holy father Cyril, which are to be found *Libro in Ioan. 9. Cap. 30.* in this sense following: True faith is in God the father, and in the Sonne, not simplie, but incarnate, & in the holy Ghoste. For the holy and consubstantiall Trinitie is distinguished by the differences of names, that is, by the properties of ẏ persons. For the father is the father, and not the sonne: and the sonne is the sonne, and not the father: and the holy Ghost, is the holy spirite proper to the father & the

the sonne. For the substaunce of the Deitie is all one, or the same: wherefore we preach not three, but one God. Therefore wee must beleeue in God: but distinctly and more fully expounding oure faith, wee must so beleeue, that wee maye referre the same glorification to euery person. For there is no difference of faith. For we ought not to haue a greater faith in the father, than in the sonne, and in the holy Ghost, but the measure and maner of it must bee one and the same equallie consisting in eache of the three persons: so that by this meanes wee may confesse the vnitie of nature in the Trinitie of persons. This faith must firmely bee grounded in our mindes, whiche is in the father, and in the sonne, (& the sonne, I say, euen after that hee was made man) & in the holy Ghost. Thus much out of Cyril.

Nowe all these pointes shalbe thoroughly confirmed with more full testimonies, when wee come once to proue the diuinitie of the sonne of GOD, and of the holy Ghoste. Whiche I meane to reserue till time conuenient.

The mystrie of the Trinitie was very well knowne to the Patriarchs & Prophets.

But let a man thincke that this beliefe of the Vnitie and Trinitie of the God-head was either inuented by the fathers, or bishops of the churches, or first of all preached by the Apostles immediately vppon Christe his death and ascension. For after the same manner, that I haue hetherto declared vnto you, euen from the beginning of the world did all the holy Patriarchs, Prophets and elect people of GOD beleeue and ground their faith. Although I denie not, but that the mysterie of the Trinitie was more clearely expounded to the world by Christe, yet is it euident by some vndoubted testimonies, whiche I will adde anon, that the mysterie of the Trinitie was very well knowen vnto the Patriarchs & the Prophets: but first by the way I will admonishe you that the holy Patriarchs and prophets of GOD, did hold themselues content with the bare reuelation and woord of GOD, not raysinge curious questions about the Vnitie and Trinitie of God.

They did clearely vnderstand that there is one God, the father of all, the onely sauiour and authour of all goodnesse, and that without or beside him there is none other God at all. And they againe did euidently see, that the Sonne of GOD, that promised seed, hath all thinges common with the father: for they did most plainely heare, that hee is called the Sauiour, and is the redeemer, from whome all good thinges do proceede, and are bestowed vppon the faithfull: whereby nowe it was easie for them to gather, that the father, and the sonne are one God, althoughe they differ in properties. For in so much as they were assuredly certeine, that the damnable doctrine of the pluralitie of Gods did spring from the diuel, they did not worship many but one God, whome notwithstanding they did beleeue to consist of a Trinitie of persons. For Moses the vndoubted seruant of God, in the very first verse of his first booke sayeth, In the beginning (*Creauit dij*) God created heauen and earth. Hee ioyneth heere a Verbe of the singular number to a Noune of the plurall number, not to make incongruitie of speach, but to note the mysterie of the Trinitie.

Gene. 1.

As who shoulde say Gods created, respecting the Trinitie of the Godhead.

For the sense is, as if hee should haue said: That GOD, which doeth consiste of three persons, created heauen and earth.

For

For a litle after God consulting with him selfe about the making of man doeth say: Let vs make man in our Image. Loe, heere he sayth, Let vs make, and not, Let me make, or, I wil make. And againe hee sayeth, In our Image, and not, In my Image. But least any man should thinke that this consultation was had with the Angels, let him heare what God him selfe doeth say in Esaye: I the Lord, sayeth he, make all thinges, and stretch out the heauens alone of my selfe (that is, of mine owne power without any help or fellowe with mee) and set the earth fast. Therefore the Father consulted with the Sonne, by whome also hee created the world. And againe least any man should thincke, as the Iewes obiecte, ỳ these things were after the order and custome of men spoken of God in the plurall number for honours sake and worshipp, thou mayest heare what followeth in the end of the third Chapter: Behold this man is become as one of vs, in knowing good and euill. Holy heere, by *Enallage*, hee putteth these wordes, Is become, for Shall become, or Shall happen: so that his meaning is, as if he should haue said, Behold the same shall happen to Adam that shall come to one of vs, ỳ is, to the Sonne: to witt that hee should haue triall of good and euill, that is, that hee should feele sundrie fortunes, namely sicknesse, calamities and death, and (as the prouerb is) should feele both sweete and sowre. For that is the lot or condition of man. But the Sonne being incarnate for vs, not the Father, nor the holy Ghost, was found in shape as a man, and had triall of sundrie fortunes & of death: whiche was foretold to Adam, as it is manifest, for consolations sake, and not in the way of mockage. For as the good Lord did with a garment strengthen the body of oure first parent against the vnseasonablenesse of the ayre, when for his sinne he purposed to banishe him out of Paradise: so did he comfort and cheere vpp his sorrowfull minde with a full example of the sonnes incarnation and suffering. And when he had so armed him in body and soule, he casteth him out of the Garden of felicitie into a carefull and miserable exile. There are in euery place many examples of this matter like vnto this. For Abraham sawe three, but with them three he talked as with one, and worshipped one. And, The Lord rayned vppon Sodom and Gomorrha brimstone & fire from the Lord out of heauen, and ouerthrew those cities. But least any man should interprete it and say, The Lord rayned from the Lord, that is, from heauen, he himselfe doth presently ad, From heauen. For as the father created all thinges by the Sonne: so doth he by him preserue al things, and doth eue̅ still by him worke all things. Nerte after Moses the notablest Prophete, Dauid in his Psalmes doeth say: By the word of the Lord were the heauens made: and all the hostes of them by the breath of his mouth. So heere thou hearest that there is one Lord, in whome is the wood and the spirite, both distinguished, but not separated. For the Lord made the heauens, but by the Word: & the whole furniture of heauen doth stand by the Breath of the mouth of the Lord. The same Dauid sayeth, The Lord sayd to my Lord, sitt thou on my right hand, vntill I make thine enimies thy footestoole. Note that in an other place the same Dauid doth flatly saye, that beside the Lord there is none other. And yet heere againe he doeth as plainely saye: The Lord said to my Lord,

Genes. 1.

Gene. 19. 9

Psal. 33.

Psal. 110.

Lord, meaning the father, who had placed the sonne, whiche was Dauids Lord, at his right hand in heauē. Out of Esaie may be gathered very many testimonies. But the notablest of all the rest is that, whiche Matthewe the Apostle citeth in these words: Behold my sonne whome I haue chosen, my beloued in whome my soule is pleased: I will put my spirite vpon him. &c. With this agreeth that whiche Luke citeth, saying: The spirite of the Lord vppon me, because hee hath annoynted mee, to preache the Gospell to the poore hath hee sent mee. &c. In these testimonies heere thou hast the father, the sonne, and the holy Ghost. A fewe out of many. For I do not couet to turne ouer the whole scriptures of the old testament.

Esai. 42. Matth. 12. Esai. 61. Luke. 4.

So then this faith, wherewith wee doe beleeue in God the father, ỳ sonne, and the holy Ghoste, we haue receiued of God himselfe, being deliuered vnto vs by the Prophetes & Patriarchs, but most euidently of all declared by the sonne of God him selfe, oure Lord Jesus Christe, and his holy Apostles: whereppon nowe we doe easilie gather wherfore it is, that all the sincere bishops or ministers of the Churches, together with the whole Church of Christe, haue euer since the Apostles time with so firme a cōsent mainteyned and had this faith in honour. It were verily a detestable impietie to leaue this catholique and true rule of faith, and to chose & follow one newly inuented. There are euen at this daye extante most godly and learned bookes of Ecclesiasticall writers, wherin they haue declared and defended this catholique faith by the holy scriptures against all wicked and blasphemous heretiques. There are extant sundrie symboles of faith, but all tending to one end, set forth & published in many synodall assēblies of bishops and fathers. There is at this day extant, learned, and rehearsed of the vniuersal Church, and all the members thereof both learned and vnlearned, & of euery sere and age, that Creed commonly called ỳ Apostles Creed: wherin we profesle nothing else than that, whiche wee haue hetherto declared, namely that we beleeue in one God to wit, the father, the sonne, and the holy Ghost. And forbecause this consent of all the Saintes concerning this true faith hath beene euer since the beginning of the world so sure and firme, it was very well and godly prouided of auncient kinges and princes, that no man should once dare be so bold either to cal into doubt or with curious questions and disputations to deface or make intricate this beleefe concerning the vnitie and Trinitie of the Almightie God. Hee of old amonge the Jsraelites was stricken throughe and slaine, which passed beyond ỳ bounds that the Lord had limitted out. And wee also haue certeine appointed boundes about the knowledge of god, whiche to passe is hurtfull vnto vs, yea, it is punished with assured death.

The mysterie of the Trinitie, must not be ioyned with curious disputations.

Exod. 19.

God graunt that wee maye truely knowe, and religiouslye worshippe the high, excellent and mightie God euen so, and such, as he him selfe is. For hetherto I haue as simplie, sincerely, and briefely as I could, discoursed of the wayes & meanes howe to know God, which is in substaunce one, and three in persons. And yet wee acknowledge and doe freely confesse, that in all this treatise hetherto there is nothing spoken worthie of, or comparable to his vnspeakeable maiestie. For the eternall, excellent and mightie God is greater than all maiestie,

The conclusion.

and than all the eloquence of all men, so farre am I from thincking that I by my woords doe in one iote come neere vnto his excellencie. But I doe humblie beseech the most mercifull Lord, that hee will vouchsafe of his inestimable goodnesse and liberalitie to enlighten in vs all, the vnderstanding of oure mindes with sufficient knowledge of his name, thoroughe Iesus Christ our Lord and Sauiour. Amen.

¶ That GOD is the creatour of all thinges, and gouerneth all thinges by his prouidence: where mention is also made of the good-will of God to vs ward, and of Predestination.

¶ The fourth Sermon.

DEerely beloued, it remayneth now for mée in this dayes Sermon for a cõclusion to that, whiche I haue he-ther-to spoken concerning God, briefly to add somewhat of that creation or worke of God, whereby hée being the maker of all thinges, hath to mankindes commoditie wholsomely created all things, both visible and inuisible, & doth now as alwayes most wisely gouerne & order the same. For by so doing wee shall obteine no small knowledge of God, and many things shalbe more openly layed forth vnto vs, which we in our last treatise did but touch and away. In the searching out, considering, & setting forth of the creation of the whole and the partes thereof, all the diligence of all wise men hath béene sett on woorke, doeth labour, and shalbe troubled so longe as this world indureth. For what is he, though he were the wisest, the cunningest, and diligentest writer of the naturall historie, that leaueth not many thinges vntouched for the posteritie to labour in, and beate their braines about? Or what is he at this day, which, although hee vse the ayde & industrie of most learned writers, is not compelled to wonder at more and greater thinges, than either they euer did, or hee euer shall atteine vnto you? The most wise Lord will alwayes haue wittie men, that are inriched with heauenly giftes, to bee alwayes occupied and euermore exercised in the searching out and setting forth the secretes of nature, and of the creation. But we doe simplie by faith conceiue that ẏ woorldes were made of nothing, and of no heape of matter, of God thorough the woord of God, and that it doeth consist by the power of the holie Ghoste or spirite of God. For so did king Dauid, and Paule the teacher of the Gentiles both beleeue and teache. Psal. 33. Hebr. 11.

But although the order of ẏ whole, and the manner of the creation cannot bee knitt vpp or declared in fewe woordes, yet will I doe my endeuour to vtter somewhat, by which ẏ summe of thinges maye partly appeare to the diligent considerer. And héere I chose rather to vse an other manns woordes

woordes than mine owne, especially because I suppose this matter cannot be more lively expressed, than Tertullian in his booke *De Trinitate*, setteth it forth as followeth: * GOD hath

*The history of the creation declared, in fewe wordes.

honge vp heauen in a loftie height, he hath made the earth massiue with a lowe and pressed-downe weight, hee hath powred out the seas with a leuse and thinne liquor, and hath planted all these, beeing decked, and full with their proper and fit instruments. For*

*The Skye and Starres.

in the firmament of heauen hee hath stirred vpp the dawning risings of the Sunne, hee hath filled the circle of the glittering Moone for the comforte of the night with monethly increasings of the world, and hee lighteneth the beames of the starres with sundrie gleames of the twinckliug lighte (the night he meaneth) and hee would that all these should by appointed courses goe about the compasse of the world: to make to mankind dayes, monethes, yeares, signes, times, and commodities.

*The Earthe.

In * the earth also hee hath lifte vpp high hilles aloft, depressed downe the valleyes belowe, layed the fieldes out euenly, & profitablie ordeined flockes of beastes for sundrie seruices and vses of men. Hee hath made the massiue oakes of the woodes for the behoofe of man, hee hath brought foorth fruite to feed him withal, he hath vnlocked the mouthes of springs and powred them into running riuers. After all whiche necessarie commodities, beecause hee would also procure somewhat for the delight of the eyes, hee cladd them all with sundrie colours of goodly flowers to the pleasure & delight of those that beheld them.

*The Sea.

In * the sea also, althoughe for the greatnesse and profite thereof it were very wonderfull, hee framed many sortes of liuinge creatures, some of a meane, and some of a monsterous bignesse, which doe by the varietie of the woorkemanshipp giue speciall notes of the woorkemans witt. And yet not beeing therewithall content, least peraduenture the rage & course of the waters should with the damage of the earthes inhabitauntes breake out and occupie an other element, hee cloased vp the waters limitts within the shoares, that thereby when the raginge waues and foaminge water did rise vpp from the depth and chanell, it mighte turne into it selfe againe, and not passe beyond the boundes appointed, keeping still the prescribed course, to the ende also that man might bee so much the more readie to keepe Gods Lawes, when hee perceiued that euen the very elements did obserue & keepe them.

Last of all hee setteth * man to bee Lord ouer the world, whome he made to the likenesse and Image of GOD: to whome hee gaue reason, witt, and wisedome that hee mighte imitate God: whose bodie, althoughe it were made of earth, was yet-not-withstanding inspired with the substaunce of the heauenly breathe and Spirite of GOD. To whome when hee had put all thinges in subiection, he would haue him alone to bee free without subiection. *Man.

And least that libertie beeing let loose at randon might come into perill againe, hee gaue a commaundement, by the meanes of whiche commaundement, it could not be said, that euill was out of hande or by-and-by present in the fruite, but should then be in it, when once he perceiued in the will of man the contempt of that commaundemente. For both hee ought to bee free, least the Image of GOD, should seeme to bee bonde

and than all the eloquence of all men, ſo farre am I from thincking that I by my wooꝛds doe in one iote come neere vnto his excellencie. But I doe humblie beſeech the moſt mercifull Looꝛd, that hee will vouchſafe of his inestimable goodneſſe and liberalitie to enlighten in vs all, the vnderſtanding of oure mindes with ſufficient knowledge of his name, thoꝛoughe Jeſus Chꝛiſt our Looꝛd and Sauiour. Amen.

¶ That GOD is the creatour of all thinges, and gouerneth all thinges by his prouidence: where mention is also made of the good-will of God to vs ward, and of Predeſtination.

¶ *The fourth Sermon.*

DEerely beloued, it remayneth now foꝛ mee in this dayes Sermon foꝛ a cõclusion to that, whiche I haue he-ther-to ſpoken concerning God, bꝛiefly to add ſomewhat of that creation oꝛ wooꝛke of God, whereby hee being the maker of all thinges, hath to mankindes commoditie wholſomely created all things, both viſible and inuiſible, & doth now as alwayes moſt wiſely gouerne & oꝛder the ſame. Foꝛ by ſo doing wee ſhall obteine no ſmall knowledge of God, and many things ſhalbe moꝛe openly layed foꝛth vnto vs, which we in our laſt treatiſe did but touch and alway. In the ſearching out, conſidering, & ſetting foꝛth of the creation of the whole and the partes thereof, all the diligence of all wiſe men hath beene ſett on wooꝛke, doeth labour, and ſhalbe troubled ſo longe as this wooꝛld indureth. Foꝛ what is he, though he were the wiſeſt, the cunningeſt, and diligenteſt wꝛiter of the naturall hiſtoꝛie, that leaueth not many thinges vntouched foꝛ the poſteritie to labour in, and beate their bꝛaines about? Oꝛ what is he at this day, which, although hee vſe the ayde & induſtrie of moſt learned wꝛiters, is not compelled to wonder at moꝛe and greater thinges, than either they euer did, oꝛ hee euer ſhall atteine vnto you? The moſt wiſe Looꝛd will alwayes haue wittie men, that are inriched with heauenly giftes, to bee alwayes occupied and euermoꝛe exerciſed in the ſearching out and ſetting foꝛth the ſecretes of nature, and of the creation. But we doe ſimplie by faith conceiue that ẏ wooꝛldes were made of nothing, and of no heape of matter, of God thoꝛough the wooꝛd of God, and that it doeth conſiſt by the power of the holie Ghoſte oꝛ ſpirite of God. Foꝛ ſo did king Dauid, and Paule the teacher of the Gentiles both beleeue and teache. Pſal. 54. Hebꝛ. 11.

But although the oꝛder of ẏ whole, and the manner of the creation cannot bee knitt vpp oꝛ declared in fewe wooꝛdes, yet will I doe my endeuour to vtter ſomewhat, by which ẏ ſumme of thinges maye partly appeare to the diligent conſiderer. And hẽre I chooſe rather to vſe an other manns

wooꝛdes

woordes than mine owne, especially because I suppose this matter cannot be more liuely expressed, than Tertullian in his booke *De Trinitate*, setteth it forth as followeth: * GOD hath

*The history of the creation declared, in fewe wordes.

honge vp heauen in a loftie height, he hath made the earth massiue with a lowe and pressed-downe weight, hee hath powred out the seas with a leuse and thinne liquor, and hath planted all these, beeing decked, and full with their proper and fit instruments. For*

*The Skye and Starres.

in the firmament of heauen hee hath stirred vpp the dawning risings of the Sunne, hee hath filled the circle of the glittering Moone for the comforte of the night with monethly increasings of the world, and hee lighteneth the beames of the starres with sundrie gleames of the twinckliug lighte (the night he meaneth) and hee would that all these should by appointed courses goe about the compasse of the world: to make to mankind dayes, monethes, yeares, signes, times, and commodities.

*The Earthe.

In * the earth also hee hath lifte vpp high hilles aloft, depressed downe the valleyes belowe, layed the fieldes out euenly, & profitablie ordeined flockes of beastes for sundrie seruices and vses of men. Hee hath made the massiue oakes of the woodes for the behoofe of man, hee hath brought foorth fruite to feed him withal, he hath vnlocked the mouthes of springs and powred them into running riuers. After all whiche necessarie commodities, beecause hee would also procure somewhat for the delight of the eyes, hee cladd them all with sundrie colours of goodly flowers to the pleasure & delight of those that beheld them.

*The Sea.

In * the sea also, althoughe for the greatnesse and profite thereof it were very wonderfull, hee framed many sortes of liuinge creatures, some of a meane, and some of a monsterous bignesse, which doe by the varietie of the woorkemanshipp giue speciall notes of the woorkemans witt. And yet not beeing therewithall content, least peraduenture the rage & course of the waters should with the damage of the earthes inhabitauntes breake out and occupie an other element, hee cloased vp the waters limitts within the shoares, that thereby when the raginge waues and foaminge water did rise vpp from the depth and chanell, it mighte turne into it selfe againe, and not passe beyond the boundes appointed, keeping still the prescribed course, to the ende also that man might bee so much the more readie to keepe Gods Lawes, when hee perceiued that euen the very elements did obserue & keepe them.

Last of all hee setteth * man to bee Lord ouer the world, whome he made to the likenesse and Image of GOD: to whome hee gaue reason, witt, and wisedome that hee mighte imitate God: whose bodie, althoughe it were made of earth, was yet-not-withstanding inspired with the substaunce of the heauenly breathe and Spirite of GOD. To whome when hee had put all thinges in subiection, he would haue him alone to bee free without subiection. *Man.

And least that libertie beeing let loose at randon might come into perill againe, hee gaue a commaundement, by the meanes of whiche commaundement, it could not be said, that euill was out of hande or by-and-by present in the fruite, but should then be in it, when once he perceiued in the will of man the contempt of that commaundemente. For both hee ought to bee free, least the Image of GOD, should seeme to bee bonde

bond vndecently: and also a lawe was to bee giuen, least at any time the vnbrideled libertie should breake out to the contempt of him that gaue the libertie: that he might consequently receiue either due rewards of obedience, or merites of punishment for disobediēce, hauing that giuen him, towhether part he was willing by the motion of the minde for to incline: whereby the enuie of mortalitie doth returne to him, who when by obedience he might haue escaped it, did yet runne headlonge into it, while hee made too much hast to become a god, &c. The same add in the partes aboue the firmament, whiche are not now to be beheld of our mortal eyes, that first there were ordeined Angels, then there were ordered spirituall vertues, then there were placed thrones and powers, and many other vnmeasurable spaces of the heauens, and that many works of holie things were there created &c. Thus farre Tertullian.

Now the summe of all this is, God did by his power create of nothinge heauen, earth, and the sea, whiche hee did immediately adorne and enriche with all kindes of good thinges. And into this world, which taketh ẏ name of the furniture that is in it, as in a most sumptuous palace, well furnished with all sort of excellent necessaries, it pleased him to bring man, to whome he did put all thinges in subiection: as Dauid doeth with wondering & meruey ling set it forth, where he sayth, O Lord our gouernour how excellēt is thy name in all the world? For thy glorie is lifte vpp aboue the heauens. Out of the mouthes of verie babes and sucklinges hast thou ordeined strength, beecause of thine enimies, that thou mayest destroy the enimie and the auenger. For I will consider the heauens, euen the works of thy fingers: the moone, and the starres, whiche thou hast ordeined. What is man that thou art so mindefull of him, or the sonne of man that thou hast care ouer him? Thou madest him somewhat lower than the Angels, (or than God) thou crownest him with glorie and honour, thou madest him to haue dominion of the workes of thy handes. Thou hast put all thinges in subiection vnder his feete, sheepe and oxen, and the beastes of the field, the foules of the ayre, and the fishes of the sea, which walke thoroughe the pathes of the sea. O Lord our gouernour howe excellent is thy name in all the world. Psalme. 8. The same againe in an other place doeth say, The heauens are thine, O God, & the earth is thine: thou hast layed the foundation of the rounde world, and all that therein is. The day is thine, and the night is thine, thou hast ordeined the lights, and the Sunne, thou layedst al the borders of th'earth, thou hast made both Summer and winter. Nowe who is so very a sot, as that he doeth not by these proofes easilie gather howe great our GOD is, howe great the power of God is, how good, riche, and liberall to man, who neuer deserued any such thinge at his hand, our GOD is, whiche hath created so great riches, so exquisite delights, and such furniture as cānot be sufficiently praised, for man alone, and hath made them all subiecte, and will haue them all to obey man as their Lord and maister?

Psal. 9.

Dauid celebrateth the creatiō of the worlde.

But hēre by the waye in the creation of the world we haue to consider the preseruation and gouernement of the whole, by the same GOD.

God gouerneth al thinges.

For neither doeth the worlde stand

stand and endure by any power of it owne, neither doe those things moue and stirre of their owne accord, or (as wee saye) at all aduentures, whiche are stirred or moued howe so-euer. For the Lord in the Gospell sayeth: My father woorketh hetherto, and I woorke. Iohn.5. And Paule sayeth, God by his sonne hath made the worlds, and doeth rule and vphold them with the word of his power. Heb.1. And againe, By God we liue, and moue, and haue our being. Act.17. And againe, God left not himself without witnes, in that he shewed his benefites from heauen, giuing vs raine and fruitefull seasons, filling our hearts with foode and gladnesse, Act.14. And Theodorete, De prouidētia, sayeth, It is a most absurd thinge to saye that God hath created all thinges, but that hee hath no care of the thinges which he hath made, & that his creature as a boate destitute of a steirsemā is with cōtrarie winds tossed to & fro, and knockt & crackt vppon shelues and rocks. Therfore in this place we haue to say somewhat of Gods prouidence and gouernment: which all the wicked, together with the Epicures, doe at this daye denie, saying in their hearts: Is it likely, that he that dwelleth in heauen, shuld regard ẏ things on earth? And doth the Almightie obserue and marcke the very smallest of our woords and woorks? He hath giuen to all creatures a certeine inclination and nature, which he hath made their owne, and so leaueth them now in the hand of their owne counsell, that they of their owne nature maye moue, increase, perish, and do euen what they lust. Thus God neither knoweth nor doeth greatly trouble himselfe about these toyes. Thus do the wicked reason very wickedly: but the Scripture doth expresselye in many places pronounce & proue, that God by his prouidence doeth care for, and regard the state of mortall men, & of all ẏ thinges that hee hath made for the vse of mortall men. And therefore here it is profitable and necessarie to cite some testimonies out of ẏ holy scriptures for the prooфe of this argument. Dauid in his Psalmes sayth: The Lord shal reigne for euer, and his kingdome is a kingdome of al ages, and his dominion frō generation to generation. Loe, The kingdome of God (sayeth he) is a kingdome of all ages, and his dominion throughout all generations. Therfore God hath not onelye created the woorld, and all thinges that are in the woorld, but doth also gouerne and preserue them at this daye, and shall gouerne and preserue them euen till the end. For the same kingly Prophete celebrating the prouidence of God about man and his estate, doeth saye: Thou, O Lord, knowest my downesitting and mine vprising, thou spiest out all my wayes. For there is not a word in my tōgue, but thou, O lord, doest know it altogether. Thou hast fashioned me behind and before, and layed thine hand vppon me. And so forth as followeth in the 139. Psalme, whiche Psalme doeth wholie make to this purpose. With this doctrine of Dauid doeth the testimonie of Solomon agrée, where he sayth, The kings heart is in the hand of the Lord, like as the riuers of water, hee may turne it whither soeuer he will. Euery mans way seemeth right in his owne eyes, but the Lord drieth, or ruleth the hart. And in the gospel the Lord said, Are not two little sparrowes sold for a farthing? And one of them shal not lighte on the ground without your father. Yea, euen all the haires of your head are numbered.

Of God's prouidēce.

Psal.45.

Psal.139.

Prou.21.

Matth.10.

There are beſides theſe other euident teſtimonies alſo of the prouidēce of God. Daniel the wiſeſt man of all the Eaſte, and the moſt excellent prophete of God, doth ſay, Wiſedome & ſtrength are the Lords: It is hee that chaungeth the times and ſeaſons: hee taketh away kinges, and ſetteth vpp kinges: he giueth wiſedome vnto the wiſe, and vnderſtanding to thoſe that vnderſtand: he reuealeth the deepe & ſecrete thinges: he knoweth the thing that lyeth in darkeneſſe, for the light dwelleth in him. Moreouer Ethan the Ezrachite ſayeth, Thou Lord ruleſt the raging of the ſea, thou ſtilleſt the waues thereof, when they ariſe. Thou haſt an almightie arme, thou ſtrengtheneſt thy hand, and ſetteſt vp thy right-hand. In iuſtice and equitie is thy royall throne ſtabliſhed, goodneſſe and faith do goe before thy face. And Dauid ſayeth, Of the fruite of thy woorkes, O God, ſhall the earth bee filled. And hee bringeth foorth graſſe for cattell, and herbe for the vſe of man, and bread to ſtrengthen the heart of man, and wine to make him merrie. And immediatly after in the ſame Pſalme: All things do waite vppon thee, that thou mayeſt giue them their meate in due ſeaſon. Whē thou giueſt it, they gather it: & when thou openeſt thy hand they are filled with good. If thou hideſt thy face they are troubled, and if thou takeſt away their breath, they die, and are turned into their duſt. Againe, The Lord vppholdeth all ſuch as fall: and liſteth vpp all thoſe that bee downe. The Lord loſeth men from their fetters: the Lord giueth ſight vnto the blinde. The Lord keepeth the ſtraunger, hee defendeth the fatherleſſe and widowe, and the waye of the wicked he turneth vpſidedowne. Great is our Lord and great is his power, & of his wiſedome there is none end. He telleth the number of the ſtarres, & calleth them al by their names. He coueareth the heauens with clouds, & prepareth raine for the earth. Hee giueth fodder vnto the cattell, and meate to the younge Rauens that call vppon him. He giueth ſnow as woll, & ſcattereth the hoare froſt like aſhes. Hee caſteth forth his yſe like morſels: who ſhall abide before the face of his cold? Hee ſhall ſend out his word and melt them, hee ſhall blowe with his winde and the waters ſhall flowe. And againe, I knowe that the Lord is great and that he is aboue all Godds. What pleaſed him, that hath he done in heauen and earth, and in the ſea, and in all deepe places. He liſteth vpp the cloudes from the endes of the world, and turneth lightening vnto raine, and bringeth the windes out of their treaſuries. There are many teſtimonies like to theſe to be ſeene in the 38. and 39. Cap. of the booke of Iob, and riſely in the Pſalmes and bookes of ỹ holie Prophets: but theſe, that hetherto I haue recited, are ſufficiēt enough, teſtifying aboundantly, that God by his prouidence doeth gouerne this worlde, and all things that are therein, and eſpecially man him-ſelfe the poſſeſſour of the worlde, for whome all thinges were made.

Daniel 2.

Pſal. 89.

Pſal. 104.

Pſal. 104.

Pſal. 147.

Pſal. 135

We do heere attribute nothing to deſtinie, either Stoicall, or Aſtrologicall, neither haue we any thing to doe with that ethnicke fortune either good or ill. We do vtterly deteſt Philoſophical diſputations in this caſe, which are contrarie to the trueth of the Prophets writings, and doctrine of the Apoſtles. We content our ſelues in the onely worde of God, & do therefore ſimplie beleeue & teach, ỹ God by his prouidence

Againſt Gentiliſme.

uidence doth gouerne all things, and ꝯ to, according to his owne good will, iuſt iudgment, & comely order, by meanes moſt iuſte and equall: which meanes whoſoeuer deſpiſeth, and maketh his boaſt only of ꝯ bare name of gods prouidence, it cannot be ꝯ he ſhould rightly vnderſtand the effecte of Gods prouidence. They make this obiection: becauſe all things in the world are done by Gods prouidence, therfore we need not to put in our care: wee may ſport idlely & take oure eaſe: it is ſufficient for vs to expect the working or impelling of God. For if he need our ayd, hee wil whether we wil or no euen impel vs to ꝯ worke, which he wil haue to be wrought by vs. But the ſaincts in the ſcripture are layd before vs, & ſhewed to haue thought, ſpoken, & iudged more ſincerely of Gods prouidẽce. The Angel doth in expreſſe words ſay to Lot: Haſt thee to Zoar and ſaue thee ſelfe there: for I can do nothing vntil thou art come thether. Loe here by Gods prouidence Lot wᵗ his are ſaued, ꝯ citizens of Sodom are deſtroyed, & of all the cities thereabout. And yet euen in the very worke of his preſeruation, Lots labour is required, and hee biddẽ to doe his good-will to ſaue himſelfe. Yea, I cannot, ſaith the Lord, doe any thing till thou art come into Zoar.

The king and Prophete Dauid doeth plainly ſay: I haue hoped in thee, O Lord, I haue ſaid thou art my god: my dayes are in thy hand. And yet euen he which did wholie betake himſelf to the prouidence of God, did earneſtly conſider with himſelfe, howe with his diligence and induſtrie hee might deceiue and eſcape from the layings in waite of Saul his father in law. Neither doth he deſpiſe the ayde and thifts of his wife Michol. He doth not reply to her againe and ſay, All thinges are done by the prouidence of God, therefore there needes no wyles to bee wrought. The Almightie is able to take me out of ꝯ handes of our fathers ſouldiers, or otherwiſe to ſaue mee by ſome miraculous meanes: let vs content our ſelues & ſuffer God to worke his will in vs. Hee did not argue thus, but did vnderſtand that as Gods prouidence doth proceed in a certaine order by middle meanes, ſo that it is his part to applie him-ſelfe to meanes in the feare of God, & by all aſſayes to do his beſt for his owne defence. S. Paul doeth heare the Lord flatly ſaying: As thou haſt borne witnes of me at Hieruſalem, ſo muſt thou beare record of mee at Rome. And although he did nothing doubt of the trueth of Gods promiſes, and was not ignorant of the power of Gods prouidence, yet notwᵗſtanding he did priuily ſend his ſiſters ſonne, which told him that the Iewes had cõſpired to kill him, vnto the Tribune, to deſire of him that Paul might not be brought forth at the Iewes requeſt. Neither did he ſhew himſelfe vncourteous or vnthanckfull to the ſouldiers that carried him to Antipatridis, nor to the horſemen that went with him to Cęſarea. Againe as he ſailed in ꝯ Adriaticke ſea, wht he was in perill of dangerous ſhipwracke, and ꝯ all his cõpany were ſtricken wᵗ feare, hee ſaid, Sirs, I exhort you to bee of good cheare: for there ſhall bee no loſſe of any mans life among you, but of the ſhippe. For there ſtood by mee this night the Angel of God, whoſe I am, and whome I ſerue, ſaying: Feare not Paule, thou muſt be brought before Cæſar, and loe, GOD hath giuen thee all them that ſaile with thee. Wherefore, ſirs, be of good cheare. For I beleeue God, that it ſhalbe euen as it was told mee. But a while after

The ſaincts do not neglecte good meanes.

Gen. 16.

Pſal. 31.

1 Sam. 19.

Actes. 23.

Actes. 27.

when the mariners went about to leaue the ship, the same Paule said to the Centurion, and to the souldiours: Vnlesse these abide in the shipp, yee cannot be saued. Therefore meanes doe belonge to the prouidence of God by which he worketh: and therefore are they not to be neglected. Truely it is by Gods gouernement or prouidence, that we haue all these *impressions of what sort soeuer, either fierie, or ayrie, or watrie. For by the power of God, and not by any power of their owne, doeth the ayre make the earth fruitefull, the waters flowe and ebb againe, and the earth doth bring forth her increase. And although the saincts thincke verily that none of all this is done for any merits sake of theirs, because the Sauiour himself in the Gospell, sayeth: The father sendeth raine vppon the iust and vniust: yet for all that they do neuer forget the woords of the Prophete where he sayeth: If ye will be willing and obedient ye shall eate the good of the land: but if ye be obstinate & rebellious ye shalbe deuoured with the swoord: For the mouth of the Lord hath spoken it.

For the great Prophete Moses longe before Esaie, had said: If thou shalt hearken diligently vnto the voyce of the Lord thy God, to obserue and do all his commaundements, all these blessinges shall come vppon thee. Thou shalt bee blessed in the citie, & blessed in the field. Blessed shall the fruite of thy body bee, & blessed shall the fruit of thy ground be. The Lord shal open heauen vnto thee, and giue raine to thy land in due season. But if thou wilt not hearken vnto the voice of the Lord thy God, to obserue and doe his commaundements, then all these curses shall come vppon thee. Cursed shalt thou be in the citie, and cursed in the field. The heauen aboue thy head shall be brasse, and the Lord shall smite thee with many plagues, &c. And histories beare record that all these thinges happened to the people of God, euen as they are here foretold, and that too, not without the prouidence of the Lord their God. All good successes and prosperitie are the good blessings of God, and on the other side, all calamities and aduersities are the curses of God. Therefore herevpon the Saincts do gather that mens affayres and state are wholie gouerned by Gods prouidence, so yet that they must not therfore sitt (as we say) with their hãds in their bosomes idlely, and neglect good means, but rather watchfully and diligently walke by the grace of GOD in the wayes and meanes, or precepts and ordinances of the Lord. For the prouidence of God doeth not disturbe the order of thinges, it doth not abrogate the offices of life, nor labour and industrie, it doth not take a iust dispensation and obedience, but by these things it worketh the health of those men, which do through ẏ help of God religiously apply themselues to the decrees, purpose, or woorking of the Lord: to whome they doe rightly ascribe what good soeuer doeth chaunce or betyde them, imputing to mans corruption, to our owne vnskilfulnesse, and to our sinns, what euil soeuer doth happē vnto vs. Therfore the saincts acknowledge, that although warres, plagues, and diuers other calamities do by God his prouidence afflict mortal men, yet notwithstanding that the causes thereof do arise of nothing else than of the sinns of man. For God is good, which wisheth vs rather well than euill. Yea, oftentimes hee of his goodnesse, turneth oure euill purposes vnto good ends, as is

Meteores, impressiõs or appearaunces, which somtimes, for their rarenesse and straũgenes, make men to marueil.

Matth. 5.

Esai. 1.

Deut. 28.

as is to be ſeene by the hiſtorie of Joſeph, in the booke of Geneſis.

Gods goodwill is learned by his prouidence.

Truely vpon the earneſt conſideration of Gods prouidence al the godly ſort doe gather, that their good God wiſheth well vnto man. For he hath a greate care ouer vs, not in greate things onely, but alſo in the ſmalleſt. He knoweth the number of the dayes of our life. In his ſight are all oure members, as wel within as without. For the Lorde in the Goſpell ſayth, ỹ al the haires of our head are nũbered. He by his prouidence defendeth vs from all manner diſeaſes and imminent perils. He fedeth, refreſheth, and preſerueth vs. For as he made all creatures for mans health and behoſe, ſo doth he preſerue and apply them to mans good and commoditie.

Of Gods predeſtination, or fore-appoyntmẽt.

The doctrine of the foreknowledge and predeſtination of God, whiche hath a certein likeneſſe with his prouidence, doth no leſſe comfort the godly worſhippers of God. They call foreknowledge that knowledge in God, whereby he knoweth all things before they come to paſſe, and ſeeth euen preſent, all things that are, haue bene, and ſhall be. For to the knowledge of God all thinges are preſent, nothing is paſt, nothing is to come. And the predeſtination of God, is the eternall decree of God, whereby he hathe ordeyned, eyther to ſaue or deſtroy men, a moſt certeine end of life and death being appointed vnto thẽ. Whereupon alſo it is elſewhere called a foreappointment. Touching theſe pointes, ſome haue diuerſly diſputed, and many verily curiouſly and contentiouſly enoughe, and in ſuche ſort ſurely, that not onely the ſaluation of ſoules, but the glory of God alſo with the ſimple ſorte is indaungered. The religious ſearchers or interpreters of the ſcriptures, confeſſe, that here nothing is to be permitted to mans wit, but that we muſt ſimply & wholy hang vppon what ſo euer the ſcripture hath pronounced. And therfore theſe wordes of S. Paul, are cõtinually before their eyes, and in their mindes: O the depth of the riches of the wiſdome and knowlege of God! how vnſearchable (or incomprehenſible) are his iudgementes, and his waies paſt finding out! For who hath knowne the minde of the Lorde? or who was his coũſeller? Or who hath giuen vnto him firſt? and he ſhal be recompenced. They neuer forget the admonition of the moſt wiſe man Jeſus Syrache, ſaying: Seeke not out the things that are too hard for thee: neither ſearch after things which are too mightie for thee. But what God hath commaunded thee, thinke thou alwayes therevpon, and bee not too curious in many of his workes: for it is not needfull for thee to ſee, with thine eyes, the things that be ſecrete. In the meane time truly, they do not contemne, neither yet neglect thoſe things, which it hath pleaſed God, by the open ſcriptures to reueale to his ſeruants touching this matter. Of Gods foreknowledge, there are many teſtimonies, eſpecially in the prophecie of Jſaie, chapter. 41. and in the chapters following, whereby alſo the Lorde doth declare that he is the true God. Furthermore, God, by his eternall and vnchaungeable counſel, hath foreappointed, who are to be ſaued, and who are to be condẽmned. Now, the end, or the decree of life and death is ſhort, and manifeſt to al the godly. The end of predeſtination or foreappointment, is Chriſte, the ſonne of God the father. For God hath ordeyned and decreed to ſaue all, howe

Rom. 11.

Eccle. 3.

when the mariners went about to leaue the ship, the same Paule said to the Centurion, and to the souldiours: Vnlesse these abide in the shipp, yee cannot be saued. Therefore meanes doe belonge to the prouidence of God by which he worketh: and therefore are they not to be neglected. Truely it is by Gods gouernement or prouidence, that we haue all these *impressions of what sort soeuer, either fierie, or ayrie, or watrie. For by the power of God, and not by any power of their owne, doeth the ayre make the earth fruitefull, the waters flowe and ebb againe, and the earth doth bring forth her increase. And although the saincts thincke verily that none of all this is done for any merits sake of theirs, because the Sauiour himself in the Gospell, sayeth: The father sendeth raine vppon the iust and vniust: yet for all that they do neuer forget the woords of the Prophete where he sayeth: If ye will be willing and obedient ye shall eate the good of the land: but if ye be obstinate & rebellious ye shalbe deuoured with the swoord: For the mouth of the Lord hath spoken it. For the great Prophete Moses longe before Esaie, had said: If thou shalt hearken diligently vnto the voyce of the Lord thy God, to obserue and do all his commaundements, all these blessinges shall come vppon thee. Thou shalt bee blessed in the citie, & blessed in the field. Blessed shall the fruite of thy body bee, & blessed shall the fruit of thy ground be. The Lord shal open heauen vnto thee, and giue raine to thy land in due season. But if thou wilt not hearken vnto the voice of the Lord thy God, to obserue and doe his commaundements, then all these curses shall come vppon thee. Cursed shalt thou be in the citie, and cursed in the field. The heauen aboue thy head shall be brasse, and the Lord shall smite thee with many plagues, &c. And histories beare record that all these thinges happened to the people of God, euen as they are here foretold, and that so, not without the prouidence of the Lord their God. All good successes and prosperitie are the good blessings of God, and on the other side, all calamities and aduersities are the curses of God. Therefore herevpon the Saincts do gather that mens affayres and state are wholie gouerned by Gods prouidence, so yet that they must not therfore sitt (as we say) with their hãds in their bosomes idely, and neglect good means, but rather watchfully and diligently walke by the grace of GOD in the wayes, and meanes, or precepts and ordinances of the Lord. For the prouidence of God doeth not disturbe the order of thinges, it doth not abrogate the offices of life, nor labour and industrie, it doth not take a iust dispensation and obedience, but by these things it worketh the health of those men, which do through ỹ help of God religiously apply themselues to the decrees, purpose, or worcking of the Lord: to whome they doe rightly ascribe what good soeuer doeth chaunce or betyde them, imputing to mans corruption, to our owne vnskilfulnesse, and to our sinns, what euil soeuer doth happē vnto vs. Therfore the saincts acknowledge, that although warres, plagues, and diuers other calamities do by God his prouidence afflict mortal men, yet notwithstanding that the causes thereof do arise of nothing else than of the sinns of man. For God is good, which wisheth vs rather well than euill. Yea, oftentimes hee of his goodnesse, turneth oure euill purposes vnto good ends, as is

Meteores, impressiõs or appearaunces, which sometimes, for their rarenesse and straignes, make men to marueil.

Matth. 5.

Esai. 1.

Deut. 28.

as is to be ſeene by the hiſtorie of Joſeph, in the booke of Geneſis.

Gods goodwill is learned by his prouidence.

Truely vpon the earneſt conſideration of Gods prouidence al the godly ſort doe gather, that their good God wilheth well vnto man. For he hath a greate care ouer vs, not in greate things onely, but alſo in the ſmalleſt. He knoweth the number of the dayes of our life. In his ſight are all oure members, as wel within as without. For the Lorde in the Goſpell ſayth, ỹ al the haires of our head are nũbered. He by his prouidence defendeth vs from all manner diſeaſes and imminent perils. He fædeth, refreſheth, and preſerueth vs. For as he made all creatures for mans health and behoofe, ſo doth he preſerue and apply them to mans good and commoditie.

Of Gods predeſtination, or fore-appoyntmẽt.

The doctrine of the foreknowledge and predeſtination of God, whiche hath a certein likeneſſe with his prouidence, doth no leſſe comfort the godly worſhippers of God. They call foreknowledge that knowledge in God, whereby he knoweth all things before they come to paſſe, and ſeeth euen preſent, all things that are, haue bene, and ſhall be. For to the knowledge of God all thinges are preſent, nothing is paſt, nothing is to come. And the predeſtination of God, is the eternall decree of God, whereby he hathe ordeyned, eyther to ſaue or deſtroy men, a moſt certeine end of life and death being appointed vnto thẽ. Wherevpon alſo it is elſewhere called a foreappointment. Touching theſe pointes, ſome haue diuerſly diſputed, and many verily curiouſly and contentiouſly enoughe, and in ſuche ſort ſurely, that not onely the ſaluation of ſoules, but the glory of God alſo with the ſimple ſorte is indaungered. The religious ſearchers or interpreters of the ſcriptures, confeſſe, that here nothing is to be permitted to mans wit, but that we muſt ſimply & wholy hang vppon what ſo euer the ſcripture hath pronounced. And therfore theſe words of S. Paul, are cõtinually before their eyes, and in their mindes: O the depth of the riches of the wiſdome and knowlege of God! how vnſearchable (or incomprehenſible) are his iudgementes, and his waies paſt finding out! For who hath knowne the minde of the Lorde? or who was his coũſeller? Or who hath giuen vnto him firſt? and he ſhal be recompenced. Rom. 11.

They neuer forget the admonition of the moſt wiſe man Jeſus Syrache, ſaying: Seeke not out the things that are too hard for thee: neither ſearch after things which are too mightie for thee. But what God hath commaunded thee, thinke thou alwayes therevpon, and bee not too curious in many of his workes: for it is not needfull for thee to ſee, with thine eyes, the things that be ſecrete. Eccle. 3.

In the meane time truly, they do not contemne, neither yet neglect thoſe things, which it hath pleaſed God, by the open ſcriptures to reueale to his ſeruants touching this matter. Of Gods foreknowledge, there are many teſtimonies, eſpecially in the prophecie of Iſaie, chapter. 41. and in the chapters following, whereby alſo the Lorde doth declare that he is the true God. Furthermore, God, by his eternall and vnchaungeable counſel, hath foreappointed, who are to be ſaued, and who are to be condẽmned. Now, the end, or the decree of life and death is ſhort, and manifeſt to al the godly. The end of predeſtination or foreappointment, is Chriſte, the ſonne of God the father. For God hath ordeyned and decreed to ſaue all, howe

many so euer haue communion and felowship with Christ his only begotten sonn: and to destroy or condemne all, howe many so euer haue no part in the communion or fellowship of Christe his onely sonne. Nowe the faithfull verily haue fellowship with Christ, and the vnfaithful are straungers from Christ. For, Paule in his Epistle to the Ephesians, sayth: God hath chosen vs, in Christe, before the foundations of the world were layd, that we should be holy, and without blame before him through loue: who hath predestinate vs into his sonnes, through Iesus Christ into him selfe, according to the good pleasure of his will, that the glorie of his grace may be praysed, wherewith he is pleased with vs in his beloued. Loe, God hath chosen vs, and he hath chosen vs before the foūdations of the world were layde, yea, he hath chosen vs, that we shoulde be without blame, that is, to be heires of eternall life: howbeit, in Christe, by and through Christe hath he chosen vs. And yet againe more plainer: hee hath predestinate vs, saith he, to adopt vs into his sonnes, but by Christe, and that to hath he done freely, to the intent that to his diuine grace glory might be giuen. Therefore, who so euer are in Christ, are chosen and elected: For Iohn the Apostle saieth: Who so hath the sonne hathe life: who so hathe not the sonne of god, hath not life. With the doctrine of the Apostles agreeth that also of the Gospell. For in the Gospell the Lorde sayth: This is the will of him that sent me, the father: that euerie one whiche seeth the sonne, and beleeueth in him, shoulde haue euerlasting life: and I will raise him vp in the last day. Loe, this is the will or eternall decree of GOD, saith he, that in the sonne by faith we should be saued.

Ephe 1.

I ohn. 5.

Iohn. 6.

Againe, on the contrarie part, touching those that are predestinate to death, the Lorde saith: He that beleeueth not, is condemned alreadie, bycause hee hath not beleeued in the name of the onely begotten sonne of God. And this is the condemnatiō, that light is come into the world, and men haue loued darknesse more than light. Therefore if thou aske me, whether thou art elected to lyfe, or predestinate to death, that is, whether thou arte of the number of them that are to be damned, or that are to be saued, I answere simply out of the scripture, bothe of the Euangelistes and the Apostles: If thou haste communion or fellowship with Christe, thou art predestinate to life, and thou arte of the number of the elect and chosen: but if thou be a straunger from Christe, howe so euer otherwise thou seeme to flourish in vertues, thou arte predestinate to death, and foreknowledged, as they say, to damnation.

Iohn. 3.

Who is elected & predestinate to life.

Higher and deeper I wil not creepe into the seate of Gods counsell. And here I rehearse againe the former testimonies of Scripture: God hath predestinate vs, to adopt vs into his sonnes through Iesus Christe. This is the will of God, that who so beleeueth in the sonne should liue: and who so beleeueth not shoulde dye. Faithe therefore is a moste assured signe that thou art elected, and whiles thou art called to the Communion of Christe, and art taught faith, the most louing GOD declareth towardes thee his election and good will.

The simpler sort verily are greatly tempted and exceedingly troubled with the question of election. For the diuell

A soare tentation in this case.

diuell goeth about to throwe vnto their myndes the hate of GOD, as though he enuyed vs oure saluation, and had appointed and ordeyned vs to death. That he may the more easily persuade this vnto vs, he laboureth with and nayle wickedly to infeeble and ouerthrowe our fayth, as though our saluation were doubtfull, whiche leaneth and is stayed vppon the vncerteine election of God. Against these fierie weapons the seruauntes of GOD doe arme their heartes with cogitations and comfortes of this sorte fetched out of the Scripture.

¶ Gods Predestination is not stayed or stirred with any worthinesse or vnworthinesse of oures: but of the meere grace and mercie of GOD the father, it respecteth Christe alone.

And because our saluation doth stay onely vppon him, it can not but be most certeine. For they are wrong that thinke those that are to be saued to life, are predestinate of GOD for the merites sake or good workes whiche GOD did foresee in them. For notably sayeth the Apostle Paule: Hee hath chosen vs in Christe, into him self, according to the good pleasure of his will, that the glory of his grace might bee praysed. And againe, It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy. Rom.9.

Againe: GOD hathe saued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, whiche was giuen vnto vs throughe Christe Iesus, before the worlde was, but is nowe made manifest, by the appearing of oure Lorde Iesus Christe. 2.Tim.1. Freely therefore of his meere mercy, not for our desarts, but for Christes sake, & not but in Christe hath he chosen vs, and for Christes sake doth embrace vs: because he is our father, and a louer of men. Of whome also speaketh the Prophete Dauid, The Lorde is full of compassion and mercy, slowe to anger, and of great kindenesse. And as a father hath compassion on his children, so hath the Lorde compassion on them that feare him: for he knoweth whereof wee bee made, and remembereth that we are but dust. Moreouer in the Prophete Isaie we reade: Can a woman forget her childe, and not haue compassion on the sonne of her wombe? Though she should forget, yet will not I forget thee. Truely in Christe the onely begotten sonne of God exhibited vnto vs, GOD the Father hath declared what greate store he setteth by vs. Therevpon doth the Apostle gather, Who spared not his sonne, but gaue him for vs all, howe can it be that he shoulde not also with him giue vs all thinges? What thing therefore should we not reckon vppon, and promise our selues from so beneficiall a father? For thou canst not complaine that he will not giue vnto thee his sonne, or that he is not thyne, who as the Apostle saith was giuen for vs all. Psal.103. Isai.51. Rom.8.

Moreouer, the Lorde him selfe, crying out in the Gospell, sayethe: Come vnto mee all ye that laboure and are heauie loaden, and I will refreshe you. Matth.11.

And againe to his disciples: Goe ye in to all the worlde, and preache the Gospell to euerie creature. Hee that shall beleeue and bee baptised, shall be saued. Whereppon also Paule sayeth: God oure Sauiour will Marke.16. 1.Tim.4.

that

that al men ſhall be ſaued, and come vnto the knowledge of the trueth.

Gene.22. In olde times long agoe, it was ſaide to Abraham: In thy ſeede ſhall all the tribes (or nations) of the earth be bleſſed. And Joel ſaieth: And it ſhal be, that who ſo euer ſhall call vppon the name of the Lorde, ſhall be ſaued. The whiche Peter alſo hath repeated in the Actes, chapter, 2. and Paule to the Romanes, chapter 10. Ioel.2.

Isai..53. Isaie alſo ſaith: We haue all gon aſtray like ſhepe: we haue turned euery one to his owne waye: and the Lord hath layd vpon him the iniquities of vs all. And therefore durſt S. Paule ſay: Rom.5. As by the offence of one, the faulte came on all men to condemnation: Euen ſo alſo by the iuſtification of one, the benefit abounded towards all men, to the iuſtification of life. Therefore the Lorde is read in the Goſpell, to haue receiued ſinners & publicanes with outſtretched armes and embracings, adding moreouer theſe wordes: I came to ſeeke that which was loſt. Neyther came I to call the righteous, but ſinners to repentance. Matth.9. Luke.19. All which ſayings doe hitherto belong, that being more narrowly weighed, they might confirme and eſtabliſhe vs of Gods good will towardes vs, who in Christ hath choſen vs to ſaluation: whiche ſaluation, truely, can not but be moſt certeine, and by all meanes vndoubted: eſpecially, for that the Lord him ſelfe in the Goſpell ſaith: My ſhepe heare my voice, and I know them, and they followe me: and I giue vnto them eternall life, and they ſhall neuer periſhe, neither ſhall any plucke them out of my hand. &c. Iohn.10.

Of the drawing of thoſe that are predeſtinate to life

I knowe what here againe dothe ſting and grieue the minds of many. The choſen ſheepe, ſay they, of Christ, do know Christ his voyce, & being indued with a ſtedfaſt faithe, sticke in Christ inſeparably, ſince they haue felt that drawing, whereof the Lorde ſpeaketh in the goſpel: No man commeth to me, vnleſſe my father drawe him: as for me, as I feele no ſuch maner of drawing, ſo do I not with a ful and perfect faithe sticke in the ſonne of God. Iohn.6. First of all verily, true faith is required of the elect. For the elect are called, and being called, they receiue their calling by faith, and frame them ſelues like him that caled them. Hee that beleeueth not, is alreadie condemned. 1.Tim.4. Whereupon alſo Paule ſaith: God is the ſauiour of all men, ſpecially of the faithfull. Furthermore, vnleſſe we be drawne of the heauenly father, we can not beleeue. And we muſt be verie carefull, leaſte we conceiuing vaine opinions of that diuine drawing, neglect the drawing it ſelfe. God verily drawe Paule violently, but he doth not drawe all vnto him by the haire. Acts.9. There are alſo other wayes of drawing, by whiche God draweth man vnto him, but he doth not drawe him like a ſtocke or a blocke. The Apoſtle Paule ſayth: Faith commeth by hearing, and hearing by the word of God. Rom.10. God therfore doth then drawe thee, when he preacheth vnto thee the Goſpell by his ſeruants, when he toucheth thy hart, when he ſtirreth thee to prayer, wherby thou mayeſt call and crye for his grace and aſſiſtance, his inlightening and drawing. When thou feeleſt theſe thinges in thy minde, I woulde not wiſhe thee to looke for an other drawing, deſpiſe not thou grace offered, but vſe it whiles time preſent ſerueth, & pray for the increaſe of grace. For to greater and perfecter thinges thou aſpireſt godlily afterwards, in

means

meane space there is no cause why thou shouldest despise the lesser. In ỹ Gospell after S. Matthewe, they receiue large riches, who hauing receiued but a fewe talents, occupied the same faithfully. But he that despised the talent wherewith he was put in credite, and cloaked his slouthfulnesse with I wot not what care, is greatly accused, yea, he is spoiled of the monie whiche was once giuen him, and is throwne into euerlasting torments, being bound with bondes of condemnation. For the Lorde pronounceth generally, Who so euer hath, to him shall be giuen, and he shall haue aboundance. But who so euer hath not, from him shall be taken away, euen that which hee hath. He hath, who acknowledgeth, magnifieth, and reuerenceth the grace of God. To his heape of graces more is added, so that it is made more aboundaunt. He hath not, which doth not acknowledge the giftes of God, and imagineth other, I can not tell of what kind, in the meane time, he doth not put in vre the grace receiued: which is present. And these are wont to vse excuses, that that drawing came not to them as yet: and that it is a matter very daungerous, to vse occupying, or to make merchandize of the giftes of God. But S. Paule iudging farre otherwise, saith: So we as workers together beseeche you, that ye receiue not the grace of God in vaine. And to Timoth. I put thee in remembraunce that thou stir vp the gift of God which is in thee. Not that without God we are able to doe any thing of our selues, but that the Lorde requireth our endeuour, which notwithstanding, is not without his assistance and grace.

For truely saide the selfe same Apostle: God worketh in vs both to will and to doe, euen of his good pleasure. Againe, Not that we are sufficient of our selues, to thinke any thing, as of our selues: but al our sufficiencie is of God.

Furthermore, I wish not any man to despaire, if by and by he feele and try not in his mynde a most ripe and perfect faith. The Gospell saith: Of her owne accord doth the earth bring forth fruite: first the blade, then the eare, and afterwards full corne in the eare. For so likewise hath faith her increasings, and therefore did the very Apostles of the Lord pray: Lorde increase our faith. Furthermore, in Marke truely a woefull man cryeth vnto our Sauiour: If thou canst do any thing Lorde, haue compassion vpon vs and helpe vs: but he hearde the Lord streightwayes saying vnto him: If thou canst beleeue it. All things are possible to him that beleeueth. And this silly soule cryed out: I beleeue Lord, helpe mine vnbeliefe. Loe, this wofull wretch beleeued, feeling in his minde faith giuen him of God, which notwithstanding he perceiued to be so weake, that he stode in nede of Gods helpe and ayde. He prayeth therefore: helpe mine vnbelefe, that is, my faith, which, if it be compared with an absolute and perfect faith, may seeme but vnbeliefe. But heare (I beseeche you) what this faith, how litle soeuer it was, wrought and brought to passe, what an humble minde, and hanging vpon the only mercie of God, was able to doe. For streightwayes he healed the childe of the wofull father, and being restored vnto health, as it were raysed vp from the deade, giueth him againe to his faithfull father. If any therefore doth feele faith in his mind, let him not despaire, although he knowe

1. Cor. 3.

Faith hath her increasinges.

Marke. 4.

Luke. 11.

Marke. 9.

knowe that it is weake enough, God wot, and feeble: let him cast him selfe wholy vpon Gods mercy, let him presume very little, or nothing at all, of his owne merites, let him pray incessantly for the increase of faith. In which purpose verily, these wordes of our Sauiour verie ful of comfort, out of the Gospell, maye confirme and strengthen any man most wholesomly: Aske and it shall bee giuen you: seeke, and ye shal finde: knocke, and it shall be opened vnto you. For who so euer asketh receiueth: and who so euer seeketh findeth: and to him that knocketh, it shall be opened. Is there any man among you, who, if his son aske him bread, wil giue him a stone? or if he aske fish, will giue him a serpent? If you therefore, which are euill, can giue good giftes vnto your children, howe much more shal your heauenly father giue good thinges, euen the holy Ghost it selfe, if you shall aske of him? These and suche like sayings, set forth vnto vs in the holy gospel for our consolation, ought more to moue and establish our mindes, of the good, yea the right good will of God towards vs, than the eggings of the diuell, wher with he goeth about not onely to ouerwhelme the hope of our election, but to make vs suspect and doubt of God, as though he had his creature in hatred, whome he had rather haue destroyed than saued.

Matth. 7. Luke. 11.

But he is wel enough knowne to the Saints by his subtilties and traines. For so he deceiued our first parents. Let vs keepe it deepely printed in our breastes, that God hath chosen vs in Christ, and for Christe his sake predestinate vs to life, and that therefore hee giueth and increaseth faithe to Christ ward in them that aske it, and that it is he that puts it in our harts.

Gene. 3.

For all things that tend to our saluation, come from the grace of God, nothing is ours, but reproch and shame. These thinges (brethren) thus farre haue I layde before you, concerning the maruellous and wonderful work of the creation, wrought by the eternall, true, and liuing God, without any trouble (doubtlesse) or paines taking. For he spake the woorde, and they were made. He commaunded, and they were created. A little we haue added touching the most wise and excellent gouerning of all things by Gods diuine prouidence, which is alwayes iust and moste righteous: Likewise, of Gods good will towards vs, of Predestination, and certeine other pointes vnto these belonging. All these things truly haue we rehearsed, to beautifie the glory & knowledge of God our Creatour. To whome both the perpetual and vniuersal course of nature, as well of things inuisible, as also visible, beareth witnesse. Whom the Angels worship, the starres wonder at, the seas blesse, the earth reuerenceth, and all inferiall thinges behold. Whom the minde of euery man feeleth, albeit it doe not expresse him. At whose becke al things are moued, the springs cast forth their streames, riuers decrease, the waues arise aloft, all things bring forth their increase, the windes are forced to blowe, showers to fall, seas to rage, al things in al places to deliuer abroad their fruitfulnesse, who planted a peculiar garden of felicitie for our first parents, gaue them a commaundement, and pronounced sentence against their sinne: deliuered righteous Noe from the daungers of the Deluge, translated Enoche into the fellowship of his friendship, did chose Abraham to him selfe, defended Isaach, increased Jacob,

cob, appointed Moses the capteine ouer his people, set free from the yoke of bondage the groaning children of Israel, wrote a lawe, brought the ofspring of the fathers into the lande of promise, instructed his Prophetes with his spirite, and by all these promised his onely begotten sonne againe, and at the same instant that he had promised to giue him, hath sent him, through whome also he woulde be acquainted and come in knowledge with vs, and hath poured forth vppon vs all his heauenly graces. And bycause of him selfe he is liberall and bountifull, lest this whole worlde, being turned away from the riuers of his grace, shoulde ware drye, hee woulde haue Apostles to be sent by his sonne as teachers throughout the whole worlde, that the state of mankynde might acknowledge their maker, and if they followed him, might haue in stead of a GOD, one whome in their petitions and prayers, they might call Father, Whose prouidence hath not onely extended it selfe and is nowe extended, not only seuerally vnto men, but also vnto verie townes and cities, the ends of which he foretolde by the voyces of his Prophetes, yea, throughout the whole worlde. Whose endes, plagues, decayes, and punishments for their vnbeliefe he hath described.

And least any should thinke, that this infatigable prouidence of GOD extended not to euerie thing, though neuer so small, the Lorde sayth, Of two sparrowes, the one of them falleth not to the grounde without the will of the father. And, The haires of your head are all numbered. Whose care also and prouidence suffered not the garments of the Israelites to ware olde, nor their simple shoes on their feete to be worne and torne. And not without good reason. For if this God comprehendeth that whiche conteyneth all thinges, and all thinges and the whole doth consist of partes and particulars, than shall his care reache consequently, euen to euerie part and particular, whose prouidence hath reached already to the verie whole whatsoeuer it is. To this God be all glory.

Of adoreing (or worshipping,) Of inuocating (or calling vppon) and of seruing the onely, liuing, true, and euerlasting God. Also of true and false religion.

The fift Sermon.

TOuching GOD, what he is in person, what in qualitie, and what in substaunce, I haue tolde you already, not as I ought, but as I was able. I haue likewise shadowed out howe good and readie his will is towardes man, whome he hath ordeyned to life euerlasting, in his onely begotten Sonne, whome also he hath made Lorde of all thinges in this present worlde, all thinges being brought in subiection vnto him.

Now, that man should not be ignorãt what he oweth to so mighty a god, and to a father so louing and liberal,

I

I will anon ioyne a disputation touching this liuing, true, and euerlasting GOD, of man to be adored, called vpon, and worshipped. For mã is neither created nor borne, to behold and gaze vpon the starres, as ỳ Philosopher doted, but that he shoulde be the image and temple of God, in whome God might dwel and reigne, and that he should therefore acknowledge God, reuerence, adore, call vpon, and worship, and also be ioyned vnto God, and liue with him eternally. And first of all, I will speake of adoreing God, nexte of calling vppon God, & lastly of seruing God. Wherevpon we shall perceiue without any trouble at all, whiche is the true religion, or which is the false. The places truly propounded are verie plentiful, but in fewe wordes I will comprehend what the scripture doth teach vs concerning them, howbeit not euerie one particularly, but the chiefest, and so muche as seemeth sufficient for our saluation and sound knowledge.

1.
2.
3.

To adore and worshippe, what it is.

To adore or worship, in the holie scriptures doeth signifie, for honours sake to vncouer the heade, to bend the body, to incline or bowe the knee, or with the whole body to lye prostrate vpon the grounde, to fall flat on the face at ones feete, after the fashion of suppliants or petitioners, in token of humilitie, submission, and obedience: and it is referred chiefly to the gesture or habite of the body. The Hebricians vse one only word Schahah, whiche all interpreters haue expounded by this word Adorare, to adore, bende, bowe, and lye along with the face downward. The Grecians haue expounded it by the word προσκυνέω, that is, I bowe the knees, I vncouer or make bare the head, I humbly beseech or adore. And προσκυνησις, adoration, is so called, either of kissing, or of moning the hat. For, κυνέω, signifieth I kisse. And that a kisse was sometimes a signe of worshipping, reuerencing, or adoreing, it is to be gathered out of the 31. of Iob. What, and is it not a fashion verie much vsed euen at this day for honour and reuerence sake, to kisse the hand? Againe, κυνή, signifieth a hat, a bonnet, or a cap, so that to adore, is to make bare and vncouer the heade for reuerence sake. The Latinistes also peraduenture had an eye to the habite of the bodie. For Orare, to pray signifieth both as well to craue as to speake a thing. Ye therefore doth adore, that casting his countenaunce vpon a man, doeth craue somthing suppliantly. Likely it is, ỳ the Germanes also had a respect herevnto. For they turne Adorare to adore, by this word Anbatten. Whiche might moreouer haue ben turned Zu fussen fallen. In the ninth of Matthewe thou doest reade: Beholde a certeine ruler came to Iesus, and worshipped (or adored) him. But Marke writing the same history, And beholde, saith he, there came one of the Princes of the Synagogue, whose name was Iairus, and when he sawe him, he fel downe at his feete, and besought him instantly (or muche:) thus expounding to vs what to adore is, to wit, to fall downe at ones feete, and to submit and beseeche like a suppliant. For so we reade in the olde testament of Iacob Israel our father: And he going before them, bowed him selfe to the ground seuen times, vntill his brother Esau approched and drewe neare. Of Dauid and Abigael thus we reade in Samuel: When Abigael sawe Dauid, she hasted, and lighted off her Asse, and fel before Dauid on her face, and worshipped

Mat. 9.

Gene 33.

1. Sam. 25.

ground, & fell at his feete, saying: Let that iniquitie bee counted mine, my Lord, &c. Likewise, of Nathan the Prophete, it is read thus written: And whē he was come in to the king, he worshipped (or made obeysaunce) vppon his face on the ground. For, GOD communicating this honour, doeth allowe the same vnto men, either for their old age, their authoritie, or worthinesse sake. For, man is the liuely image of God. And it pleaseth God himselfe to call men that excell other in authoritie, Gods. Whereuppon the Apostles of Christe, Peter and Paule, instructing the people of God taught them, Bee verily, Feare God, honour the king: and This, the magistrate is Gods minister: Giue therfore to all men, honour to whom honour belongeth: feare, to whome feare is due. In the lawe the Lord sayeth: In presence of a hoare head, rise vp. And, Honour thy parents.

In consideration of this commaundement of God, ỹ godly do reuerence the aged, their parentes, and magistrats, and please God also with faithful obedience. But to adore, worship, or honour images, what representation or likenesse soeuer they beare, the Lord doeth no where like or allowe. For hee sayeth in the Lawe: Thou shalt not bow downe nor worshippe them. And by his Prophete Isaie, None, sayeth he, considereth with him selfe of this matter, and sayeth: One peece of the woode I haue burnte in the fire, I haue baked bread with the coales thereof, I haue roasted flesh therewithall, and eaten it, & should I now of the residue make an abhominable idole, and fall downe and worship a rotten peece of wood? In the same Prophete thou readest wō muche indignation pronounced: Their land is ful of vaine Gods (or idols:) before the woorkes of their hands haue they bowed themselues and adored it, yea, euen before the thing that their owne fingers haue made. There kneeleth the man, there falleth the man downe (before them:) therfore forgiue them not. Therefore, that auncient writer Lactantius inspired with a prophetical spirite, disputing against the Gentiles, hath thus left it written: The images themselues whiche are worshipped, are representations or counterfects of dead men. And it is a peruerse and an absurde thinge, that the image of a man, should bee worshipped of the image of GOD, to witt, man. For he worshippeth the thing that is worser and weaker. Besides that, the very images of stones, whiche most vaine men doe serue, are voyde of all sense and feeling, because they are earth. And where is hee that vnderstandeth not, that it is a wicked and sinnefull acte for an vpright and streight creature to be bowed downe and to adore and worship earth: whiche to that end is vnder our feete, that it should be troden vppon, and not adored of vs, who therefore are made to goe vpright and loke vpward, that wee should not lye groueling downeward, that wee should not cast this heauenly countenaunce to the earth, but thither loke and directe our eyes, whither the cōdition of their nature hath guided them.

In his second boke and 18. chapter.

Whosoeuer therfore endeuoureth to mainteine the mysterie of mans creation, and to hold the reason of his nature, let him raise vp himselfe from the ground, and with a raised minde bende his eyes vnto heauen: Let him not seeke a God vnder his feete, nor digge from vnder his footesteps that which hee may adore or worship. Bee-

Chap. 29.

cause, whatsoeuer lyeth vnder or is subiect to man, the same must needes be inferiour vnto man. But let him seeke aloft, let him seeke in the highest place: because, nothing can be greater than man, but that which is aboue man. But God is greater than man, hee is therefore aboue, not beneathe, neither is he rather to be sought in ỳ lowest, but in the highest region or rowme. Wherefore there is no doubt, but that wheresoeuer an image is, there is no religion. For if religion consist in diuine thinges, and that nothinge is diuine, vnlesse it be amonge heauenly thinges, than doe images lacke religion. Because in that which is made of earth, there can bee no heauenly thing. Whiche matter, euen by the very name it selfe, may appeare ẽ bee manifest to a wise man. For, whatsoeuer is counterfecte, that must needs be false: neither can that which hath a representation or glose of truth, at any time take vnto it the name of truth. If then not euery representation or coũterfect, be not a thing in earnest but as it were a toy ẽ a sport, religion is not in images, but there is lesse religion where they bee. That whiche is true therefore, is to be preferred before all things that are false. Earthly thinges must bee troden vnder foote, that we maye get or obteine heauenly thinges. These words, not vnaduisedly, haue wee cited hetherto out of Lactantius. We returne nowe to our purpose.

Spirituall adoration or worshipping.

But because the outward gesture or habite of the bodie is commonly framed according to the inward qualitie of the minde, and the outwarde habite of his body which adoreth, submitteth, yealdeth, and maketh subiect him that worshippeth to him whiche is worshipped, therefore adoration is translated likewise to the inner man, so that to adore, is to reuerence and respecte God, to bequeath oure selues wholie vnto him, and to cleaue inseparably vnto him, vppon him only and alone to hange in all thinges, and to haue recourse vnto him in all our necessities whatsoeuer.

Furthermore, the outward adoration doth immediatly, when it is needfull, and abilitie graunted, followe a minde rightly indued with true faith and holy feare of God. For adoration is two-fould, or of two sortes, one of the minde or spirite, which is inward, sound, sincere and true: another of the bodie, whiche is outward, vnsounde, counterfecte and false, whiche maye procede from him, in whome there is no sparckle of religion. True adoration is the fruite of true faith and holy feare of God, namely a lowly or suppliant yelding and humble consecrating, whereby we bequeath oure selues, yeald and submitt oure selues vnto our God, whome as wee vnderstand to be our best and most merciful father, so to be our most highe and Almightie God: vppon him therefore alone we do wholie depend, and to him onely wee haue respecte: whiche also forthwith so sone as occasion is ministred vnto vs, wee expresse and testifie by outward adoration. All this we shall the better vnderstand by these testimonies of Scripture following. Dauid sayth: O come let vs singe vnto the Lord, let vs hartily reioyce in God our saluation. Let vs come before his presence with thanckesgiuing, and shewe our selues ioyfull in him with Psalmes. For the Lord is a great GOD, and a great king aboue all Gods: because in his hand are the corners of the earthe, and the highte of the hilles are his. For the sea is his, and

Adoration or worshipping is of two sortes.

Psalm.

and he made it, and his hands fastened the drie land. O come let vs adore (or worship) and fall downe, and kneele before the Lord that hath made vs. Because hee is the Lord our GOD, and we are the people of his pasture, and the sheepe of his handes.

Thou perceiuest therefore, that we must adore or worship God, and that wee must cleaue vnto him, and singe praises to his name, because hee is the most mightie GOD, creatour of all thinges, yea, our creatour, our father, and our shepeheard. Likewise in the Gospell according to Matthewe, adoration doeth followe faith, and doeth as it were growe out of it, and by it is nourished. For, after that the disciples beeing taughte by myracle beleeued that Jesus was Christ, they came (sayeth Matthewe) and adored (or worshipped) him, saying: Thou art truely the sonne of God. Againe, thou readest in John, that the Lord asked the blinde man that was excommunicate or cast out of the Synagogue, whome he restored to his sight, saying: Doest thou beleeue in the sonne of God? And that the blinde man aunswered: Who is hee, Lord, that I might beleeue in him? And that Jesus aunsweared: and sayde: Thou hast both seene him, and hee it is that talketh with thee. Moreouer vpon this by and by followeth in the history, But hee said: I beleeue Lord. and he worshipped him.

Hetherto nowe belongeth that whiche the Lord sayed to the Samaritane in the Gospell. The true worshippers shall worship the father in spirite and in trueth. For the Lord doth allowe spirituall and inward adoration or worshipping, not that outward, counterfeete, or hypocriticall worshipping, but that whiche proceedeth from a minde regenerated by fayth through the holy Ghost, and that tendeth sincerely towardes one God. For wee read in the history of the old testament, that those princes worshipped in trueth, whiche consecrated and made holy themselues vnto one God, with their whole heart, and on him onely depended: againe, that they worshipped not the Lord with their whole heart, which beeing destitute and voide of sincere faith depended also vpon creatures. In the history of the Kinges.

Nowe, a reason of this adoration or worshipping the Lord adioyneth in the Gospel. Worshipp (sayeth he) ought in all poincts to agree with him that is worshipped. But God that is worshipped is spirite and trueth, and is delighted with spirituall worshipp and vnfeigned fayth: in spirite and trueth therefore hee must bee worshipped.

Wherefore the Sainctes haue a speciall care and regard, that the inward worshipp of the minde be sound, and that first of all they worshippe in heart and truely, with a sincere faith and a reuerence of Gods Maiestie: and whiles they are inwardly so occupied, they doe no lesse outwardly, falling on their faces with humilitie, and doe worship in Gods presence. For the outward worship is a companion of the inward, and followeth it. Hypocrites also worshippe God in body suppliantly and lowly enoughe, but because their mindes goe a woll-gathering, and neither with faith nor reuerence cleaue vnto the Lord, they heare this spoken of the Lord by the Prophete: This people honoureth mee with their lippes, but their heart is farre from mee: but in vaine doe they worship me, teaching doctrines precepts of mē. And this verily is the Truly to adore or worshippe God, what it is. Isai. 29. Matth. 15.

counterfecte and false worshipping. And that worshipping also is false, nay, it is most wicked and abhominable, wherwith the creatures are worshipped, either with GOD, or for God, or without God. And to saye soth, they doe not worship God at all, whiche neither feare God, neither beleeue in God, nor yet depend or hange onely vppon God.

That God onely and alone is to be worshipped.

All men truely confesse that God must bee worshipped, but euery one doeth not surely acknowledge and confesse that God onely and alone is to bee worshipped. It remayneth therefore to be declared, that God only and alone is to be worshipped of men. Adoration or worshipping is ioyned with true faith and perfecte or sincere reuerence of Gods maiestie, whiche seeing they are due to GOD alone, it followeth that god alone is to be worshipped: and therefore is this saying so often cited and beaten vppon in the Lawe and the Prophets, Thou shalt worship the Lord thy GOD, and a strange God thou shalt not worship. Now, a straunge God is whatsoeuer withsut and beside the onely, liuing, true, and euerlasting God, thou chosest vnto thee selfe to bee worshipped: the onely and alone true, liuing, and euerlasting GOD therefore is to bee worshipped.

Matth. 4.

In the historie of the Gospell wee read, that the diuel tempted our Lord Christe, and hauing ledd him vpp into an high mounteine, shewed him from thence all the kingdomes of the world and the glorie of them, and said: All these will I giue thee, if thou falling downe wilt worship mee: and that the Lord made aunswere: Auoyd Sathan, for it is written: Thou shalt worship the Lord thy God, and him onely shalt thou serue. And surely worshipping and seruing are linckes mutually the one with the other, that they cannot bee seuered or put a sunder. Wherevppon it followeth, that seeing the Lord requireth onely and alone to bee serued, hee will doubtlesse in like maner only and alone be worshipped. And Helie the great prophete of God, teaching that God can in no case abide to haue one ioyned vnto him in worship, cryeth out vnto the people worshipping God, and with him their God Baal, How long (sayth hee) do you halt on both partes? If the Lord be God, follow him: If Baal bee God, goe after him. As if he should haue said: You cannot worship God and Baal at once. No man can serue two maisters. For the Lord our God requireth, not a peece, but our whole heart, our whole minde and soule: He leaueth nothing therefore for vs to bestowe vppon any other. In the Epistle to the Hebrues Paule sheweth, that Christ is more excellent than Angels, because ỹ Angels adore or worship Christe, but they againe are not worshipped. If then the Angels are not worshipped, whome shall wee graunt, beside the liuing, true, and euerlasting God, that deserueth to bee worshipped? God therefore onely and alone is to be worshipped.

3. Reg. 18.

Matth. 6.

Deut. 6.

Heb. 1.

For in the Reuelation of Jesus Christ, made vnto the blessed Apostle and Euangelist John, thus we reade written: And I sawe another Angel fleeing throughe the middest of heauen, haueing the euerlasting Gospel to preache vnto them that dwell vpō the earth, & to all nations, & kinreds, and tongues, & people, saying with a lowde voyce: Feare God, and giue him honour, because the houre of his iudgement is come, and worship him, that hath made heauen and earth,

Apoc. 4

earth, the sea, and founteynes of waters. And againe in the same booke we read, And I fell downe before the feete of the Angel, to worshipp him. And he said vnto mee: See thou doest it not, I am thy fellow seruant and of thy brethren, hauing the testimonie of Iesu, worship God. Againe, in the ende of the same booke thou dost read: And after I had heard and seene, I fel downe to worshippe before the feete of the Angel, whiche shewed mee these thinges. And hee said vnto mee: See thou doest it not, for I am thy fellowe seruaunt, and of thy brethren the Prophets, and of them that keepe the wordes of this booke. With this thing the saying and doing of S. Peter doth not greatly disagree, at whose feete when Cornelius the Centurion fell downe, and worshipped, Peter said: Arise, I also mee selfe am a man, and therewithall laying his hand on him which lay a long, did lift him vpp, and set him on his feete. Right religiously therefore wrote Augustine touching True religion, saying: Let not religion be vnto vs the worshipping of mans handie worke. For better are the workemen themselues, which make such, whome notwithstanding we ought not to worship. Let not religion be to vs ỹ worshipping of mortall men: beecause if they haue lined godlily, they are not to be esteemed, as those that would seeke such honours: but their will it is, that hee should bee worshipped of vs, who inlightening them, they reioyce that wee are made fellow partakers of his merite. They are to be honoured therefore for imitation or following sake, not to bee worshipped for religions sake. And if they haue lined ill, they are not to bee worshipped, wheresoeuer they bee.

The same Augustine in his first booke De consensu Euangelistarum, of the consent of the Euangelistes, and eighteenth chap. reasoning: why the Romanes neuer receiued both the God, & the worship of the God of ỹ Hebrues, considering that they receiued ỹ gods almost of all the Gentiles to bee worshipped: And hee aunswereth, That that came to passe by none other occasion, than beecause the God of the Hebrues would onely and alone be worshipped wout a mate or partener. If any require his words, they are these: There resteth nothing for them to say why they haue not receiued the holy rites and worshipp of this God, saue onely becaus hee would be worshipped alone: and hath forbidden them to worshipp the Gods of the Gentiles whome neuertheless these people did worship. For the sentence or opinion of Socrates (who, as by Oracle it was ratified, was the wisest of all men) is, that euery God ought in such sort to be worshipped, as he himselfe hath giuen cõmandement he would be worshipped. Therfore were ỹ Romans of very necessitie forced not to worship ỹ God of the Hebrues. Because, if they would worship him after another fashion, than he himselfe said hee would bee worshipped, they should not then worshipp him, but that whiche they themselues had deuised & made. And if they would in that maner worship him, as hee himselfe prescribed, than they sawe that they were debarred from worshipping other Gods, whom hee forbad to be worshipped: And vpon this they refused the worshipp of the onely true God, to the intent they might not offend many counterfeete & false Gods: thincking that the anger of them would rather be more to their disprofite, than the goodwill of him to their benefite. Thus saith Augustine.

Whie the Romanes neuer receiued the God of the Iewes to be worshipped.

Apoc.19.

Apoc.22.

Iohn.10.

In his booke intitled De vera religione.cap.55

And although these thinges are written concerning the worship and seruice of God, and that we dispute of adoring Gods Maiestie, yet notwithstanding they are not impertinent or beside our purpose. For the worshipping and seruing of GOD are inseparably linked and knitt together. Of this seruing of God we will speake more hereafter.

But by the woordes cited before wee doe gather, that onely and alone the true, liuing, and euerlasting God is to bee worshipped, according to that commonly-knowne sentence of the lawe: Thou shalt worship the Lord thy GOD, him shalt thou feare, and him onely shalt thou serue: To him shalt thou cleaue, and in his name shalt thou sweare. Deut.10.

Rewardes and punishments for them that doe & doe not worshippe God.

Furthermore, God from the beginning hath promised and performed, yea, and will performe whiles this world standeth, great rewards to his true woorshippers. Contrarywise, wee beleeue that great mischiefes or punishments, are prepared for those, which either doe not at all worshippe God, or else in stead of the true GOD doe worshippe straunge Gods. The Lord in his Reuelation shewed to Iohn the Apostle, sayeth: The fearefull and vnbeleeuing, and the abhominable and murtherers, and whooremongers and sorcerers, and Idolaters and all lyars, shal haue their part in the lake that burneth with fire and brimstone, whiche is the second death. Apoc.21.

To innocate, or cal vpō, what it is.

These thinges haue wee hetherto spoken of worshipping GOD, wee will nowe speake in the second place of inuocating or calling vpon God, of which point wee promised to speake. To call vppon, and calling vppon, is diuersly taken in the Scriptures. For it signifieth to bring foorthe as a wittnesse, or a calling to wittnesse. So Moses calleth heauen and earth to wittnesse against the children of Israel, by the figure Prosopopoeie. Deut.31.

Againe, the name of any one to bee called vppon ouer an other, is to bee called by, or after, his name. Let my name (sayeth Iacob) be called vppon them, that is vppon Ephraim, and Manasseh, that is, let them bee named by my name, as if they were my children, and let them be called, not the sonnes of Iosephe, but the sonnes of Iacob Israel. So saye the wiues to their husband: Let thy name bee called vppon vs, that is, suffer, or giue leaue, that wee maye bee named by thy name, and that wee may be made thy wiues. For these women thorough the knott of wedlocke, take vnto them their husbands names. Genes.48. Isai.4.

After the same manner doe wee oftentimes read in the Prophets and holy historie of the Bible: The house vppon whiche thy name is called, That is, the house whiche is called after thy name, and is named the Lords house.

Likewise Ioab, Generall of ỹ kings armie, sayth vnto Dauid: Take thou the citie (Rabbah, the chiefe citie, or seate royall of the Ammonites) least I take it, and my name be called vppon it, That is, least I bee called the conquerour of Rabbah. Most ignoraunt therefore and vnskilfull are they of the Scriptures, and the phrases of speache vsed in the Scripture, whiche cite that saying of Iacob, whiche euen nowe wee declared, in defence and maintenaunce of the inuocation of Saintes. As thoughe Iacob would haue his name to be called vppon of his posteritie and offspringe. 2.Sam.12.

In Daniel thou doest read: A people Dan.9.

ple vppon whome the name of God is called: Whiche signifieth nothing else thã, A people that is called Gods people. Heere is no mention of inuocation whereby wee aske or desire any thing.

Furthermore, inuocation or calling vppon, is taken for religion. For Luke sayeth in the Actes: Saule had power (or authoritie) to binde all those that called vppon the name of the Lord. And Paule sayeth: Let euerie one that calleth vpon the name of the Lord, depart from iniquitie. Also, Seeke after peace with all them that call vpon the name of the Lord, That is, whiche are of the true Christian religion. Lastly, to inuocate or call vppon signifyeth, to crie or call for help, and with continuall outcries to craue somewhat.

That inuocation therefore, or calling vppon GOD, whereof at this time wee intreate, is a lifting vppe of mans minde to GOD in great necessitie, or in some desire, and a most ardent craueing of counsell and assistaunce by faith, and also a beequeathing or committing of oure selues into the protection of God, and as it were a betaking of oure selues to his Sanctuarie and onelye safeguard.

In inuocation therefore, (true inuocation I meane) a faithfull minde is first of all required, whiche doeth acknowledge GOD to bee the authour and only giuer of all good gifts, who is willing to heare them that call vppon him, and is able to graunt vs all our requests and desires whatsoeuer. An vncessaunt and ardent petition or beseeching is also required. But of these pointes more shalbee said, when GOD shall giue vs leaue, in our Sermon of the prayer of the faithful. For inuocation is a kinde of prayer.

Nowe verily I will shewe, that in all oure desires, GOD is to bee called vppon, yea, onely and alone to bee called vppon. Surely there are expresse commaundementes of GOD, chargeing vs to call vppon the name of the Lord, who promiseth that for the good will and loue whiche hee beareth vs, hee will heare our requestes and suites, and largelye giue vnto vs, thinges tending to our healthe and benefite. Of many I will cite one or two testimonies. Solomon the wysest of all men, doeth teache vs to call vppon GOD in all and euerie one of our necessities, making a particular rehearsall of mens speciall desires.

The same argument doeth Solomons father, that most holy kinge Dauid, handle throughout the whole hundreth and seuenth Psalme. Hee reckoneth vpp therefore the diuerse casualties, chaunces, and miseries of men, their affliction or oppression, their wanderinges and daungers in their iourneye, their bondes and imprisonmentes, their diseases, and the feare of death, whiche sometimes is more terrible and hideous, than death it selfe, their ieopardies on the sea and roughe waters, barrennesse, scarcitie, calamities, contempt, shame and ignominie, &c.

Those crosses, sayeth hee, if they light on any man, let him not ascribe them either to his God to whose defence hee hath committed himselfe, or to Fortune, or to his constellation & destinie, but to that god that knoweth all things, & can do all things, & vppon ỹ God let him call earnestly by fayth. For often doeth the prophete repeate these wordes: And when they cryed

That God is to be called vpõ

1. Reg. 8.

Inuocatiõ or calling vpon God what it is.

Fff.iiij. vnto

vnto the Lord in their tribulation, he deliuered them out of their distresse. And for that cause doeth hee so often reiterate those words, to the end that we hauing conceiued a perfect trust in our heartes and sure beliefe, mighte learne in all chaunces to call vppon the name of the Lord. For Solomon in his Prouerbes yet againe sayeth: The name of the Lord is a most strōg tower, vnto it doeth the righteous man runne, and he shalbe aduaunced, or he shalbe set frée from daunger. Asaph also in his holy songes sayth: Sacrifice vnto the Lord, a sacrifice of praise, and paye thy vowes vnto the most highest. And, Call vpon mee in the day of trouble, and I will deliuer thee, and thou shalt glorifie mee. And he bringeth in the Lord himselfe speaking and requiring sacrifices, not of beastes, not of gold, or siluer, but of praise and inuocation. Therewithall hee promiseth helpe, and witnesseth, that by inuocating and praising hee is honoured, (or glorified:) wherevppon Dauid said: In my trouble I will call vppon the Lord, and I will crie vnto my God, and he shall heare my voice out of his holy temple, and my crie shall enter into his eares. Ioel also said: Euerie one that calleth vpon the name of the Lord shalbe safe. And the Lord by the prophete Jeremie sayeth: Ye shall call vppon mee, and ye shall liue: ye shall pray vnto mee, and I wil heare you: ye shall seeke mee, and ye shall finde mee: if with your whole heart ye seeke mee.

Pro.18. Psal.50. Psal.17. Ioel.2. Iere.29.

Furthermore, we do not read that oure holy and blessed fathers, in their petitions or requests, were they smal or were they great, called vppon any other than that GOD, who liueth euerlastingly world without end. For the Lord himselfe by Asaph, sayeth: In thine extremities and troubles (O Israel) thou calledst vppon mee, and I deliuered thee. Also Dauid saith, Our fathers hoped in thee, they hoped in thee: and thou deliueredst them. Vnto thee they cryed, & were deliuered. In thee they trusted, and were not cōfounded. Now add vnto all these the commaundement of Christ our Lord: When you pray, say: Our Father &c. Add also the wordes which followe in Luke 11. and Matthew 7. Aske, and it shalbe giuen you. And so forth. We conclude therefore, that ỳ true, liuing, and euerlasting God, ought of all mē, in all their necessities, to be called vppon. But to no purpose peraduenture I take paines in this point, seeing that there are but a fewe, or none at all, whiche denie that God is to bee called vppon. This seemeth to require a more diligent declaration, that God onelye and alone is to bee called vppon. For many doubtlesse doe call vpon GOD, but together with God, or for God, certeine chosen patrones, wherevpon insueth that they call not vppon God onely and alone.

Psal.81. Psal.22.

That God onely and alone is to be called vpon.

Now, that hee alone is to be called vppon, in this sort we declare. By inuocation or calling vppon we require helpe or succour, either that good thinges may be giuen to vs, or that euill things may be turned away from vs. Whiche needeth no further proofe, seeing it cannot be denyed of any that is ruled by his right wittes. Now, God only and alone is our helper, who only giueth good things, & taketh away euil things. For the Lord sayth in the Gospel: There is none good but one, to wit, God, where One is taken for only and alone. Againe, in the lawe, by ỳ mouth of Moses, ỳ Lord sayth: Behold that I am God alone, and that there is none other God beside mee.

Matth.18. Deut.32.

And

And againe by Isaie: Haue not I, the Lorde? and there is none other God beside me: a iust God and a sauiour, there is none beside me. And Dauid, Who (sayth he) is God besides the Lorde? and who is mightie (or a rocke) saue our God? In verie euill part therefore did the worshippers of God take it, so often as men asked of them those thinges, which are in the Lordes handes onely to giue. Rahel sayde to Jacob: Giue me children, or else I dy. But the scripture by and by addeth, And Iacob being angrie said: Am I in Gods stead, which hath denied thee (or withholden from thee) the fruite of the wombe? So when the king of Syria desired & besought Joram the king of Israel (a king, I wisse, not so godly) that he wold heale Naaman, who was infected with the leprosie, Joram sayth: Am I a God, that I shoulde be able to kill and to giue life? For he sendeth to me, that I should heale a man from his leprosie. Wherefore most certeine it is, that to God only it belongeth to giue good thinges, and to turne away euill thinges. Wherevpon it doth consequently followe, that God only and alone must be called vpon. For if those patrones, whome they call vpon as their helpers and succourers that doe not call vpon the onely God, be able either to giue those things that are good, or to turne away those thinges that are euill, then certeinely there is not one onely God. For those shoulde likewise be Gods. But Gods they are not, because there is but one God, who onely and alone giueth (or bestoweth) good things, and taketh away (or remoueth) euill things: God only and alone therefore is to be called vppon: Patrones are not to be called vppon, in so much as they are able to do vs neyther good nor harme. As touching that whiche of their owne heades some doe here obiect, that Patrones doe vs good and harme, not of themselues, but of God, it is doubtfull, yea, it is most false. For the Lord him selfe by the Prophete sayth: I am the Lord, Hu (This, or Being) is my name, and my glory I will not giue to an other, neither my praise to grauen Images. So that all glorie belongeth to God, because he is onely and alone, not onely the wel-spring of all good graces whiche is neuer drawne drye, but also a most iust and equall distributer of the same, and for that cause he is called vpon, worshipped, and serued of men. Psalme. 50.

Isai. 45. Psal. 18. Gen. 30. 2. Reg. 5. Isai. 42.

Furthermore, in so muche as we ought to sacrifice vnto none, but to one God, certeine it is, that we muste worship but one onely God. The Lord cryeth in the lawe: He that offereth vnto other Gods, than to the onely God, let him be rooted out. And therefore Paule and Barnabas, when ỳ people of Lystra were preparing sacrifices to offer vnto the Apostles, they rent their clothes thereat, as at intollerable blasphemie. For in the law of the Lord we reade againe: Who so euer shall make for him selfe a composition (or perfume) of incense, to smell thereto, he shall be cut off from among his people. But the sacrifices of the godly are prayers, thankesgiuings, and inuocations on Gods name. For Dauid sayth: Vnto thee wil I sacrifice a sacrifice of praise and I will call vpon the name of the Lord. And againe: Let my prayer be directed in thy sight, as incense: and the lifting vp of my handes as an euening sacrifice. Paule likewise sayth: By Christe we offer the sacrifice of prayse alwayes vnto God, that

Actes. 14. Exod. 30. Psal. 115. Psal. 141.

Heb.13. Osee.14. is, the fruite of lippes which confesse his name. For the Prophete Osée biddeth vs offer þ calues of our lips. For so much therefore as one onely God is to be sacrificed vnto, therefore one only God is to be called vpon. Neither is it possible, that they, whom such as call not vppon the onely God name heauenly patrones, woulde, if they be Saintes, require of men such maner of inuocations: Nay rather, both against God, and against the Saintes do these offend, ascribing that to such, which no blessed spirites do acknowledge. S. Augustine saith, that they are not the Angels of the good God, but wicked diuels, whiche will haue, not the onely and most high God, but themselues, to be worshipped and serued with sacrifices. Besides that, the blessed spirites (or Saintes) during the time that they lyued in their mortall bodies, prayed: Thy wil be done, as in heauen, so in earth: therefore being nowe deliuered and set free from all corruption, they doe muche more fully, yea, moste perfectly agree vnto the will of God, which commaundeth all men to worship and call vpon the onely God.

Againe, he that loketh into and seeth the harts of them that call vpon him, heareth their petitions or requestes, and is able to fulfill the desires of all men liuing, he (I say) is lawfully and fruitfully called vpon. And surely, it is requisite and necessarie, that he knowe all thinges, that he be almightie, and the searcher of heartes. Wherefore, seeing the onely God is he, the only God without further question ought to be called vppon. For, that God only is the searcher of heartes, cõprehended in no place, but present euery where, and omnipotent, Solomon in these words doth testifie. Behold, the heauens, and the heauen of heauens are not able to conteine thee: how much more vnable than is this house that I haue built? Thou therfore shalt heare in heauen, in the place of thy habitatiõ (or in thy dwelling place) and shalt haue mercie. For thou only knowest the heartes of the sonnes of men. Thou shalt doe (and giue) to euery one according to al his wayes, which knowest his very hart. As for the heauenly patrons, as these men cal them, they do neyther know the thoughtes of men, neither is their power spred throughout the heauen, the earth, and the seas, neither do they know althings, or yet are euery wher present, or be omnipotent. For if it were so with them, they shoulde be transformed & changed into a diuine nature, & should ceasse any more to be creatures: but, althogh by Christ they inioy euerlasting blessednes, yet notwithstãding, they remain creatures stil, neither do they knowe al things, neyther are almighty, therfore are they at no hand to be called vpõ. In one prick & moment of time truly, innumerable thousands of mortal mẽ offer vp their vowes, and make their petitions: so that he verily, which heareth, must at a pinche, and in a very moment, & not at sundry seasons or degrees of time, know & be able to doe all things, yea, and in a moment also reache out his helping hande vnto all. Which, as no creature though neuer so excellẽt can do, so the only God that knoweth al, & is omnipotent, can do all things, and therefore only & alone is to be called vpon. I wot well what the defenders of heauenly patrones (or Saints) obiect against that which I haue spoken, to wit, that they of their owne nature do neither see, nor yet heare, what is done of vs vpon the earth: but in the 1.Reg.1. face

face of God, as in a moſt lightſome looking glaſſe, to ſée all thinges what ſo euer God vouchſafeth to reueale to them, and that ſo they haue an vnder-knowledge of all our affaires, & alſo helpe vs. But this imagination or forgerie in all points doutfull, can be proued by no authoritie out of the holy ſcriptures. But touching the celeſtiall Saints, the ſcripture doth rather affirme the flat contrarie. For in Iſaie the people of god cry out: Thou O God art our father: though Abrahã be ignorant of vs, and Iſrael know vs not, yet thou, O Lorde, art our father, and our redeemer. If than the patriarchs ſo ſtudious and careful for their people, knew not what they did, which of the Saints (I pray you) ſhal we graunt or point out, that knoweth what we do, & that intermedleth with the affaires of the liuing? True doutleſſe is ý that ý holy Pſalme ſoũdeth. Iſa.63.

Becauſe my father and my mother haue lefte (or forſaken) me, the Lord hath taken me vp. If our parents forſake and leaue vs, how (I pray you) can they tel, or do they care how it fareth wt vs? Let that ſuffice vs wherwt Dauid held himſelf throughly cõtent, ſaying: The lord hath takẽ charge ouer me. We reade ý Ioſias was trãſlated out of this life into an other, to the end he ſhuld not ſée the miſchiefes, (or plagues and puniſhments) which the Lord determined to bring vpon ý Iſraelitiſh people, for their moſt wicked & naughtie life. The bleſſed ſouls therfore, enioy the ſight of god, & therby participate light, and endleſſe ioy or gladneſſe, they knowe none of our affaires, neither is it nedefull they ſhould knowe them, conſidering that the Lorde alone hath all things in his gouernement. Pſal.27.

Nowe is that alſo moſt certeine, that inuocation ſpringeth from faith, as the fruit from the rote. For Paul vſing that ſaying of the Prophete: Who ſo euer calleth vpon the name of the Lord, ſhall be ſafe, doth by and by adde: But howe ſhall they call vpon him, in whome they haue not beleeued? Sée howe the Apoſtle bringeth in one vppon an other: He is not called vppon, who is not beléeued. Wherefore in whom we beléeue, vpon him we doe alſo call. But in God onely and alone we do beléeue, therefore on him onely do we call. For where ſo euer true faith is, there likewiſe is the gift of the holie Ghoſt. For the Apoſtle ſayth, If any haue not the ſpirite of Chriſte, this man is none of his. And againe, You haue not receiued againe the ſpirite of bondage, vnto feare: but you haue receiued the ſpirit of adoption, by which we cry, Abba father. They therefore that are induced with a true beliefe in God, call vpon God, whome they doe acknowledge and confeſſe to be the onely father of all. Neyther might ſo much as the leſt part in that ſolemne forme and order of inuocation, deliuered vnto vs by the ſonne of God, be attributed by any meanes vnto Patrones, or Saintes. The onely God therefore is to be called vpon. Rom.10.

The hart of ſinfull man trembleth and quaketh, to approche neare vnto ſo greate a maieſtie. For who may ſeeme worthy in him ſelfe, to appeare and come before the preſence of the moſt holy, the moſt iuſt, and the moſte terrible God? Here therefore ſome ſupply and make vp the matter with the patronſhip or interceſſion of celeſtiall Saintes, by whoſe mediation and making way before vs, paſſage lyeth open for vs vnto God. Rom.8. Matth.6. Of the interceſſour with God

But this they bringe for the with-

without the warrant of the ſcripture. The ſcripture hath layde before vs, a law as it were, of calling vpon god, & therevnto hath annexed moſt ample or large promiſes: ſo the commaundement doth ſet forth vnto vs, by and through whome we ſhoulde call vpon God, adding therevnto a moſt excellent promiſe, and opening vnto vs through Chriſte Jeſus onely, a ready way to the Father. For in the Goſpell the Lorde ſayth: Verily verily I ſay vnto you, whatſoeuer ye ſhal aske the father in my name, hee ſhall giue it you. Hetherto you haue not asked any thing in my name, Aske and ye ſhall receiue, that your ioy may bee perfect, (or full.) And, Whatſoeuer ye ſhall aske in my name, I will doe it, that the father may bee glorified by the ſonne. If you ſhall aske any thing in my name, I will doe it. What could be ſpoken more fully and clearly, than theſe words? Chriſte biddeth vs by (or in) his name to call vpon god the father, and promiſeth that he will giue the faithfull, what ſo euer they aſke in Chriſt his name. Who doubteth now any whit at all of the truth & conſtancie of him which promiſeth? What nede we therfore henceforth the intercеſſion of Saintes? Of calling vpon them, or of comming to God by their mediation, we haue no teſtimonie of ſcripture, we haue no promiſe? Wherevnto I adde, that he contemneth the commaundement and precept of God, who ſo euer ſeketh by any other, than by Chriſte, and his intercеſſion, to come to the father. He that obeyeth the commaundement of Chriſte, and in his name maketh inuocation, the ſame nedeth not at al the mediation of Saintes. Hath not he all thinges plentifully in Chriſte? We ſay therefore, and affirme, that

Iohn. 16.

Iohn. 14.

onely Chriſte is the mediatour, intercеſſour, and aduocate with the father in heauen, of all men whiche are in earth, and in ſuch ſorte the onely mediatour, &c. that after him it is nedeleſſe to haue other aduocates. Many do graunt, that Chriſte is giuen vnto vs an intercеſſour with God, but becauſe they ioyne vnto him many other, they do not ſurely ſend all vnto him alone, neyther yet do they preache one onely mediatour. They imagine that Chriſte is the mediatour of redemption, yea, and the onely mediatour, how be it, not the onely mediatour of intercеſſion, but together with him many more. But the ſcripture ſetteth forth vnto vs Chriſt, as the only mediatour of redemption, ſo alſo of intercеſſion. The office of a mediatour, touching redemption, and intercеſſion, is one and the ſelfe ſame. A mediatour putteth him ſelfe in the middeſt betweene them that are at variance or diſagreement, and he is ioyned to eache in diſpoſition and nature. An intercеſſour putteth him ſelf in the midſt, betweene them that are at ſtrife and diſſention, and vnleſſe he be indifferent for eyther ſide, he can not be an intercеſſour. On both parts reconciliation (or attonement) is required and looked-for. There muſte nedes therefore be a certeine cauſe of diſcorde, which being taken away, the diſcord or debate doth alſo ceaſſe. The cauſe of diſcorde is ſinne. It is the duetie therefore of a mediatour or intercеſſour quite to raze out ſinne, that diſagreement may no longer remayne. For this there is no amendes or ſatiſfaction made with wordes or with prayers, but with bloude and death. Heb. 9. Wherevpon we doe neceſſarily gather, that only Chriſt is the mediatour or intercеſſour with the father

Chriſte alone is the intercеſſour and aduocate with the Father.

A mediatour of redemption and intercеſſion.

father. For principally Christ may set him selfe in ỹ middest betwæne God and men: bycause he onely is partaker of both natures. The Saints participate but onely one. For they are men. But Christe is both God and man. Furthermore, he that is an intercessour, muste also be a reconciliatour or an attonement-maker. For the end wherat he ỹ maketh intercession doth shoote, is reconciliation. But Christe is the onely reconciliatour of men, therfore also the onely intercessour. For it belongeth to an intercessour, to dissolue the cause of contention and discorde, that is to say, to abolish and take away sinne. But Christ alone, and no creature, taketh awaye sinne. It remayneth therefore, that Christe is the onely intercessour. Hetherto doe nowe perteine the testimonies of scripture. Paul sayth: There is one god, and one reconciler (or mediatour) of God and men, the man Christ Iesus, who gaue him selfe the price (or raunsome) for the redemption of all. And although the Apostle speake expressely of redemption, yet notwithstanding, these wordes are placed in the middest betwæne the disputation of the inuocation vppon God, which is done by Christ, who is the onely mediatour of redemption and intercession. For as he alone redæmed vs, so doth he alone euen now commend vs, being redæmed, vnto the father. Touching this, let the Apostle be heard once againe, saying to the Romanes: Christe, when as yet we were sinners, dyed for vs: muche more therefore nowe being iustified (or made righteous) by his bloud, we shall bee saued from wrath through him. And yet againe somewhat playner, For if when we were enimies, we were reconciled to god, by the death of his sonne, much more being reconciled, we shall be saued by his lyfe. For in an other place, the same Apostle sayth: Christ euer liueth, for this ende, to make intercession for vs. And againe: It is God that iustifieth, who is hee that can condemne? Christ is he that dyed, yea, that is rayssed vp, who also is at the right hande of God, and maketh intercession for vs. The same Christe openeth the waye (or maketh accesse) for vs vnto the father. Hebr. 4. chapter, and Ephes. 2. chapter. For the Lorde Iesus him selfe in the gospel, doth not shew vnto vs many wayes, but one onely waye: I am (sayth he) the dore. And againe: I am (sayth he) the way, the truth, and the life. None commeth to the father but by me. Doth not he, which sayth, I am the way, the truth, and the life, yea, and such a way, that there is accesse to the father, by none other than by me, that is, by me onely and alone, exclude all other meanes, al other wayes, and al other patrones or aduocates what so euer? Also in an other place of the Gospell, least any through shamefastnesse, knowledge of their owne vnworthinesse, and guiltinesse of sinnes, or the maiestie and glory of Christ the sonne of God, shoulde be hindered from calling vpon God in the name of Christe, and committing them selues to Christ his defence, he in his owne person, plainly and louingly calling all vnto him, ỹ to the benefite of his defence, cryeth: Come vnto me al you that labour, & are heauie loaden, and I wil giue you rest. Out of ỹ Epistle to the Hebrues, no lesse euident testimonies thã these, and that good store, may be gathered. Amongst other, this one is excellent: Christe, for that hee endureth for euer, saith the apostle, hath an euerlasting.

Hebr. 7. Rom. 8.

Iohn. 10.

Iohn. 14.

1. Tim. 2.

Rom. 5.

Matth. 11.

Hebr. 7.

ing priesthoode. Wherefore, he is able perfectly to saue them that come vnto God by him: seeing he euer liueth (for this ende) to make intercession for thē. For such an high priest it became vs to haue, (which is) holy, harmlesse, vndefiled, separated from sinners, and made higher than the heauens, &c. Marke (I praye you) howe many argumentes in this testimonie of Paule, we haue, to proue that Christe is the onely intercessour of the kaythfull, in heauen with the father. The proper or peculiar office of the priestes is, to make intercession: But only Christe is priest in the presence of God: He therefore is the only intercessour. Nowe also the priesthode of Christe is euerlasting, or vnchangeable. Therefore, not by once offering vp hath he redeemed vs, being made the onely and alone mediatour of redemption, but the euerlasting and perpetuall mediatour also of intercession, making intercession for vs euen till the end of the worlde. For albeit our Lorde be a iudge, yet notwithstanding he is a iudge of the vnkaythfull, a defender and vpholder of the kaithfull, and at the length, when the worlde is at ende, a iudge of all. And if so be he haue an euerlasting priesthood and (ἀπαραβάτον) not conueyable, I say, or remoueable, which can not, eyther by succession, resignation, or part-taking, passe ouer to any other, then certeinely Christe onely and alone remayneth intercessour of the kaithfull.

Moreouer, there is no cause, why we should chose and take to our selues, eyther after Christe, or with Christe, other intercessours. For he is able him selfe alone, to worke oure saluation at the full: leauing vnto others nothing at all whereabout to busie them selues. Let vs also kepe of all note that, which expressely he doth adde: That come vnto God by him: by him I say, that is, our Mediatour, Priest, and Intercessour Christe. For by him onely and alone, the way lyeth open for vs, to goe to the father. Vnto which also is annexed, that hee liueth, and (for this end) he liueth, to make intercession for vs. The heauenly Saintes also doe liue in the kingdome of God, with Christe: but they liue for them selues (or for their owne benefite) not for vs, (or our aduauntage.) Christe liueth for vs, and maketh intercession for vs: therefore he alone maketh intercession. Saintes do not make intercession. These reasons do proue vnto vs most manifestly, I thinke, that the Apostle speaketh of the mediation of intercession, not of redemption. Laste of all, hee requireth in an intercessour such manner of marks, (or properties) as a mā can not finde in any, saue in Christe the Lorde onely and alone. For, although the Angels be innocent and harmelesse, yet notwithstanding, they are not higher than the heauens. The heauenly Saintes, although they be nowe purged and made cleane from sinnes, yet for all that by nature, they are not separated from sinners, neyther are they made higher than the heauens, as being Lordes ouer Angels and ouer euery creature. Onely the sonne is suche a one, and for him this glory is reserued and kept: he alone therefore is the intercessour of the kaithfull with the father.

Vnto these testimonies of Paule, we will yet ioyne one of Saint Peter, and an other of the moste blessed Apostle and Euangelist John. Saint Peter doth teache, that the Saintes, that is, saue whiche are kaithfull in this worlde, 1. Pet. 4.

worlde, are layde as liuely stones, by faith vpon Christ the liuely stone, and that we are made a spirituall building (or house) and an holy priesthood, to offer spirituall sacrifices acceptable to God by Jesus Christe. Loe, we are layde, not vpon Saints, but vpon Christ the liuely stone: by whom we are both quickened, and preserued in the building. We are made a spirituall house, and an holy priesthood, for this ende, that we should offer, not sacrifices of beastes, but spiritual sacrifices, to wit, our owne selues, and our prayers vnto God, by Jesus Christe, not by Saintes. For they also are the spirituall house with vs, the liuely stones, layde vpon Christ, and liuing through Christ.

Furthermore, John writeth: My babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an aduocate with the father, Iesus Christe the iust: (or the righteous.) And he is the propitiation (or reconciliation) for our sinnes: and not for ours onely, but also (for the sinnes) of the whole world. I doe not think that any thing could be deuised or spoke more agreeable to our purpose, more euident, more strong, or better than this. We heare that Christe is appointed and made vnto vs of God, not onely a mediatour of redemption, once to redeeme, but to be an euerlasting mediatour, yea, of intercession, who so often standeth an aduocate before God the father, howe often sinfull man offendeth, and hath nede of his helpe and defence: vnto who also the guiltie may boldly haue accesse, & commit vnto him their cause to be pleaded before God. If any man sinne, sayth John, we haue an aduocate with the father. Loe, John calleth him an aduocate, whome the defenders (or maintainers) of the patronship of Saintes, doe call a mediatour of intercession. For, Aduocatus, παράκλητος, an aduocate, signifieth a Tutour, a defender, a fauourer, a comforter, a patrone, or a proctour, whiche pleadeth, or hath our cause in handling. But marke whome he defineth and setteth forth to be our aduocate: not the holy virgine, not Peter or Paule, not him selfe or Stephan, but Jesus Christe. If he had thought or beleued, that the patronship of heauenly Saintes had bene ouer and besides necessarie and wholsome for men, then woulde he haue ioyned the with Christ the lord, now he setteth forth vnto vs Christ alone. He addeth The iust (or the righteous) As if he had sayde: There is no cause why any shuld distrust or stand in doubt of his patronship, or thinke him a patrone not in his fathers fauor & loue. He is the sonne, He is Christe, He is the iust or righteous, therefore he is highly in his fathers fauour, and most acceptable: who in the presence of the most iust God, may appeare for vs that are vniust.

1. Iohn. 2.

Such righteousnesse is not found in any one of Adams children. But it is required in an intercessour. Indeed he doth communicate his righteousnesse to the Saintes, by fayth, but that righteousnesse is imputed to the Saintes, and it is imputatiue: In Christe righteousnesse is natural, and as it were borne in him, yea, it is properly his owne. For Christe Jesus, he is the onely righteous in heauen and in earth, who needeth not first for his owne sinnes, and then for the offences of the people, eyther to pray or to offer sacrifice.

For

For he onely hath no sinne, and he is the righteousnesse of all: He therefore maketh intercession with the father, because none naturally and properly is righteous, but Christ alone. And it is not amisse in this place first of al to marke, that Christ is called a propitiation, or satisfaction, not for sinners or people of one or two ages, but for all sinners and all faithfull people, throughout the whole worlde. One Christe therefore is sufficient for all: one intercessour with the Father is set forth vnto all. For how often thou sinnest, so often thou haste ready a righteous intercessour with the father. Not that we should imagine in Heauen as in a courte, the Father vpon his throne to sit as a iudge, and the sonne, our patrone, so often to fall downe on his knees, and to pleade or intreate for vs, as we sinne and offende: but we vnderstande with the Apostle, that Christe is the aduocate, and the vniuersall priestе of the churche, and that he only appeareth in the presence of the father: because as the power & force of his deth (albeit he die not daily) so the vertue of his intercession is alwayes effectuall. Let vs therefore drawe neare and come to God by Christe, the onely mediatour of our redemption and intercession, our onely intercessour and aduocate. We can not but be acceptable vnto God the father, if we be commended vnto him by his only begotten sonne.

What maner of intercession Christes is.

Furthermore, weake are the argumentes wherewith the mayntainers of the heauenly patrones, goe about to establish their patronesshippe or intercession. The spirite, saye they, maketh intercession for vs, according to the doctrine of the Apostle, therefore Christ alone doth not make intercession. I answere, that Paule speaketh not of an other intercessour in heauen, but of the spirite of man praying in this worlde, which being inlightened and kindled with the spirite of God, groneth and maketh intercession for the Saints. The wordes of the Apostle are playne. These men do yet adde, We reade in scripture of the prayers of Angels, and that they offer the prayers of the faythfull in Gods presence: therefore, not Christ alone prayeth or maketh intercession for vs in heauen, but also the Saintes. We denie that this followeth: because the scripture teacheth that Angels are ministring spirites: and, according to their office, offer prayers only as ministers in the presence of God, but not to make intercession, or that men are heard for Angels sakes, but for Christes sake, who maketh intercession, and for whose sake, the prayer whiche is brought and offered vnto God, is acceptable vnto him. Nowe if so be they will bring forth the like also touching the blessed soules of the Saintes, and reason A simili, from that that is like, let them first teache that soules are appointed and made ministring spirits. But they can not: and if they coulde, yet had they not proued, that the heauenly Saintes are intercessours.

Prayer of Angels. Hebr. 1.

An answeare to certeine argumēts or reasons of the aduersaries. Rom. 8.

For, not the Angels themselues doutlesse, are therefore intercessours, because they offer the prayers of men vnto God. They agree (say they) and are knit vnto vs in the same knot of charitie and loue, and forbycause the spirites of the blessed whiche liue in heauen, do loue vs here in earth, therfore, according to the nature and disposition of this loue, they also praye for vs. We answere, that they gather this without warrant of scripture. For, that we maye without wrang-

wrangling, graunt them this, that the Saintes in heauen are not without the loue of their neighbour: yet notwithstanding we adde, that this loue in the heauenly Saintes hathe not nowe that nature or disposition, and those offices, which in times past it had in earth. Otherwise, we should attribute many moe absurdities to the Saints, as though they eyther did or suffred those things, which they neither do, nor yet suffer. Whilest they liued in earth, according to ỹ disposition and nature of loue, they were sorie, and they were glad, and they prayed with vs, yea, they also made intercession for vs: but nowe that they haue put off this corruptiõ, and haue lefte vs, leading their liues in heauen with the Lord, they neither knowe our affaires, neither are moued with any earthly affectiõs. They vnderstãd that it is passing well with vs, without their helpe. They vnderstande likewise, that the worke of our saluation is already wrought and accomplished, so that they may acquiet them selues, and rest from their labours, and reioyce in Christe, who is doubtlesse the onely intercessour with the father of all men liuing in their miserie, bycause he knoweth all, and can do al, neither is he moued at, neither wearied or tyred with, or yet is ignorant of any thing: but taketh vppon him most absolutely, and dispatcheth all things whatsoeuer are incident or belong to an intercessour. They vnderstande that this glorie agreeth vnto the onely sonne of God: and therefore they goe not busily about it, that they in Christes steade might appoint or make thẽ selues intercessours. For here the loue ỹ they beare to God, surpasseth the loue of their neighbour. But these mẽ obiect, ỹ the saints pray not in heauen after the rite and fashion of that only intercessour, but after the same maner that they prayed for their fellow-brethrẽ in earth. Euen nowe we sayde that it did not follow, This they did in earth, therfore they doe the same in heauen. Neither can it be proued by manifest scriptures, that the Saints in heauen pray for vs. Why then doe they set forth vnto vs doubtfull opinions for certeine? For, that we may graunt them, that the Saintes pray in heauẽ, which thing not a fewe of the fathers haue written, it doth not therfore followe, that the Saints are to be called vpon. For that sentence of S. Augustine is very well knowne, which is reade written in his booke *De Ciuitate Dei*. 22. chap. 10. The Gentiles did both build temples, made altars, ordeyned priestes, and offered sacrifices vnto their Gods. But we do not erect tẽples to our martyrs, as vnto Gods, but remẽbraunces as vnto dead men, whose spirits liue with God. Neither do we there set vp altars, vpon whiche we might sacrifice vnto martyrs, but we sacrifice to one God, who is the sacrifice both of the martyrs, & also our sacrifice: according to whiche sacrifice as men of god, that haue ouercome the worlde in the confession of him, they are named in their place and order. Howbeit, they are not called vpon of the priest that sacrificeth. Bycause hee is Gods priest, & not theirs. Now, the sacrifice it self is the body of Christ, which is not offered vnto them: bicause they also them selues are the same. Thus saith he. Testifying plainly enough, that the Saintes are not called vpon, or to be called vpon, bicause sacrifice belongeth vnto God, and not to the Saints. Wherefore, when the aduer-

The Churche calling vpon saintes.

saries adde, That the Churche many yeares called vpon the Saintes, that the churche erred not, and therefore they that call vpon the Saints do not erre. We answere, that the churche doth not erre, when she heareth the voyce of her bridegrome and shepeheard: but that she doth erre, when neglecting the voice of her shepheard, she followeth her owne decrees. The whole churche of Israel erred, together with their high Priest Aaron & the elders of the people, when transgressing the lawe of God, they worshipped god represented by an image with singings and dauncings, otherwise than he him selfe had appointed. Neither are the Israelites absolued from errour and sinne, for that many yeares they put not downe their high places. They add againe, The saints haue helped when they haue bene called vpon, therefore they are to be called vpon. Oftentimes that falleth out well, whiche is instituted against the worde of God. But who can therupon gather that that is good whiche is instituted against the worde of God? as though the innocent and harmlesse were therefore to be spoyled with warre, bicause we see that by warre merciless souldiers ware rich. The Gods of the Gentiles likewise seemed to heare the petitions of their supplyants, but are the Gods of the Gentiles therefore to be called vpon? But we meane not to answere to euerie one of their arguments, bicause we haue done that already elsewhere, according to our talent. We conclude therefore, that the worde of truth vttered out of the mouth of God, doth teache vs inuocation of Gods name, by the mediation of Jesus Christe: neither doe we reade, that any holie man either in the olde or the new testament, (of whome the scripture vndoubtedly hath made mention) called vpon any, though neuer so excellent a Patriarch or Prophete departed this life, or vpon any Apostle, or Apostles disciple, otherwise than by the name of Jesus Christ. Let vs therefore hold fast, that that doctrine is most perfect and most safe, which biddeth vs all to cal vpon God alone by his only sonne, & that God him selfe requireth this of euery one of vs: and that when we obey, we please God.

The last place, touching the seruing of God, doth remaine behinde. This worde *Colere*, is in Latine of large signification. For we say, *Colere amicitiam*, to mainteine frendship, *Colere literarũ studia*, to loue learning, *Colere arua*, to till or husband our lands, and *Colere senes*, to reuerence olde men. We in this place vse *Colere* for *Seruire*, that is, in all pointes like a seruant to be dutifull, and to shewe him selfe obedient, to reuerence, or haue in veneration, and to worshippe. The Hebricians vse their worde Abad, which the Latine interpretour translateth, *Seruiuit, coluit*, or *sacrificauit*, that is, he serued, worshipped, or sacrificed. In the booke of Kings thou dost reade: And Achab serued Baal, & worshipped him. The Greciās cal this seruice, either λατρεια, or λατρεια. The one is taken for the other: though, in deede, *Seruire* to serue, be more than *Colere* to worshippe. For thou canst abide without any adoe to worship some man, but to serue the same, thou canst not so well away withall. We say therefore, that the seruice of God is a seruice, whereby men submit them selues reuerently vnto God, and obey him, and according to his will worship him. They therefore serue God which serue him earnestly, behaue them selues dutifully in obeying him, seruing him in-

To serue, what it is.

3. Reg. 16.

The seruice of God.

wardly and outwardly, as he hath appointed.

For the ſeruice of God is two-fold or of two ſortes. The true, and the falſe. The true is called true religion, true fayth and godlineſſe. The falſe is called ſuperſtition, idolatrie, and vngodlineſſe. For that is the true ſeruice of God, which ſpringeth from the true feare of God, from a ſincere fayth, whiche ſubmitteth it ſelfe to God alone, and applyeth it ſelfe in all things to the will of God. The falſe ſeruice conſiſteth in the contrarie. Touching the whiche we will ſay more, when we come to ſpeake of ſuperſtition. The true ſeruice of God is diuided againe, for perſpicuitie or plainenеſſe ſake, into the inward ſeruice of God, and the outward. The inwarde ſeruice is knowne to God alone, who is the ſearcher of heartes. For it is occupyed in the feare of God, and perfect obedience, in fayth, hope, and charitie, from whence doe ſpring the worſhipping of God, ỹ calling vpon him, thankeſgiuing, patience, perſeueraunce, chaſtitie, innocencie, weldoing, and the reſt of the fruites of the ſpirite. For with theſe giftes of God and ſpirituall thinges, God, who is a ſpirite, is truly ſerued. Without theſe no ſeruice is allowed of God, howe ſo euer in the ſight of men it ſeeme gay, glorious, and pure. This ſeruice of god hath teſtimonies both diuine and humane, but firſte of all of the Lawe, the Prophetes, and the Apoſtles. For in the lawe Moſes ſayth: And nowe Iſrael, what doth the Lorde thy God require of thee? but that thou ſhouldeſt feare the Lorde thy God, and walke in all his wayes, that thou ſhouldeſt loue him, and that thou ſhouldeſt ſerue the Lord thy God, with all thy hart, and with all thy ſoul, that thou ſhouldeſt keepe the commaundements of the Lord, and his ordinaunces, whiche I cõmand thee this day for thy welth. Micheas the Prophet bringeth in one aſking queſtions concerning the true ſeruice of God, in what thinges the ſame conſiſteth, and he maketh anſwere: I will ſhewe thee (O man) what is good, and what the lord doth require of thee, ſurely to do iuſtly (or iudgement) to loue mercy, and to hũble thy ſelfe to walke with thy God. S. Paule the Apoſtle ſayth: I beſech you (brethren) by the mercies of god, that ye giue vp youre bodies a liuing ſacrifice, holy, acceptable vnto God (whiche is) your reaſonable ſeruing of God. And faſhion not your ſelues like vnto this world, but be ye chaunged by the renuing of youre minde, that ye may proue what is the wil of god, and what is good, and acceptable, and perfect. The ſame Apoſtle comprehending in few words, the true ſeruice of God to be a turning from Idols vnto God and the fayth of Jeſus Chriſt, ſayth: They of Macedonia, and other nations, (or quarters) ſhewe of you, how you are turned to God from Idols, that ye might ſerue the liuing and true god, and loke for his ſonne from heauen, whom he rayſed from the dead, euen Ieſus, who deliuereth vs from the wrath to come. Moreouer, S. James the Apoſtle ſaith: Pure religion and vndefiled before God the father, is this, to viſite the fatherleſſe (or orphanes) and widowes in their aduerſitie, and to kepe him ſelfe vnſpotted of the worlde. Theſe diuine and euident teſtimonies of holy ſcripture declare plentifully enough (dearely beloued) which is ỹ true inward ſeruice of god. Humane teſtimonies neuertheles, nothing diſagreeing from diuine,

Mich. 6.

Rom. 12.

1. Theſſ. 1.

Iames. 1.

many and euery where found in Ecclesiasticall writers. Lactantius lib. Institut. 6. cap. 9. sayth. Therefore the knowledge of God, and his seruice is all in all: In this consisteth all the hope and saluation of man: this is the first step (or degree) of wisedome, that we shoulde knowe who is oure true father, that we should reuerence him alone with due godlinesse, that wee should obey him, and most deuoutly serue him: and to obteyne his fauour, let all labour, care, and industrie be bestowed. Of this kinde the same authour citeth other testimonies also largely in the tenth chapter of the same booke, and in the firste chapter of his booke *De vero Dei cultu*, he giueth vs manifest. But in stead of many, we like well the citing of that one testimonie, touching the true seruice of God, freely vttered by the mouth of a Romane martyr before iudge Asclepiades, at ỹ Romane Consistorie. For after he had both couragiously and religiously tolde, what God was in person, and what in substance, he addeth.

The testimonie of a Romane martyr concerning the true seruice of God.

Thou knowest God: nowe vnderstand as well
The fourme and man-ner how he serued is,
What kynd of Church it is where he doth dwell,
What gifts to giue he thought it not amisse,
What vowes he askes: whome he (beside all this)
Will haue his priestes, and in his Church like-wise,
What he commaundes to bring for sacrifice.

Gods Temple or Church

Vnto him selfe, euen in the minde of man
A Church he hath vouchsafed vp to reare,
A liuely, feeling, breathing Church, which can
Not sundered be, faire, beautifull, and cleare,
And neuer like destructions dint to feare,
With loftie top, and painted pleasantlie
With coloures fresh of great diuersitie.

Gods Priest.

At th'holy porch a priest is standing there,
And keepes the doores before the Church which beene,
Fayth is her name, a virgine chast and cleare,
Her haire tyed vp, with fillets like a Queene,
For sacrifices simple, pure, and cleene
And which she knowes are pleasing, bids this priest
Offer to God, and to his deare sonne Christ.

Gods Sacrifices.

A shamefast looke, a meeke and harmelesse hart,
The rest of Peace, a body pure and chaste,
The feare of GOD, which sinners doth conuart:
The rule like-wise of knowledge truly plaste,
A sober fast from all excessiue waste
Of Gluttonie, an hope which doth not faint,
A liberall hand which giues without restraint.

From

ny other thing of those that god hath created, something is worse, something is as good: worse, as the soule of a beast, equall, as the Angels: but nothing is better. And if happily something of these be better, this cōmeth to passe by sinne, and not by nature. By which sinne notwithstanding, it becommeth not so yl, that the soule of a beast is eyther to be preferred before it, or to be compared with it. God therefore alone is to be worshipped of it, who alone is the author of it. And as for any other man, though hee bee most wise and most perfect, or any soule indued with reason, and most blessed, they are only to be loued and followed, and according to desert and order, that is to bee exhibited vnto them, whiche agreeth and is fit for them. For it is written: Thou shalt worship the Lorde thy God, and him onely shalt thou serue. These be Saint Augustines words. And thus farre haue we intreated of one only, liuing, true, and euerlasting God to be serued.

How Saints are to be worshipped.

Moreouer, whosoeuer cleaue vnto God, with a sincere fayth, and worship, call vpon, and serue one GOD lawfully, they are rightly named religious: their studie and action is true religion. Some will haue Religion, to be derived *a Relinquendo*, bicause therby we leaue or forsake false gods all errours, and earthly desires, and seeke after the true God, after truth, and heauenly things. Massurius Sabinus sayth: That is religious, which for some holinesse sake, wee put by, and seuerally set aside. The worde, Religion, hath his name *a Relinquendo*, as *Ceremonia a Carendo*. But M. Cicero supposeth, that *Religio* is so called *a Relegendo* (of selecting or putting apart) bicause they that be religious, do carefully choose all things which seeme to belong to the seruice of the Gods. But he is confuted in many wordes, of Lactantius Firmianus, an ancient writer of the church, Lib. Instit. 4. cap. 28. where among other things he sayth: On this condition we are borne, that being borne, wee might doe to God iust and due seruice, that wee should knowe him alone, and that him wee shoulde followe. With this bond of godlinesse we are streightly bound and tied vnto God, whervppon religion it selfe tooke her name.

Of true religion.

And anon after, Wee sayde that the name of religion was deriued from the bonde of godlinesse, bycause GOD hath tyed and bounde man vnto him selfe in godlinesse: for that is needefull that wee serue him, as a Lorde; and obey him as a father.

Other Ecclesiasticall writers also following him, as Hierome and Augustine, derived Religion *a Religando*, of tying or binding. For Hierome in his Commentarie vpon the ninth chapter of Amos, sayth: This bundle tyed vp with the religion of the lord which is one, Religion therfore toke her name *a Religando*, of tying together, and binding into the lords bundle. And Augustine, in his booke *De quantitate animæ*, chapter. 36. sayth: True religion is, whereby the soule tyeth her selfe through reconciliatiō to one God, from whome through sinne she had, as it were, brokē away. The same Augustine in his booke *De vera religione*, and last chapter, sayth: Let religion tye vs vnto one God almightie, whereof it is beleeued to bee named religion. We say therefore, ỹ true religion is none other thing, thā a friendship, a knitting, & a vnitie (or leaguc)

What true religion is

league) with the true, liuing, and eueriaſting God, vnto whome we being lincked by a true faith, doe worſhip, call vppon, and ſerue him alone, vpon whome we do wholy depend, liuing in all thinges according to his will, or according to the preſcript rule & lawe of his word. Therefore moſt rightly is ꝑ whole matter of ſaluatiõ and faith compriſed in this one word Religion: which elſewhere is called in ſcripture a league and couenaunt, and elſewhere againe, marriage or wedlocke. For as they which be confederate, are vnited and made one by a league: ſo God and man are knit together by religion. And as by marriage the huſbande and the wife are made one body, ſo by religion we are knit into a ſpirituall body with God, as with our huſbande, and with the very ſonne of God, as with our bridegrome and our heade. Yet herto therfore doth belong what ſo euer things are vttered in the ſcriptures, touching the keeping of the league or couenaunt, and the faith of marriage. Truce-breakers are they, diſloyall, and infamous through their adulterie, who ſo euer being not knit to one God by fayth, worſhip him alone, call vpon him through Chriſte, and ſerue him alſo as he him ſelfe hath ſayde in his worde he woulde be ſerued. The very ſame are alſo called ſuperſtitious.

For ſuperſtition is falſe religion, which doth not ſerue God, but ſomewhat elſe for God, or not God alone, or not rightly or lawfully. This worde ſuperſtition ſtretcheth it ſelfe euen to olde wiues tales and doting errors. For in Dutche we call ſuperſtition, Aberglouben, miſſglouben, vnd miſſbrijth. But Lactantius reaſoning moſt exactly of this worde, in his fourth booke of Inſtitutions, and 28. chapter, writeth in this ſort. Religion is the ſeruice of the true God: ſuperſtition of the falſe. They are ſaid to be ſuperſtitious, not that wiſh their children to out-liue them: for that we doe al wiſh: but eyther they that reuerence the memorie remayning of the deade: or elſe they, that whiles their parents were aliue, worſhipped their images within their houſes: like houſholde Gods. For thoſe whiche did take vnto them ſelues newe rites, to the intent they might, in ſtead of Gods, honour the deade, whome they thought were taken from among men, and receiued into heauen, thoſe (I ſay) they called ſuperſtitious: but thoſe that worſhipped and ſerued publique and ancient Gods, they named religious. Wherevpon ſayth Virgil.

Vaine ſuperſtition, ignorante
Of th' olde and auncient Gods.

But ſeeing wee doe finde that our auncients, haue beene in ſemblable manner conſecrated Gods after their death, they therfore which ſerue many and falſe Gods are ſuperſtitious: but we are religious, which pray and make our ſupplications to one God, being the true God, &c.

To leaue, or forſake the true God, and to ſerue ſtraunge Gods.

Superſtition conſiſteth chiefly in theſe pointes, Eyther when the Lord is not ſerued, but other Gods in his ſteade, the onely one, true, and liuing God being left and forſaken: Or elſe when the Lorde is ſerued, but not alone, but other together with him: or elſe when he is ſerued, but not with his lawfull ſeruice. In the firſt kynde of ſuperſtition did the Gentiles in a manner offende, who knewe not the true God, in ſo muche, that they in ſtead of the true God, worſhipped falſe, feigned, or ſtraunge Gods. And

that

From these oblations a vapour doth arise,
Which sauours sweete by vertues force compelles,
It doth ascend and pearce the azure skies,
The sent of Baulme, and Safron it excelles,
Yea Franckincense, and Persian spices smelles:
From earth to heauen it mounteth vp aloft,
And pleaseth God therewith delighted oft.

And so forth as followeth to this purpose. These things I thinke sufficient, concerning the inward seruice of God: wherein I confesse in the mean while to be somwhat, which may be referred also to the outwarde seruice of God.

The outward seruice of GOD springeth from the inwarde, neyther is it knowne to God alone, as this other, but is open to the iudgement of man, and it is a keeping or executing of the rites instituted of God himself, whereby we doe both testifie vnto men the inward seruice, and practise them to the glory of God and our profite. Of this kynde were, among the ancient people, the temple, the priesthode, and all the ceremonies instituted of God, which are very often called the seruice of God. And this seruice had his appointed limits. For it was not lawfull for euery one to feigne a seruice of God after their owne pleasure: as is shewed at large in the lawe and in the holy historie. Nowe that outwarde seruice serued to the glory of God, and the profite of the faithfull. Which thing I haue declared, when I was in hand with the Iewish ceremonies. Furthermore, as Christe abrogated those olde rites, so in their stead he placed againe a very fewe. For he instituted an holy assembly: wherein his will is, that his worde should be preached and expounded out of the holy scripture, to his owne glory, and to oure profite: common prayer to be made, and the sacraments to be ministred and receiued. To which things a conuenient place is necessarie, fit time, due order, and holy instruments. Where again, the godly do in nothing followe their owne wils. For from the worde of that God, whom they serue, they fetch the whole manner and order of seruing him. Whereof somewhat is spoken in the fourth commaundement of the first table, and shall be spoken more at large in due place and order. To be short, they serue god with outward seruice, who by faith and obedience, gather themselues into the holy assemblie, at limitted times, who keepe the Ecclesiasticall discipline deriued out of the worde of God, who heare the word of God, or the holy exposition of the sacred scriptures, who praye publiquely with the Churche, who religiously participate the sacraments, and obserue other lawful and wholesome rites or ceremonies. By this their seruice, they glorifie God among men, and receiue of God no small rewarde, namely, his blessing, and increase of heauenlye giftes. There is no nede, I thinke, in this place, of testimonies, of the Scriptures, to confirme these thinges that we haue hetherto spoken, touching the outwarde seruice of God. For euery where in the historie of the Gospell, in the Actes and Epistles of the Apostles, very many are to be found. For the Lord Iesus doth

The outward seruice of God.

euery where gather together holie assemblies, to whome he preacheth the Gospell, and commendeth prayer. Of Marie sitting at his feete, and hearing his preaching, he sayth: This one thing is necessarie, Marie hath chosen the good parte, whiche shall not be taken from her. Luke.11. And in an other place: Blessed are they, saith he, which heare the word of GOD, and keepe it. Surely the Lorde him selfe instituted and put in vse the sacraments. For to Iohn, not consenting to baptise him at his asking, and saying: I haue neede to be baptised of thee, and commest thou to me? he answered: Let it be so nowe. For so it becommeth vs to fulfill all righteousnesse. Wherevppon the Apostle Paule likewise diligently commending Ecclesiasticall discipline to the Churches, ordeyned most decently holy assemblies. The places are very well knowne vnto all, 1.Cor.11. 14.16. Likewise 1.Tim.2. and elsewhere.

That onely God is to be serued.

But before I conclude this place, I will shewe that onely God is to be serued. And surely the seruice it selfe whereof we haue hetherto intreated, can not be bestowed vppon any creature, neyther Angels nor celestiall Saintes, to GOD alone it agreeth. Wherefore there is none so blinde, but may see, that God alone must be serued with these. And when God requireth of vs his seruice or dutie, he requireth our whole hearte, nothing therefore is left vs to bestowe vppon other. Moses full of the spirit of God sayth in his lawe: Ye shall walke after the Lorde your God, and feare him, his commaundements shall ye keepe, and ye shall hearken vnto his voyce, and ye shall serue him, and cleaue vnto him. Deut.13. Neither makes it any matter that here the word Alone is not added, seeing that the words are vttered with an Emphasis or force. For when he sayth: Him shall ye serue, and to him ye shal cleaue, what other thing do we vnderstand, than to him and not to any other, therfore to him alone? Furthermore, in the first chapter of Deuteronomie, thou doest not read: Thou shalt feare the Lord thy God, and him alone shalt thou serue, and thou shalt sweare by his name: But, Thou shalte feare the Lorde thy God, and him (Emphatically) shalte thou serue, and thou shalt sweare by his name. Furthermore, the Lord in the Gospell bringing these wordes of the lawe against the tempter, and making the emphasis playne: It is written (saith he) Thou shalt worship the Lorde thy God, and him onely shalt thou serue. Matth.4. Which testimonie doubtlesse being most effectuall and pithie, is only sufficient for oure demonstration, that God alone is to be serued. I will moreouer adde herevnto the testimonie of a man, howbeit established by diuine authoritie, which we also elsewhere set downe in our bookes. S. Augustine, *De quantitate animæ*, doth shewe, that GOD alone is to be serued, in this sort. Whatsoeuer the soule doth serue as God, needefull it is that she think the same better than her selfe. But wee must beleeue, that neyther the earth, nor the sea, nor the starres, nor the moone, nor the sunne, nor any thing at all that may be felt, or seene with these eyes: to be short, not heauen it selfe, whiche can not be seene of vs, is better than the nature of the soule: yea rather, that all these are farre worsse, than is any soule, assured reason doth conuince.

And anon, If therefore there be a-

hereafter: neither yet can doe good or euill.

Wherefore, able to inriche and ſtoare with all manner of benefites, and to chaſtice with due deſerued puniſhments: ſo alſo, to knowe all thinges, and to bee of power to compaſſe and doe all thinges, they are the properties of God alone, communicable to no creature: hee therefore is ſuperſtitious, whiche attributeth theſe properties to celeſtiall Saintes, and for that cauſe doeth ſerue and call vppon them. Oſee the Prophete doeth very ſoare inueighe againſt the Iewes, who gaue and attributed to ſtraunge Gods, the giftes of GOD, inſomuch that hee nameth the Synagogue of ſuch, a ſtrumpet or harlott. I wil haue no pitie (ſayeth hee) vppon her children: for they bee the children of fornications. For their mother hath played the harlott: ſhee that conceiued them hath done ſhamefully. For ſhe ſaide, I will goe after my louers that giue me my bread, and my water, my wooll, and my flaxe, mine oyle, & my drincke. And anon after, Nowe ſhee did not knowe that I gaue her corne, and wine, and oyle, & multiplied (or gaue her muche) her ſiluer and gold, whiche they beſtowed euen vppon Baal. And it is a thinge much vſed at this day, to aſcribe vnto celeſtial ſaintes, and not to the onely GOD, the increaſe of the earth, and the temperate or ſharpe ſeaſons of the yeare, as thoughe they came from them. But that is ſuperſtition, not godlineſſe or religion.

Gods giftes are not to be attributed to ſtraunge Gods. Oſee. 2.

Furthermore, God is ſuperſtitiouſly ſerued, whē in deed he is ſerued alone, howbeit not after a lawefull manner. Vnlawefull ſeruice proceedeth from the will and imagination of mē, and it is contrarie to the woord and ordinaunce of God. For God is then lawfully ſerued, when he is ſerued according to his owne wil and woord. In the law thus hath the Lord commaunded: Beware that thou ſeeke not after the gods of the Gentiles, ſaying: How did theſe nations ſerue their Gods, that I may do ſo likewiſe? Thou ſhalt not do ſo vnto the Lord thy God, &c. (Therfore) whatſoeuer I commaund you, take heede you do it: Thou ſhalt put nothing thereto, nor take ought there-from. Nadab and Abihu offer ſtraunge fire vnto the Lord: therefore are they burned vpp in the preſence of the Lord with fire from heauen. Oza alſo periſhed, becauſe hee handled the Arcke of GOD, otherwiſe than the Lord had commaunded in his lawe. Micha in the booke of Iudges, inſtituted vnto the true God, whoſe name is IEHOVAH, an image, an altar, a chappell, and a ſeruice. But it is reproued in the ſacred Scripture: becauſe it was not onely not fetched out of the holy Scripture, but was in all reſpectes quite contrarie and vtterly againſt the Lawe of God. Ieroboam alſo ordeined paſſing ſumptuous ſeruice, he inſtituted cathedrall churches, and ſett vpp golden images, all to the God of Iſrael: but for that they were not agreeable to the woord of the Lord, they are all, one with another, vtterly condemned for execrable and accurſed ſacrileges.

Deuter. 12.

Leuit. 10.

2 Reg. 6.

Iudg. 17.

3. Re. 12. 13

To ſerue God, but not lawfully.

Yea, what wee maye thincke in generall of all the ſeruices whiche are neither inſtituted of GOD, nor agreeing with the woord of GOD, but feigned vppon a good intent and meaning of our owne, ỹ onely teſtimonie of ỹ moſt excellent prophet Samuel doth declare to vs, which he pro-

noun-

nounced against Saule and his sacrifices in these woords: Hath the Lord as great pleasure in burnte offeringes and sacrifices, as when the voice of the Lord is obeyed? Behold, to obey is better than sacrifice, & to hearken (is better) than the fatte of rammes. For, rebellion is as the sinne of witchcraft: and transgression is wickednesse and idolatrie. Hereunto maketh that whiche we read in Isaie: He that killeth a bullock, is as if he slue a man. He that sacrificeth a sheepe, as if hee cutt off a dogges necke. He that offereth an oblation, as if hee offered swines bloud. He that remembreth incense, as if hee blessed an idole. All these thinges haue they chose in their owne wayes, and their soule is delighted in their owne abhominations. Vaine therefore and abhominable are those seruices, which are not reduced and framed to the pure woord of God. For the same Prophete sayeth, In vaine doe they seruе mee, teachinge doctrines of men.

1. Reg. 15.

Isai. 66.

Isai. 29. Matth. 15.

The liuing, true, and euerlasting God, who will and ought onely and alone to bee woorshipped, to bee called vppon, and to be serued, giue vnto all men true religion, and deliuer them from all vaine superstition: throughe Jesus Christ oure Lord. Amen.

A. F.

1. Reg. 7. Matth. 5.

¶ That the sonne of God is vnspeakeably begotten of the father, that hee is consubstantiall with the father, and therefore true God. That the selfe same sonne is true man, consubstantiall with vs, and therefore true God and man, abideing in two vnconfounded natures, & in one vndiuided person.

¶ The sixt Sermon.

THe thinges themselues and their order do require, that after I haue spoken generally of God, of his Vnitie, and of his Trinitie, I further entreat particularly of ỳ persons of ỳ reuerend Trinitie, & first of al of our lord Jesus Christ true God & man, then of the holy Ghost: where-ũ if our minds be indued, all thinges whatsoeuer we speake, and heare, shal tend to the glorie of Gods name, and to the saluation of our soules. Let vs therefore pray, &c.

of the Father, vnspeakeablie from euerlasting.

The sonne is begotte

That euerlasting father the originall and authour of all thinges, begott the sonne by an euerlasting and vnspeable begetting. For ỳ whole scripture with one agreement doeth call God, a father, yea truely, an eternall or euerlasting father. But none is a father of his owne selfe, but a father of his sonne: and forbeecause he is the euerlasting father, hee must therefore necessarily haue an euerlasting sonne, equall vnto himselfe in all respectes, coeternall, and consubstantiall with him. Saint Paule vndoubtedly for the confirmation of this catholique veritie, alledgeth out of ỳ old testament two testimonies. Vnto which, sayeth hee, of his Angels said GOD at any time, Thou art my sonne, this daye haue I begotten thee? And againe, I will

that the Israelites also Gods people, were sicke of the same madnesse, ỹ holy prophet Ieremie is a witnesse, who expostulating and reasoning the matter with the people, sayeth: Heare ye the word of the Lord, O house of Iacob, and all the families of the house of Israel. Thus sayeth the Lord: What iniquitie haue your fathers founde in mee, that they are gon farre from me, & haue walked after vanitie, and are beecome vaine? For they sayed not, Where is the Lord that brought vs vpp out of the land of Aegypt? that led vs thorough the wilderneſſe, thorough a desert, & wast land, throughe a drie land, and by the shadowe of death, by a land that no man passed thorough, and where no man dwelt? And I brought you into a plentifull countrie to eate the fruite therof, and the cõmodities of the same: but when ye entred ye defiled my land, & made mine heritage an abhomination. The priestes said not, Where is the Lord? & they that should minister the law, knewe mee not: the pastours also offended against mee, and the prophets prophecied in Baal, and went after things that did not profite, or followed idols. Wherefore, I will yet plead with you, sayeth the Lord, and I will pleade with your childrens children. For goe ye to the Isles of Chittim, & behold, and send vnto Kedar, & take diligent heede, and see whether there bee such thinges. Hath any nation chaunged their Gods, whiche yet are no Gods? but my people haue chaunged their glorie for that which doeth not profite, or for an idole. O ye heauens, bee astonnied at this, bee afraid, and vtterly confounded, sayeth the Lord. For my people haue committed two euils: they haue forsaken mee the founteine of liuing waters, to dig them pittes, euen broken pittes, that can hold no water.

Thou doest heare, that the people of Israel, by an heynous offence, and for the whiche no amendes might bee made, forsoke God the liuely spring, and digged vnto themselues broken pittes. The waters doe signifie the perfecte God, wherewith the desire both of the soule and the body may be satisfied. Such a plentifull spring is God alone, the highest, excellentest, & perfectest God. This being forsaken, they digged, that is, with very great paines and costes they prouided for themselues pittes, that is, they turned themselues to creatures, to them that are no gods, neither yet are able to satisfie their desires. This mischiefe euen at this daye also is common, whiles many hauing forsaken God, are turned vnto celestiall Saintes, of whome they desire that which was to bee desired of God, neither can be giuen but of God alone. Here hath idolatrie a place, that is the worshipping of images. For not they onely are superstitious, whiche feigne vnto themselues false Gods, hauing forsaken the true GOD, or that put their trust in thinges of nothing, but they also whiche worship and reuerence ỹ images either of God, or of Gods, are also superstitious. For images or counterfectes are sett vpp, either to the true God himselfe, or else to false Gods, to creatures (I say) themselues. But it is not lawfull by any image or counterfecte to represent the erceding great, euerlasting, and liuing GOD world without ende: neither is it lawfull to worshippe or serue him being expressed by an image or likenesse: muche lesse therefore is it lawfull to consecrate vnto creatures images or counterfectes, to worship and serue them.

There are very many testimonies of scripture extant against idolatrie, as in Exodus 20. Isaie 40. 44. Psalme 113. 1. Corinthians 5. 10. Romanes. 1. Galathians 5. 1. Thessalonians 1. 1. Peter 4. 1. John 5. Jeremie 10. &c.

Furthermore I do here diligently admonishe the simpler sort, that they suffer not themselues to bee deceiued. For none can auoyde the name of an idolater, that doth worship, reuerence, and feare images, that putteth some part of his confidence in them, that lyeth along before them, that offereth them giftes, that kéepeth them in a place of solemnitie and honour, that sticketh vpp tapers & burneth incense vnto them, that loueth, beautifyeth, mainteyneth, enricheth, and serueth them with any kinde of sacrifice or holy seruice whatsoeuer. But concerning idolatrie wee haue spoken very largely else-where.

Not to worshippe God alone but to worshippe other Gods also to gether with the true God.

Furthermore, they serued (who doubtes it?) the God of Israel, howbeit not alone, but with the true God other Gods also, of whome wee read in the historie of the kings, And yet they serued (or feared) the Lord: and they appointed out priests (euen of the baset) vnto themselues for the high places, who prepared for them sacrifices in the houses of the high places. And when they serued the Lord, they serued their owne Gods also, after the manner of the nations from whence they were brought into Samaria. And againe, So these nations feared the Lord, & serued their images also, so did their children, and their childrens children: as did their fathers, so do they vnto this day.

This mischiefe, in like manner, is altogether common at this day. For a man may finde worshippers and seruers of God, who will at no hand bée persuaded that God alone is to be serued, yea, boldly affirming that it is flatte and damnable heresie to denie, that together with God Saintes are both to be worshipped, called vppon, and serued. Against whome wee haue else-where, and in this oure present Sermon also, sufficiently disputed.

Héere likewise commeth next to hand to be marked the diuerse māner, and sundrie fashion of seruing God superstitiously. For neither doeth hee onely and alone serue God superstitiously, who in déede first feigneth or imagineth in his minde a GOD, and then afterwardes expresseth the same God by an image or counterfeete, whervnto, by and by vppon that, he offereth sacrifices and incense, and lying prostrate vppon the ground worshippeth in presence of the same, and suppliantly serueth it with all reuerence: but he principally serueth God superstitiously, who doeth communicate ỳ incommunicable properties of God to creatures, albeit hee expresse God by no representation, likenesse, or counterfeete: or hee whiche thincketh that the giftes which he hath receiued from heauen at the hands of God, are giuen and bestowed vppon him of celestiall Saintes.

The properties of God are, in no case, to be attributed vnto straunge Gods.

Furthermore, the incommunicable properties of God, are, able to doe all thinges, to know all thinges, to be present in euery place, to heare all thinges, to helpe, succour, or assiste, to be louing, bountifull, iuste, righteous, and mercifull. Verily, Isaie the best learned of the prophets, and of singular authoritie, proueth and cōuinceth by these most stronge and substantiall arguments or reasons, that the Gods of the Babylonians and Centiles are no Gods: Beecause they cannot foretel or knowe things that are to come

Isai. 41. 42. &c.

here-

will be his father, and hee shalbe my sonne: all which wordes he applyeth vnto Christe Iesus the sonne of God. Of whome also Micheas beareth witnesse, saying: And thou Beth-lehem Ephrata art little to bee amonge the thousandes of Iudah, yet out of thee shall hee come forth vnto mee, that shalbe the ruler in Israel: whose goeinges foorth, (or spreadings abroad) haue beene from the beginning, and from euerlasting. Whereuppon the sonne of God himselfe, in the Gospell after John sayeth: Verilie I say vnto you, before Abraham was, I am. And John sayeth: In the beginning was the word, & the word was with God, and God was the word. But he doeth vnderstand by, The word, not ỳ word which is spoken and so vanisheth, not the counsell of God, but the person of the sonne. For by and by hee addeth: And the woord beecame (or was made) flesh. And wee doe knowe that the sonne of God, not the determination or purpose of God (as heretiques doe vainely imagine) was incarnate. But he which in time was incarnate, was with the father from euerlasting and before all beginnings, and therefore also true God with the true God. For, The word (sayeth hee) was with God, & God was the word: beecause in the beginning, namely from euerlasting, he was with God. These simple and plaine testimonies deliuered vnto vs out of the scriptures, & therefore most true, concerning the euerlasting begetting of the sonne by the father, are sufficient, I thinke, for them that are not curious. For ỳ scripture doeth not heere fulfil the vaine desires of curious men, neither yet reasoneth of these poinctes subtilely, but rather deliuereth and setteth downe but a fewe thinges, in which it is our parts to beleeue. But that which the scripture either doeth not sett downe, or else in fewe woords shadoweth out, either wee are ignorannt of to oure health, or else stickinge to that that is sett downe, wee seeke not further for more. The holy father Cyrill expounding that saying of the Euangelist John, In the beginning was the word sayeth: Let vs not seeking thinges infinite and which cannot be conteyned within boundes, busie our braines about a consideration that cannot bee expressed, and neuer can haue an end. For neither will wee graunt a beginning of beginning, neither yet wil we yeeld that the sonne was begotten of the father in time: but wee will confesse that he is with the father from euerlasting. For if hee was in the beginning, what minde may be able at any time to clime beyond that WAS? Or when shall wee so comprehend in our minde that WAS, that it goe not before, or outreache, our thoughtes? Vppon good reason therefore & worthily the Prophete Isaie beeing astonished, cryeth out: And who shal declare *his generation? For he, passing all capacitie of minds, and being farre aboue and beyond all reason of man, is vnspeakeable. And anon after hee sayeth: Beecause the sonne is before all worldes, he cannot bee begotten in time: but hee is euermore in ỳ father as in a founteine: as he sayeth of him selfe, I went out and came from the father. For we do vnderstād ỳ father as a founteine: in whome ỳ word is his wisedome, his power, the ingrauen forme of his person, his brightnesse, and his image. Wherefore, if there neuer were any time, wherin the father was without his wisedome, his power, the ingrauen forme of his person, his brightnesse, and finally his image,

*Or age, as other translate it.

mage, wee must of necessitie & force confesse, that the sonne also is coeternall and euerlasting with him, since hee is the wisedome, power, &c. of the father euerlasting. For how is he the ingraue fourme of his fathers person, or how is he the most perfect image of his father, vnles he haue perfectly obteined and possesse ẏ beautie of him, whose image he is? And it is not absurd that we said, ẏ sonne is to bee vnderstood in ẏ father as in a founteine. For the name of founteine doth signifie nothing else than as from whome: And the sonne is in the father & from the father, not flowing abroad, but either as brightnes from the Sunne, or as heate from the fire, where with it is indued. For in these examples we see one from one to be brought forth, and both to be so coeuerlasting, that ẏ one can neither bee without the other, nor yet kéep and reteine ẏ qualitie of their nature. For how shall it be the sunne if it bee depriued of his brightnesse, or how shal brightnesse bée, vnlesse there be a Sunne from whéce it doth come? And howe shall that be fire that wanteth heate? Or from whence should heate come, but from the fire, or else from somewhat else peraduenture not farre distant from the substantiall qualitie of fier? As therefore the qualities which proceed from these bodies are together with them from whence they do proceed, and euermore declare from whence they doe come: so is it to bee vnderstood in the onely begotten. For, he is vnderstood to be of ẏ father, but he is beléeued to be likewise in the father: not differing from the nature of his father, neither yet nert his father second in nature: but alwayes in the father himselfe, and with him, and from him, according to the manner of his vnspeakeable begetting. Thus farre Cyrill. And these poinctes surely concerning the father, and ẏ vnspeakable beegetting of the sonne of God, are stedfastly to be beléeued according to the scriptures.

A confession concerning Iesus Christ the sonne of God our Lord.

Furthermore, touching the sonne of God, let vs firmely hold & vndoubtedly beléeue, that he is consubstantiall (or, of the same substance) with his father, and therefore true God: that the selfe same sonne beeing incarnate for vs, and made man, subsisteth in either nature, as well of God, as also of man: howbeit so, that these natures are neither confounded betweene themselues, nor yet diuided. For we do beléeue, one and the selfe same our Lord Iesus Christ to be true God and true man. All & euerie one of which points throughout their parts we wil plainly and according to the measure of grace that God shall giue vs, declare vnto you.

That the sonne is consubstantiall with the Father

About ẏ word Homoousius, which the Latinists agreeably haue translated Consubstantiale, consubstantiall, the Ecclesiasticall history, doeth testifie that there hath beene longe & much altercation among the auncient writers. What it signifieth, and howe it was taken of that most famous and solemne Synode of Nice, ẏ most learned and godly Eusebius Pamphili bishop of Cęsarea, briefly and pithily expounded in this sort. In that the sonne is said to be consubstantiall with the father, it hath an expresse signification: for because the sonne of God hath no similitude or likenesse with creatures that were made, but is resembled and likened to the father alone who begat him: neither is he of any other substance, essence, or beeing, than of the father. And the same Eusebius anon after sayth: Vnto which sentence and opinion in this manner expounded

ded, it appeareth wee maye well subscribe: seeing wee doe knowe that the best learned and famous bishops and interpretours among those that were auncient, reasoning of the Godhead of the father and the sonne, vsed this word Homoousius.

These bee Socrates his woordes, in the first booke of histories and the eighth Cap. Surely, the godly gouernours of churches, being constrained by the hypocrisie, craftinesse, & malice of heretiques, did themselues vse and caused others also to vse, woords most pithie, and as little doubtful as might be, whereby partly they might manifestly expresse the sound truth, & partly discouer and reproue, yea, and also thrust out the deceipts and malicious practises of heretiques. Arius confessed that ὁ sonne of God was God, but in the meane while he denied that the sonne was cōsubstantial with his father: wherefore hee declared that hee did not sincerely cōfesse the true Godhead of the sonne. Neither makes it any great matter thoughe there be not expressed in the holy Scripture some apt and fit word to set out and declare the thinge in so many letters as it is written in another tongue, so that that be read to bee manifestly expressed in the scriptures, whiche by the word is signified. Wherefore, if wee shew that the sonne is of the same substance or nature with the father, and so equal with and like vnto God, and one with him, we haue then made sufficient and plentifull demonstration, that the sonne is Homoousius or consubstantiall with the father. The prophete Zacharie, bringing in ὁ person of God speaking, sayth: Arise, O thou sword, vppon my sheepeheard, & vppon the man that is my fellow (or my coequall:) Smite the sheepeheard and the sheepe (of the flock) shalbe scattered abroad. Loe, God calleth the sheepheard that is smitten his fellow or coequal. And who is that sheepeheard ὁ was smitten, the history of ὁ Gospell doeth declare, poincting out vnto vs ὁ very sonne of God himselfe oure Lord Jesus Christ. Neither doth it hinder, but further oure cause that Hierome readeth not, The man that is coequall with mee, but, The mā cleauing vnto mee. For, as hee denieth not that Amith doeth signifie coequall, so hee setteth downe another woord no lesse effectuall. For, when hee translateth it, The man cleauing vnto mee, hee would expresse the inward and very substantiall (that I maye so terme it) inherence or coequalitie of the father and the sonne. For he addeth in his Commentaries: And the man which cleaueth vnto God, who is it but euen he that sayeth? I am in the father, and the father is in mee.

Againe, wee read in the Gospell of John: The Iewes therefore sought to kill Iesus, not onely becawse hee had broken the Sabboth day, (ἀλλα και πατέρα ἰδιον ἐλεγε τὸν θεον,) but said also that GOD was his father, (euen his proper, or verie owne:) making himselfe (ἰσον) equall to God. Furthermore the Grecians expound ἰσος, that is to saye, Equall, by this woorde, ὁμοιος, that is to say, Like. Neither can that equalitie any where else haue place, than in the substance. For ὁ Iewes vnderstand that, whereof the Arians will bee ignorannt, that the Lord after a certeine peculiar and speciall manner called GOD his father, to witt, ἰδιον, his proper or verie owne father, by nature or by byrth, of whome the sonne beeing naturally begotten, is naturall and consubstantiall with his father.

For

For it followeth: Making himselfe equall to (or with) God, namely in vertue or power, in euerlastingnesse and Essence. For the same Lord sayeth in the same Euangelist: I proceeded and came from God. Hee did not say onely I came: but, I proceeded. He proceeded from the father such a one in substaunce as the father is, surely Light of light, Verie God of verie God. For he sayeth againe to the Iewes: Verily I saye vnto you, before Abraham was, I am. He doth not say, I haue beene, or, I wil bee, but, I am, alluding to the name of the Lord Iehouah, and declaring, that the substaunce of his Godhead is the verie same with the substaunce of the father, and that he is therefore consubstantiall with the father. For yet againe he sayeth more plainely: I and the father are one. One, I say, not in concord or agreement, but in * selfe-same-nesse and Being. For in that place the power and Maiestie of God are handled. And when the Iewes would, without further staye, stone ỳ Lord to death hauing spoken these words, they declared plainly enough, after what sorte they vnderstode his words. For they stoned blasphemers to death, who with reuileings either empaired Gods glorie, or else vsurped and toke the same vnto themselues.

*Identitate et essentia.

Hetherto belongeth that whiche Paule speaketh concerning the sonne of God, saying: Who is the image of the inuisible God, the first borne of all creatures, because all thinges were created by him. For if hee be ỳ image of the inuisible God, he must needs be fellowe (or coequall) with God. For in another place Paule calleth the same Christ, The ingrauen fourme of god, and his expresse image, and aunswearable in all respects most truely to his paterne or first figure. An image verily and likenesse is of things that are not vnequall or vnlike, but of things equall and like. And he is called The first borne, because hee is Prince and Lord, not that hee is reckoned amonge creatures. For all things that were made, by him they were made; therefore hee is no creature, but true God, to witt, of the nature and substaunce of God, one with the father. The same Apostle sayeth to the Philippians, that the sonne is in ỳ forme (or shape) of God. But to be in the forme (or shape) of God, is nothing else, than in all respectes to be fellowe (or equall) with God, to be consubstantiall with him, and so in deede GOD himselfe. For, what it is to be in the fourme or shape of God, is by the cõtrarie clause verie manifestly declared. For it followeth: Hee tooke vpon him the fourme of a seruaunt. Whiche is againe expounded by that which followeth: Being made in the likenesse of men, that is to say, being made very man, vnlike in nothing to all other men, sinne excepted: whiche in another place is plainely expressed. And here he addeth againe: And foũd in figure as a man. Therefore, to be in the fourme of God, is to be coequal and consubstantiall with God. For he addeth: He thought it no robberie to be equall with God. For, robberie is ỳ taking away of that which another doth owe, for it is possessed by iniurie. The sonne therefore is coequal wt the father, and true God, by Nature and after the most proper manner. And this is the meaning of S. Paule his woords: Albeit the sonne were of the same glorie and maiestie with the father, and could haue remayned in his glorie, without humiliatiõ or debasement, yet had hee rather abase himselfe

selfe, that is to say, take vnto him the nature of a man, and cast himselfe into daungers, yea euen into death it selfe. For otherwise according to his godhead he suffered no chaunge. For God is vnchaungeable, and without variablenesse. Since the case so standeth, godly is the saying of S. Ambrose in his booke *De fide*, against the Arians, and fift chap: Seeing therefore thou doest knowe this vnitie of substance in the father and the sonne, not onely by the authoritie of the prophetes but also of the Gospell, howe sayst thou that Homoousius, consubstantiall, is not founde in the sacred scriptures? as though Homoousius were somewhat else, than that he sayeth: I went out from God the father: And, I and the father are one, &c. The scholer S. Augustine, following his maister Ambrose, in his controuersie had with Pascentius, cõfirmeth Homoousius by places of scripture, and declareth that this is holily vsed in our fayth and religion. The same doth he also in his thirde booke against Maximinus bishop of the Arians, and 14 chapter. But what needeth heaping vp of more wordes? For I trust it is plainely enough declared by euident places of holie Scripture, that the sonne is consubstantial with the father, and that so it must be beleeued. We hope also that in the treatise following, this selfe same point shall not a little be made manifest by testimonies of Scriptures.

Arius with his complices denyed that the sonne of God our Lorde Iesus Christe is true God. But the most true Scripture doth so euidently proue and confirme it, that none which loueth the truth from his heart can doubt any thing at all thereof.

That the sonne of God is true and verie God

We wil presently cite some testimonies and arguments that are moste plaine and apparaunt, whereby thorough the assistance of the holy ghost, our faith may be established, and the Catholique and sound trueth it selfe made manifest.

In the third chapter of Matthew, the heauens are opened to our Lorde as he was baptised by Iohn Baptist, and the holie Ghoste came downe in the likenesse of a Doue, and alighted vpon the heade of our Lord Iesus Christe, and forthwith was a voyce hearde out of the cloudes, pronounced by the glorious God in this sorte: This is my beloued sonne in whome my soule is well pleased. Matth.18. Iohn.1. And Iohn sayth in his Gospell: I sawe the spirite descending from heauen, in the likenesse of a Doue, and it abode vpon him: and I knewe him not, but hee that sent mee to baptise with water, hee sayde vnto me: Vppon whome thou shalt see the spirite descending and abiding vpon him, this is hee which doth baptise with the holy Ghoste. And I sawe and bare witnes that this is the sonne of God. Herevnto belongeth that which Peter beeing asked of the Lorde: But whome do ye say that I am? Matth.16. answered in the name of all the Disciples: Thou art that Christe the sonne of the liuing God.

And againe, the Lorde obiecting this: Will you also be gone? Peter againe made answere in the name of them all: Lorde, vnto whome shall we goe? Thou haste the wordes of euerlasting life, and wee beleeue and haue knowne that thou art Christe the sonne of the liuing God. We also verily are called the sonnes of god, howbeit by adoption: But Christe not by adoption, neyther by imputa- Iohn.6.

Christe is the naturall sonne of God.

tion, but by nature. For in the 14. chapter of Marke, the high Priest saith vnto our Lord: Art thou Christ the sonne of the blessed? Iu that the we also the same high priest saith: I adiure (or charge) thee by the liuing God, that thou tell vs, whether thou be the sonne of the liuing God? Iesus answered: I am, For ye shal see the sonne of man sitting at the right hand of power, and comming in the cloudes of heauen. Which appeareth to be repeted out of the seuenth chapter of Daniel. Furthermore, they bring this confession of the Lorde before Pilate, as blasphemous, and not to be satisfied but with death, crying: Iohn.19. Wee haue a lawe, and according to our lawe hee ought to dye: bycause he made him selfe the sonne of God. But they them selues in the historie of the gospel thunder out these words Leui.14.15 against the Lord: We are not borne Iohn.8. of fornication, we haue one father, euen God.

It is certeyne therefore, that the Iewes accused our Sauiour for none other cause of high treason committed against Gods maiestie, than for that he named him selfe the naturall, not the adopted sonne of GOD. For the firste did not deserue death, but the last was worthie of death. For we read also in the first of John, Therfore the Iewes sought the more to kill him, not onely bycause he had broken the Sabboth day, but also for that he sayd that God was his father, making him selfe equall with God, (or Gods fellowe.) Loe, thou hast the manner howe he called him selfe the sonne of God, not by adoption, or reputatiō, but by nature & substance. For yet againe the Lord himselfe obiecteth this to them that would haue stoned him: Many good works haue I shewed you frō my father, for which of these good works do ye stone me? The Iewes answered againe, saying: for thy good woorkes (or wel going) wee doe not stone thee, but for blasphemie, namely, bycause thou being a man, makest thy selfe God. Loe, what could be spoken more plainely? Thou makest thy selfe God. And what (I praye you) had he spoken, whereof they gathered these thinges? I giue vnto my sheepe euerlasting life, neyther shall they perishe for euer, neyther shall any plucke thē out of my hande. My father whiche gaue them mee, is greater than all: and none can pull them out of my fathers hande. I and the father are one. To giue life euerlasting, doth belong to the power of God: to preserue, and so to preserue that none may be able to plucke them out of his handes, belongeth to the same power. Nowe the Lorde proueth his saying with this argument or reason. None is able to pull the shēpe out of my fathers hands: therefore none can pul them out of my handes. The proofe of his antecedent: bycause the father is greater than all: that is to say, is the greatest of all: whose diuine power is aboue all. The proofe of his consequent: bycause I and my father are one, to wit, not in will and agreement onely, but in maiestie also and power, whereof we doe at this present entreate, not of concorde or agreement, but of power to make aliue and to preserue. Touching whiche the Lorde him selfe most plentifully discourseth throughoute the whole fifte chapter of Saincte Johns Gospell, shewing that he forgiueth sinnes, that by his power he maketh aliue, Iohn.10.

aliue, and rayseth vp from the deade, euen as his father doeth: therefore that he is of one and the same diuine power and maiestie with God the father.

These thinges are so euident, playne, and manifest, that albeit we had none other testimonies, yet these may aboundantly suffice to proue the assertion of the true Diuinitie or verie Godheade of the sonne of God, that the sonne indeede is true and verie God.

Againe, the selfe same our Lorde and Sauiour, with greate libertie of speache, and playneneese of wordes, without all manner of riddle, darke sentence, and obscuritie of wordes, openly and expressely sayth to his disciples: Let not your hearte be troubled (or vexed.) You beleeue in God, beleeue also in mee. I am the way, the trueth, and the life. Hee that hath seene mee, hath seene the father. Doe ye not beleeue that I am in the father, and the father in mee? And certeine it is, that Christe our Lorde is the heauenly doctour or teacher, the moste constant defender of the truth, who neyther hath seduced, neyther yet coulde seduce and leade out of the way, no, not so muche as one. But biddeth vs beleue in him, as true and verie God. Therefore our Lorde and Sauiour is true and verie God. For in an other place he sayth moste plainely: I am the liuely breade (or the breade of life) that came downe from heauen: Hee that beleeueth in me hath life euerlasting. Ioan.6.

He againe in the Gospell playnely pronounceth and saythe: Father, the houre is come, glorifie thy sonne, that thy sonne may also glorifie thee. As thou haste giuen him power of al Ioan.17. flesshe, that so many as thou haste giuen him, hee might giue them lyfe euerlasting. And this is euerlasting life, that they should knowe thee only true GOD, and whome thou haste sent Iesus Christe. By whiche wordes hee hath expressely proued both the vnitie of GOD (that is to say, that there is but one GOD,) againste the Ethnickes, who worshipped many GODS, and notably touched the distinction of the persons, in the meane while likewise declaring him selfe to be verie GOD with the father. For by and by he addeth: Glorifie thou me, O Father, with thine owne selfe, with the glorie which I had with thee, before this worlde was.

Here I thinke muste not be ouerslipped of me the argument of Tertullian, whiche I will recite vnto you (Dearely beloued) out of his booke *De Trinitate*, wherein he doth gather together verie many moste sound and strong reasons of Christe his diuinitie or Godheade. If (sayth he) Christ be only man, why hath he appointed & set vs downe suche a rule to beleeue, wherin he should say: And this is life euerlasting ỹ they might know thee ỹ onely true (or very) God, and whome thou hast sent Iesus Christe? If also he would not be knowne to be God, why doth he adde: And whome thou haste sent Iesus Christe, but for that he woulde be taken also for GOD? Because, if he would not be knowne to be GOD, he would haue added: And whome thou haste sent the man Iesus Christe: but nowe Christ neyther hath added, neyther yet hath deliuered vnto vs in doctrine that he is man onely, but hath ioyned him selfe to GOD: to the ende he woulde be

knowne by this coniunction or ioyning together, that he also is God, as indeede he is. We must therefore beleeue, according to the prescript rule, in one Lord true and verie God, and consequently in him whome he hath sent Iesus Christe: who had at no hande (as we haue sayde) ioyned him selfe to the father, vnlesse he would be knowne to be God also. For he wold haue separated him selfe from the father, if he would not haue bene knowen to be God. For he would haue placed him selfe among men onely, if he had knowne that he was man only: neither would he haue ioyned him selfe with god, if he had not also knowen him selfe to be God: nowe also touching as he is man he sayth nothing, bicause no man doubteth that he is man: and he ioyneth him selfe to God not without good cause, that he might set down a forme of his diuinitie or godhead to them that should beleeue. If Christe be onely man, howe is it that he sayth? And nowe glorifie me with the glorie whiche I had with thee before the world was. If before the worlde was he had glorie with God, and possessed glorie with the father, then was he before the worlde. Neyther had he had glory, if he had not bene afore, that he might possesse glory. For none can haue a thing, vnlesse he which possesseth the thing be afore. But Christe had glorye before the creation of the worlde, therefore he was before the creation of the worlde. For if he had not bene before the creation of the world, he could not haue had glory before the creation of the worlde, when he him selfe was not. But he coulde not as man haue glory before the creation of the worlde, who then was, when ỹ world was made: but Christ had glory, he was therefore before the world was made: he was not therefore man onely, who was, before the world was made. Therfore he is god bicause he was before the world was made, and possessed glory before the world was made. After these words Tertullian doth shew, that these thinges are not ment of the Predestination, but of the substaunce of Christe. But thus farre of this.

S. Paule the Apostle in his Epistle to the Romanes declareth in plaine words not once or twice, ỹ our Lorde Iesus Christ is true and verie God. For he speaking of Christ in his ninth chapter, sayth: Which is God, Rom. 9. in all thinges to be praysed for euer. The words are very well knowne, which the same Apostle writeth in his first Epistle to the Corinth. and eight chapter. S. John the Apostle and Euangelist doth so manifestly declare ỹ diuinitie or Godheade of the sonne in his Canonicall Epistle, that he which seeth and perceiueth it not, is blinde both of body and mynd. In the end of the Epistle he sayth: We knowe that 1. Ioha. 5. the sonne of God is come, and hathe giuen vs a mynde, that wee shoulde knowe him, who is true: and wee are in him that is true, in his sonne Iesus Christe. This same is true (or verie) God, and eternal (or euerlasting) life.

Now it is God by whom we liue, Actes. 17. moue, and haue our being, as Paule witnesseth: but by Christe our Lord we liue, moue, and haue oure being, (as he him selfe hath expressly taught in the Gospell after John:) Christe therefore is true and verie God.

In the 43. & 45. chapters of Isaie the Lorde saith: I am, I am the Lord, and there is no sauiour without me. A iust God and a sauiour, there is none beside me.

But

But Jeremie in his 23. chapter calleth Christ the sonne of Dauid, Jehouah, and our righteousnesse. Likewise in Esaie, the father speaking of his sonne, sayth: I haue giuen (or made) thee the light of the Gentiles, that thou mayest be my health vnto the ende of the worlde. Moreouer, seeing there is none other God but one, none other saluation and righteousnesse saue that diuine righteousnesse only, it followeth consequently doubtlesse, that Christe is true and verie God, in all respectes coequall with his father.

In the same Esaie the Lord saith: I haue sworne by mine owne selfe, the worde of righteousnesse shall go out of my mouth, and it shall not be drawne backe againe: bycause euerie knee shall bow vnto me, and all tounges shall sweare (by my name.) And Paule sayth: There is a name giuen vnto Christ which is aboue al names, that in the name of Iesus euerie thing shoulde bow, of thinges in heauen, of thinges in earth, and of things vnder the earth: and that euery tong shuld cõfesse that the lord is Iesus Christ, to the glorie of God the father. It must nedes be therfore ỹ Christe is true and verie God. For seeing he is worshipped and also serued, seeing we confesse him to be lord, that surely turneth not to the reproch and ignominie, but to the honoure and glorie of God the father. For in the Gospell after John thus sayth the Lorde: The father hath giuen all iudgement (to wit, all iurisdiction, and all gouernement, all glory, power, and authoritie) to the sonne, that all might honour the sonne as they honour the father. He that honoureth not the sonne, honoureth not the father that sent him. Herevnto therefore belongeth that whiche we reade in the Prophete Esaie: I the Lord, Hu (or, I my selfe) is my name, and my glory I will not giue to an other, (or to a straunger, &c.) But he giueth his glory to the sonne, he therefore in his substaunce, according to his diuinitie or Godheade, is not a stranger or seuered from the father, albeit he be acknowledged to be an other seueral person. What doth the Lorde in the Gospell after John say? And now, O father, glorifie thou me with thine owne selfe, with the glory which thou gauest me with thee, before this world was. No, but, Whiche I had with thee yer the worlde was, I had, sayth he, not, I receiued, albeit the scripture doth oftētimes vse this worde for the mysterie of dispensation. In Micheas the Christians say, All people (one with an other) walke in the name of their God: as for vs, wee will walke in the name of our God. Furthermore, they walke in the name ¢ ỹ way of Jesus Christ saying in the Gospell: I am the way and the doore, I am the light of the world, Hee that followeth me, doth not walke in darkenesse. That Christ therefore is God, who is he that can be ignorant? For the Lord sayth in Ezechiel: I will feede my flocke my selfe alone. And anon he addeth, My seruaunt Dauid shall feede it, meaning Christ, the sonne of Dauid, that onely vniuersall Pastour or shepeheard of the Churche, and therefore true God. For the vniuersall Pastor or shepeheard, must be a king and a priest, must be euerlasting, must knowe all thinges, must be omnipotent, must be present with all men in all places. The sonne of God therfore is true and verie God, bycause he is the Messias.

Jere. 23.
Esai. 49.
Esai. 45.
Philip. 2.
John. 5.
Esai. 42.
John. 17.
Mich. 4.
John. 10. 14. 8.
Exech. 34.

Furthermore, what is more manifest and lesse called in controuersie, than that God only forgiueth sinnes? It must nedes be therefore, that nothing is more euident and lesse doutfull, than that we beleeue Christ to be true and verie God, bycause He is the Lambe of God that taketh away the sinnes of the world.

Mark.2. Iohn.2.

Againe, whereas Paule truly calleth Christ Our hope: for Esay foretolde, In him shal the Gentiles trust, And wheras Jeremie cryeth, Cursed be the man that putteth his trust in man, but blessed is the man that putteth his truste in GOD, we muste necessarily confesse that Christe is God. For in John he oftentimes repeateth, Verily I say vnto you, he that beleueth in me, hath euerlasting life. I coulde bring innumerable examples of this kynd out of the scriptures, which witnesse that the sonne of God our Lord Jesus Christe is of one and the selfe same nature with the father, and therefore is verie God of verie God: but I trust that to holie hearers, and not giuen to contention, those whiche I haue alreadie cited will suffice. It remaineth that we declare vnto you, that the sonne of God was incarnate for vs, and was borne verie man of the Virgine Marie, consubstantiall, or of the selfe same substaunce with vs in all pointes, sinne excepted. The Lawe, the Prophetes, and the Apostles shewe vnto vs most manifest arguments, of the true flesh or humanitie of the sonne of God.

1.Tim.1. Isai.11. Iere.17.

Of the incarnation or true humanitie of Christe.

For in the lawe the Lorde saith. The seede of the woman shall crushe the serpents head. But who knoweth not that the heade of the serpent, is the kingdome, force, or power of the diuell? And that Jesus Christe brake this power, the whole scripture doth witnesse. And here he is called the seede of the woman. And truely he is called seed, to verifie his true humane nature: and he is termed the seede of the woman, not of the man, bycause of his conception by the holy Ghoste, and his byrthe of the Virgine Marie. And bicause she was the daughter of Dauid, of Abraham, and Adam, it followeth, that the sonne of Marie was verie man. For as we haue heard it sayd to Adam, The seede of the woman shall bruise the serpents heade: so also we read that the same promise was renued and repeated to Abrahã in these wordes: In thy seede shall all the nations of the world be blessed.

Gene.3.

Gene.22.

And Paule to the Galat. manifestly sayth, that this seede of Abrahã, wherin we haue obteined blessing is Christ Jesus. The same Apostle sayth, For in no sorte tooke he the Angels, but he tooke the seede of Abraham. By Angels doubtlesse excluding all manner of spirituall substaunces: by the seede of Abraham, vnderstanding the verie substance it selfe of the flesh of man.

Gala.3.

Heb.2.

For he addeth: Wherefore in all things it became him to be made like vnto his brethren. And bicause they be partakers of flesh and bloud, he also him selfe likewise tooke part with them (of the same.) Verily the Scripture draweth the lineall descent of Christe most diligently, from the loynes of Abraham vnto Jacob, and frõ him againe to Judas, and from him in like sort to Dauid. To him againe the promises of the incarnation of the sonne of God are remed. For Nathan sayth to Dauid: Thus sayth the Lorde, When thy dayes bee fulfilled, thou shalt sleepe with thy fathers, & I will set vp thy seede after thee, which shal procede out of thy body, and will

Heb.2.

Luke.1.

Matth.

Luke.3.

2.Reg.7.

will stablish his kingdome: he shall build a house for my name, and I wil stablish the throne of his kingdome for euer.

Neyther is there any cause why any mã should interpret this of Solomon. For he was borne while his father Dauid liued, & his kingdome quickely decayed. But Nathan speaketh of a sonne, which should be borne to Dauid after his death, When thou shalt sleepe with thy fathers, sayth he, I wil set vp thy seede after thee. And what maner of seede this should be, he most euidently declareth, and sayth: Whiche shall proceede out of thy bodie. For in the 132. Psalme we reade, Of the fruite of thy body will I set vpon thy seate. Furthermore, Marie the virgine descended lineally of the sæd of Dauid, of whome Christ our lorde was begotten and borne, of whome the Angel speaking, and expounding those olde and auncient prophecies, sayth vnto the Virgine, And the lord God shall giue vnto him the seate of his father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his kingdome there shall be none ende. Hereunto also belongeth that which Elizabeth sayth to the virgine which came out of Galilee into the hil countrie of Iuda, And whence commeth this to me, that the mother of my Lorde should come to mee? Blessed art thou among womē, and blessed is the fruite of thy wombe. Truly Matthewe and Luke drawe the lineall descent of Christe, from the loynes as it were of Dauid, euen vnto the virgine Marie, whiche conceiueth by the holy Ghoste, that is, the holy Ghoste making her fruitfull. She, when the moneths were fulfiled, that she shoulde bee deliuered, brought forth a sonne: and he which is borne, in all respectes appeareth to be true and verie man: he is layde in a manger, wrapped in swathling cloutes, he grewe in stature, and increased in yeares, according to the manner of mans body, he is wearied, he is refreshed, he is glad, he is sad, he is hungrie, he is thirstie, he eateth, he drinketh, he feareth, & to be short, he dyeth. Whiche the trueth of the history of the Gospel in many words declareth.

Neyther is the Scripture it selfe ashamed, to call Marie the mother of our Lorde, not the putatiue or supposed, but the true and natural mother, whiche of the substaunce of her owne body gaue true flesh and substaunce of man, to the sonne of God, the Angel of God so witnessing with Esaie and saying: A virgine shall conceiue in her wombe, and shall bring foorth a sonne. Loe, he sayth, In her wombe. Matth. 1. Iohn. 2. Esai. 7. Luke 1.

And againe, in Matthewe the selfe same Angel saith, That which is conceiued in her is of the holy Ghoste. Matth. 1.

Whereuppon the Apostle vnto the Galathians sayth, that The sonne of God is made of a woman, to wit, according to mans nature. For Christe is the fruite of the body of Dauid, and of the virgine Marie, begotten and borne of the loynes of Dauid: and Iohn also the Apostle and Euangelist saithe, The worde was made flesh, and dwelt among vs. In calling God flesh, doubtlesse, he calleth him verie man. For the same Apostle in an other place sayth: Euerie spirit that confesseth that Iesus Christe is come in the flesh, is of God: And euerie spirit which cõfesseth not, that Iesus Christe is come in the flesh, is not of God. Therfore we freely pronounce, that Valentinus, Marcion, Apelles, and Manichęus, denying the true and Gal. 4. Iohn. 1. 1. Iohn. 4.

very flesh of Christe, are of the diuell, and therefore that they by al meanes together with all their disciples & sectaries, are to be auoyded. This treatise of the true flesh of Christ, we knit vp with these most plaine wordes of Paul: Whē Christ was in the forme of God, he made himselfe of no reputation, taking on him the forme of a seruant, and made in the likenesse of men, & found in figure as a man. He hūbled him selfe, made obedient vnto death, euen the death of the crosse. Philip.2.

Wherefore it is without doubt, that the sonne of God take true and humane flesh, and in the same is consubstantiall or of the selfe same substance with vs in all points, sinne excepted.

The Lord after he was risen, laide not aside his true and very body.

Neither did oure Lorde, after he was risen againe from the dead, though he were glorified, put off or lay aside his true body, which he had once taken and put on. And his glorification doth not take away the trueth of his nature. For he saith vnto his disciples, A spirite hath not flesh and bones as ye see me haue. Wherefore he carried that his true & verie flesh into heauē with him, in his true flesh he appeareth alwayes for vs in the sight of god the father: in his true flesh he will come to iudge the quick & the dead, in his true flesh they shal see him which crucified him. Christ according to this nature (who in respecte of his Godheade is no creature, but a creatour:) is a creature. For the flesh of Christ hath beginning, & lineally descended from Adam, who is the creature of the liuing God. And albeit these thinges be sufficiently fenced with the force of the scriptures, yet it shall not seeme yckesome vnto you (dearely beloued) to rehearse the opinion of the blessed father Cyril, which concerning the same matter he hath left written in his Epistle vnto Successus Bysshop of Isauria Diocelle, in these wordes.

Bycause I founde in your aduertisement such a kind of thing, as though the holie flesh of Christe the sauiour of vs all were turned into the nature of his deitie after his resurrection, so that now he shuld seme to be wholy & solie god, we thought good also to make answere vnto this. And a fewe wordes after, After the resurrection, certeinely it was the selfe same body, whiche suffered, but yet not hauing now in it self mans infirmities. For we affirme not ỹ it abideth hunger, labour, or any such like thing, but we confesse that now it is incorruptible: and not this only, but also that quickneth and giueth life. For it is a body that both hath and giueth life, that is to say, of the onely begotten sonne of God, and it is glorified with the most worthy brightnesse of God, and it is knowne and taken to be the bodie of God. Therefore if any man say that that is Gods body, as the body of a man is mans body, he swarueth not from allowable reason. Wherevpon I thinke that most blessed Paule also sayde, Though wee haue knowne Christ after the flesh, now yet henceforth knowe we him no more. For being, as I sayde, the proper body of God, it farre passeth all humane bodies. But a body made of earth could not abide to be turned into the nature of the Deitie or Godhead. For this is impossible: Otherwise we abase the Godhead, as if it were made, and as if it had taken somewhat into it selfe, whiche according to nature doth not properly belong to it. Whereby it is proued to be as much follie to say, that the body is turned into the nature of the Godhead, as that which is 2.Cor.5.

is the worde to be chaunged into the substance of flesh. For as this is impossible: bycause it is proued to be a bodye not able to be turned and chaunged: so also it is not possible, that any creature can be turned into the essence or nature of the Godhead, but flesh is also created. And therefore we say, that the body of Christ is diuine, bycause it is the body of God, and beautified with vnspeakable glorie, and nowe let vs confesse that it is vncorruptible, holy, and giuing life: but that it is chaunged into the nature of the Godhead, neyther haue any of the holy fathers so thought or taught, neyther doe we so thinke. Thus farre Cyrill.

And Theodoretus Bysshop of Cyrus, Dialog. 2. Eranist. sayth, I will shewe, that the body of the Lorde, yea after the ascension, was called a bodie. Heare Paule therefore, saying, Our conuersation is in heauen, from whence wee looke for a Sauiour the Lord Iesus Christ: who shall chaūge our vile bodie, that it may be fashioned like vnto his glorious bodye. Therefore it is not chaunged into an other nature, but remaineth indeede a true & very body, replenished w̄ diuine glorie, & casting forth beames of light. But if it be chaunged into an other nature, their bodies also shall likewise be chaunged. For they shall be fashioned like vnto him. But if the bodies of Saints keepe the substance of their nature, the body of the Lord likewise hath his substance vnchangable. Thus farre Theodoret.

Furthermore, when we professe that Christ hath true and verie flesh, we doe not meane flesh without soule. For we must confesse, that Christe hath a reasonable or humane soule, not voyde of a mynde. Arius taught, that the sonne of GOD tooke flesh onely without a soule, and that the worde was in place of the soule. And Apollinarius did attribute vnto Christe, a soule, but hee toke away the minde, denying that it was reasonable. The scripture doth both attribute vnto Christe a soule, and taketh not away the minde from the soule. The Lord himselfe sayeth in the Gospell: The sonne of man came not to bee ministred vnto, but to minister, and to giue his soule a redemptiō for many. Matth. 20. 28.

The same Matth. hath left written of him: He began to be sorowfull and heauie, And Iesus said, My soule is heauie, euen vnto the death. Matth. 26.

And in another place the Lord himselfe saith: Now my soule is troubled. Iohn. 12.

And if so bee that this soule of Christe lacke the minde which is the chiefest part of the soule, how hath he a soule? how could he be sorowfull, and vnderstand, desire, and remember? With hartie desire (sayth the Lord) haue I desired, to eate this passeouer with you before I suffer. Luke. 22.

But this desire came not from his godhead, neither from his flesh only, nor from his soule wāting a mind, but from his perfecte manhood of body and minde.

Moreouer we read in the Gospell that the Lord said: The sonne of man came not to destroy mens soules, but to saue them. Luke. 9.

Therefore hee toke not flesh onely, but a reasonable soule also. For man had perished both soule and body, therefore that he might bee saued both body and soule, oure sauiour Christ toke a very mans body, & a reasonable soule, that is to saye, a most perfecte man. Therefore blessed Athanasius teaching vs according to ỹ scriptures the cōfession of true faith, said, Christ is God of the substance of his father begotten before all worlds,

and man of the substance of his mother borne in the world, perfect God, perfect man, of a reasonable soule, and humane flesh subsisting. Thus farre in these wordes haue we shewed that Jesus Christe our Lord, is very God, and verie man, consubstantiall or of the same substance with the father according to his Godhead, and consubstantial or of the same substance with vs according to his manhod. For he hath a reasonable soule, and humane flesh in very deed. We wil speake furthermore of the coniunction or vniting of these natures into one person: in whiche matter histories declare, that certaine auncient writers in old time fowlie erred. For Eutiches admitted one nature only in Christ, and the same made (that is) medled or confounded together of a diuine and humane nature: from whome the Monothelites were not farre beyond, acknowledging only one will in Christ. Nestorius willing to auoyd a colepitt, fell into a lime kill. For he confessing two natures, seemeth to affirme that there are so many persons, teaching that the woord is not vnited to ẏ flesh into the selfe same person, but that it onely dwelleth therein: wherevppon also he forbad the holy virgin to be called Gods mother. Against whome the common assertion of the whole church holding opinion according to ẏ scripture, hath taught that two natures in Christ, and the properties of those natures, are to be confessed, which are so coupled together into one vndiuided person, that neither the diuine nature is chaunged into the humane, nor the humane into the diuine, but either of them reteine or keepe their owne nature, and both of them subsist in the vnitie of person. For Christ according to the disposition of his diuine nature is one and the selfe same, immortall: according to the disposition of his humane nature, mortall: and the selfe same immortall GOD and mortall man is the only sauiour of the world. Of which thing we will speake anon, by Gods grace, somewhat more largly and plainly. Touching the very cõiunction or vniting of the true Godhead and manhode in Christ, the prophets and Apostles haue not crabbedlie nor craftilie disputed. For they speaking simplie said, God was made man. Or God tooke on him man. For John the Apostle and Euangelist sayeth: The woord was made flesh, that is, God was made man, or the word of God became flesh. S. Paule sayeth, God was made manifest in the flesh, And againe, The sonne of God in no sort toke the Angels, but he tooke the seede of Abraham. Therefore we according to the doctrine of the Apostles, expounding the mysterie of the coniunction of ẏ diuine and humane nature in Christ say, God was incarnate or made man, God toke on him man, God appeared or was made manifest in humane flesh. He that will sift out deeper matters than these, it is to cast himselfe into great daungers. Some there are who in expounding these pointes more fully, vse the woordes of societie or fellowshipp, participation, and communion, or part-taking, and that not without authoritie of the scriptures, Paule saying, Forasmuch then as the children are partakers of flesh and bloud, hee also himselfe like wise toke part with them.

Neuertheless we must here first of all take heede that we do not medle or confound the two natures ioyned together in one person, nor that we robb them of their properties. For GOD of his owne nature is euerlasting

The hereticall error and the sounde truethe touchinge the mysterie of Christes incarnation.

*A prouerbiall kind of speache, whereby is meante that in auoyding a lesse error, he fall into a greater.

Of the vniringe of Christe his Godhead and manhood.

Iohn.1.

1. Tim.3.

Heb.2.

Christ reteineth both natures vnmeddled, or vnconfounded together.

sting and vnchaungeable, God therefore remayning alwayes one and the selfe same, is not chaunged into an humane or into any other nature, but ioyneth, coupleth, taketh, yea and vniteth vnto himselfe the humane nature. Againe, vnlesse in his humane nature he remaine a creature, and be the selfesame which he is said to be, it is not an humane nature, this therefore remaining in it owne substance is taken to the diuine nature. Therefore two natures remaine in the one person of Christ, ỹ diuine and the humane, & either of them doeth reteine their owne disposition, and their owne propertie. Which we will now declare by some places of scripture. Isaie in his seuenth chap. sayeth: A virgine shall conceiue & bring forth a sonne, & his name shalbe called Immanuel. He acknowledgeth both natures in Christ, for according to his diuine nature hee is called Immanuel, that is to saye, God with vs: according to his humane nature hee is conceiued and borne. The same prophete sayeth, A child is borne vnto vs, and a sonne is giuen vnto vs, &c. For hee is giuen, who is from euerlasting: and hee is borne whose beginning and being is in the world. Wherefore one and the selfe same reteineth both the diuine and the humane nature. For Micheas also sayeth: And thou Bethlehem Ephrata art little in deede among the thousands of Iuda. Out of thee shall he come forth vnto me, which shalbe the gouernor in Israel, whose out-goings haue beene from the beginning, and from euerlasting. Loe what could be spoken more plaine? One and the selfe same hath two offsprings, for insomuch as he is God, his generation is from euerlasting, and as he is man, he is borne in Bethlehem. Wherefore one and the selfe same Christ, is very God, and very man. Againe in the Gospel according to S. Matth. ỹ Lord asketh the Pharisies, saying: What thincke you of Christ? whose sonne is he? They said vnto him, the sonne of Dauid. He saith vnto them, how then doth Dauid in spirite call him Lord? saying: The Lord said vnto my Lord, sitt thou on my righte hand vntill I make thine enimies thy footestoole. If Dauid call him Lord, how is he thē his sonne? As if he said: Since Christ wont doubt, is ỹ sonne of Dauid, and hee calleth him Lord (not by humane affection, but by the holy ghost) that is to say, verie god of ỹ selfe same power with the father, the sequele is ỹ Christ is verie man & verie God. The angel Gabriel noting no lesse plainlie both these natures, saith to ỹ virgin Marie, That holy thing which shalbe borne, shalbe called the sonne of god. For of ỹ virgin he is borne, very man of very man: and this is ỹ sonne of God. For Elizabeth also calleth ỹ virgin ỹ mother of the Lord, to wit, of God. Moreouer in the Gospel of Iohn thou maist read verie many sayinges of this sort, which point out as it were with ỹ finger, both natures in the selfe same Christ. Ye beleeue (sayeth the Lord) in God, beleeue also in mee. And againe, The father is greater than I. Also, I went out from the father, & came into the world. Againe, I leaue the world & go to the father. And againe in another place, The poore shall ye haue alwayes with you, but mee alwayes ye shall not haue. And againe, Behold I am alwayes with you, euen vnto the end of the world.

Mich. 5.

Matth. 22. Psal. 110. Luke. 1. Iohn 14. Marke. 14. Matth. 28.

Which sentences truly, as it were cōtrarie, cannot be all true at once, vnlesse we acknowledge that Christ reteyneth the properties of (both) natures

natures vnconfounded or vnmingled. Paule vnto the Romanes manifestly sayeth, that He was called to be an Apostle to preache the Gospell of GOD, whiche hee had promised afore by his Prophets, in the holy scriptures, concerning his sonne whiche was made of the seede of Dauid according to the flesshe: and declared mightilie to be the sonne of god, touching the spirite of sanctification, by the resurrection from the dead. The Apostle therfore acknowledgeth both natures in Christe. For according to the flesh (sayth he) Christ is the sonne of Dauid: but if wee behold ỳ power of his myracles, his resurrection from the dead, whiche giueth life, and that Christ sendeth the holy Ghost, & sanctifyeth all the faithfull, it appeareth that he whiche is the sonne of Dauid after the flesh, is also the sonne of God according to his diuine power. The same Apostle in the second chapiter to the Philippians, doeth no lesse plainely and euidẽtly affirme both natures in Christ. But because that place hath bẽne alreadie oftentimes alledged, I passe ouer to the citing of other.

Rom. 1.

The Natures in Christ are not mingled or cõfounded.

Saint Augustine expounding not onely the confession of his owne faith, but of the whole church in all ỳ world which flourished in his time, in his epistle to Dardanus 57. hath thus left written: Doubt not, that the man Christe Jesus, is there nowe, from whence hee shall come: and haue in readie remembraunce, and faithfully hould the christian confession: because he roase from the dead, ascended into heauen, sitteth at the right hand of the father, neither shall come from elsewhere, than from thence, to iudge the quicke and the dead: and in such sort shall he come, that voice of the Angel so witnessinge, as hee was seene to goe into heauen, that is to saye, in the selfe same shape and substance of flesshe, to whiche in deede hee gaue immortalitie, (but) toke not the nature away. According to this shape hee is not to be thought euerie where present. For we must beware least we so fortifie ỳ diuinitie of man, that we take cleane away the trueth of his bodie. For it doeth not consequently followe, that that which is in GOD, should so be euery where as God. For the scripture whiche cannot lye sayth euen of vs, that in him we liue, moue, and haue oure beeing, howbeit we are not euery where as he is: but he is after another sort man in God, because he is also otherwise God in man, after a certeine proper and singular manner. For one person is God and man, and both of them is one Jesus Christ, euerie where in that he is God, but in heauen in that he is man.

And the same authour sayeth a little after: Take away space of places from bodies, & they shalbe no where: and beecause they shall be no where, they shalbe no bodies. Take the verie bodies from the qualities of the bodies and there shalbe no place for them to be. and therefore it must nedes be that they haue no beeing. And in the end of the epistle the same Augustine sayeth: Doubt not that Christ oure Lord the onely begotten sonne of God, coequall with the father, beeing also the sonne of man, whom the father exceedeth in greatnesse, both to be present euerie where, as hee is God, and also to be in the same temple of GOD as God dwelling there. And yet to be in some certaine place of heauen according to the manner of his true body.

The selfe same thing, the same authour as yet erpoũdeth more at large in his 50. treatise vppon John. And

Con-

Contra Felicianum Arianum Cap. 9. 10. & 11. Also in his treatise *De agone Christi Cap. 24.* vnto *Cap. 27.* To which wee will also ioyne the testimonie of the holy martyre Vigilius bishopp of Trident. For he disputing against Eutyches in the defence of both natures in Christ, sayeth: If the nature of the word and flesh be one, how is it that since the word is euery where, ỹ flesh also is not found euerie where? For when the flesh was in earth, surely it was not in heauen: and because it is now in heauē, surely it is not in earth: and so farre is it from beeing in the earth, that according to flesh, wee doe loke for Christ to come from heauen, whome according to the word wee beleeue to be with vs on earth. Therefore according to your opinion, either the word is conteyned with his flesh in place, or else the flesh with ỹ word is in euery place. Whereas one nature receiueth not into it selfe anye thing contrarie and vnlike. But it is contrarie & farre vnlike, to bee limitted within a place, and to bee euerie where: and bēcause the word is in euerie place, but his flesh not in euerie place, it is euident that one and ỹ selfe same Christ is of both natures: and that he is euerie where according to the nature of his Godhead, and is conteined in place according to the nature of his manhood: that he is both created, and also without beginning: that he is subiect to death and also can not die: one of whiche is agreeable to him by the nature of the word, whereby he is God: the other by the nature of the flesh, wherby the selfesame God is man. Therefore one and the selfe same sonne of God, being also made ỹ sonne of man, hath a beginning by the nature of the flesh, and hath no beginning by the nature of his diuinitie: by the nature of his flesh, hee is created: and by the nature of his diuinitie hee is not created: by ỹ nature of his flesh he is limitted in place: and by the nature of his diuinitie he is not conteyned in place: by the nature of his flesh he is inferiour also to Angels, and according to his diuinitie he is equall to the father: by the nature of his flesh hee died, but by the nature of his diuinitie he died not. This is the catholique faith, and Christian confession, which the apostles deliuered, the martyrs confirmed, and the faithfull euen vnto this day doe obserue and keepe.

Hetherto we haue rehearsed ỹ words of Vigilius, martyre and bishopp, to this end, that the most notable agreement of the holy scripture, of the vniuersall church, and of the most Godly and learned fathers in this principle might be vnderstood, wherin we confesse, that the properties of both natures in Christe remaine vnconfounded. Againe, wee must by all meanes take heede, least thorough defending and reteyning the properties of the two natures, we diuide and pull asunder the vnitie of the person: as though there were two Christes, whereof the one should be subiect to suffering and mortall, the other not subiect to suffering and immortall. For there is but one and ỹ same Christ, who according to his Godhead is acknowledged immortall, and mortall according to his manhode. Nestorius denied that the blessed virgin Marie was the mother of GOD. For he said God was vnchaungeable, and therefore that hee could not be borne, and that he had no mother. Wherevppon sprange a suspicion, that he should say ỹ Lord was bare man, and that hee should mainteine the hereticall opinion of Paulus Samosatenus, and Photinus. Whiche thing

Christe in one persō remaineth vndiuided

thing Socrates handleth at large, *Historiarum Lib.7. Cap.32.* But Nestorius was iniurious to ỹ Scripture, and to true faith. For Elizabeth the wife of Zacharie and the mother of S. Iohn Baptist, being full of the holy Ghost, in expresse woordes saluteth the holy virgin (Marie) and calleth her the mother of the Lord, that is, the mother of God. And albeit his heauenly nature be without generation and corruption, yet notwithstãding it is most certeine, that hee whome Marie brought forth was God in verie deede. For that whiche is borne of her, sayeth the Angel, is the sonne of God: therefore shee brought forth God, and shee worthily is called the mother of God. For if she bare not God, she brought forth bare man, neither hath the sonne of GOD coupled man vnseparablie to himselfe. In like manner since God of his owne nature is immortall, truely he cannot die: but if any man for that cause should absolutely denie, that God was crucified and offered, yea and died for vs, hee should gainesaye Paule, saying, Had they knowen it, they would not haue crucified the Lord of glorie. But who is ignorant that the God of glorie or glorious god cannot be crucified? In the meane while since he, which according to the flesh suffered, and was nailed on the crosse, was God, not bare man onely, wee rightly say that God suffered and was nailed on ỹ crosse for vs: though he which suffered, suffered according to that onely, which could suffer. For Peter the Apostle sayeth, Christ hath suffered for vs in the flesh. The first Toletane counsell, following him, decreed in these woordes, If any shall say or beleeue, that the Godhead may be borne, let him be accursed. If any shal say or beleue, that the deitie of Christ may be turned, chaunged, or subiecte to suffering, let him be accursed. If any shal say or beleeue, that the nature of the Godhead and the manhoode is one in Christe, let him bee accursed. And Damasus bishop of Rome sayeth: If any shall saye, that in suffering on the crosse, the sonne of God & God suffered paine, and not the flesh with the soule whiche hee put on in the fourme of a seruaunt, whiche he toke on him as the Scripture sayeth, let him be accursed. Therefore whereas Paule sayeth, that God hath purchased to himselfe a Churche with his owne bloud, who is so madd to beleeue, that the diuine nature hath, or euer had bloud? In the meane while who is such a dorehead that he vnderstandeth not, that the flesh whiche God toke hath bloud, and since that God accounteth not that as an others but his owne which he toke vnto himselfe, wee most truly say, that GOD with his owne bloud redeemed the world. Whereuppon Theodoretus also bishopp of Cyrus Dialog. Eran. 3. a little before the end sayeth. If Christ be both GOD and man, as both the holy Scripture teacheth, and as the most blessed fathers haue always preched, then as man hee suffered, but as God he was not subiect to suffering. But when wee say, the bodie or flesh or humanitie suffered, wee do not separate the diuine nature. For as it was vnited to his humane nature, whiche was hungrie and thirstie, and wearie: yea and slept also, yea and was vexed with sorrowe and heauinesse for the passion which hee should suffer, abyding in deede none of those, but suffering that to abide the affections & passions of nature: euen so was it ioyned vnto him, when he was crucified, & permitted that his passion should be

1. Cor. 2.

Acts. 20.

Of communicating of properties.

Dial. 3.

bee throughlie ended, that by his passion he might suffer death, not feling griefe truely by his passion, but making his passion agreeable & conuenient for himselfe as the passion of his temple or dwelling place, & of his flesh ioyned vnto him, by the whiche also they that beleeue are called the members of Christ: he himselfe is called the head of those that beleeue. Thus farre hee.

Of communicating of properties.

This figure of speache is called of some ἀλλοίωσις alteration or chaunging, of Iohn Damascenus ἀντίδοσις mutual giuing or an interchaunging of properties. That is wont to be called a communicating of properties, to witt, when that propertie is giuen to one nature, which is proper to another. As for example, No mā hath ascended vp into heauen (sayth ỳ Lord) but he that came downe from heauē, euen the sonne of man whiche is in heauen. Truelie his humane nature was not then in heauen, when ỳ Lord spake this, but in earth: yet notwithstanding beecause flesh is taken into the fellowshipp of his Godhead, that whiche is proper to this, is attributed to his manhood. And bishop Fulgentius making mention of this interpretation, in his second booke to kinge Thrasimundus, hath thus left written: He said this, not that the humane substance of Christ is present in euery place, but because one & the selfe same sonne of God, and sonne of man, very God of the father, as hee is very man of man, though according to his true humanitie, hee was then locallie in earth, yet according to his diuinitie (whiche by no meanes can be conteined in place) hee did wholie fill heauen and earth. Thus sayeth hee.

Wherefore the sentences bearing witnesse of Christ in the writinges of the Euangelistes & Apostles are diligētly to be marked. For some are peculiarly referred to his diuine nature, as are these: I and the father are one. Before Abraham was, I am. In the beginning was the word, & the word was with GOD, and God was that woord. Hee is before all thinges, the image of the inuisible God, by whom all thinges are made.

And some are particularly referred to his humane nature: or to the mysterie of his embassage or ministration: of whiche sort are these: The father is greater than I. Thou madest him a little inferiour to the Angels. My soule is heauie euen to the death. Heb. 2.

Againe there are testimonies whiche haue respecte to both natures, but to neither of them seuerally do they sufficientlie agree. Such are these: My flesh is meate in deede, and my bloud is drincke in deede. Iohn. 6. I haue power to forgiue sinnes, to raise to life whome I will, and to giue righteousnes, and holinesse. Iohn. 10. I am the sheepeheard, the doore, the light, the waye, the trueth, & the life. No man cōmeth to the father, but by mee. For these doe sett forth and commend vnto vs the verie substaunce of Christe, the person I meane of oure true sauiour and mediatour God and man. For no man forgiueth sinnes but God onely. Againe, they are not forgiuen without death and sheading of bloud as the Apostle witnesseth in the ninth Chapiter to the Hebrues. Heb. 9.

Againe there are testimonies, whiche cannot aptly bee declared, but by communicating of woords. Touching whiche I hope this is sufficient.

The person of Christ is not diuided.

Againe, he doth not diuide the person of our mediatour God and man, whosoeuer for the vnities sake of natures doth not so farr extend his humanitie as his

his diuinitie is extended. For in the Gospel after S. Matthewe, the Lord goeth not with his bodie into ỳ house of the Centurion, whereas yet notwithstanding there is no doubt, that his Godhead being present & not absent, the seruaunt of the Centurion was cured of his disease. And who will say that therfore the person is diuided by S. Matthewe, for that he hath not extended the humanitie of Christe euen vnto his diuinitie? The Angels speaking to the women concerning the bodie of Christ risen from ỳ dead, and now glorified, say: He is not heere, he is risen. But we are not ignorant that his diuinitie is in euery place. And yet the Angels diuided not his inseparable person, in that they did not make equal in al respects the humane body of Christ with his Godhead. The Angels them selues doe not diuide the person of Christ, when his body being taken vp from the mount Oliuet into heauen, they standing on the earth testifie, that he shall come againe after the same māner, as they sawe him depart from them.

Matth. 8.

Marke. 16.

Acts. 1.

But who dare denie that ỳ Lord was then also present with them? Therefore our Lord after the manner of his verie body, is in heauen not in earth: but according to his infinite godhead he is euery where, in heauen and in earth. Man consisteth of soule and body, and these most contrarie in natures betwene them selues make one person, not two. And who so euer attributeth and defendeth that which is proper to eyther of them, doth not diuide the person. The body slæpeth, the soule slæpeth not: these properties of partes, make not two persons. Hereunto sæmeth to belong that whiche Theodoret hath left written in his 3. Dialogue, saying: We do not diuide the natural vnitie of the soule and the body, neyther separate we the soules from their owne proper bodies: but consider those thinges which properly belong to their natures. Therefore when the scripture sayth, And deuout men carried Stephan to his buriall, & made greate lamentation ouer him, wilt thou say that his soule was buried with his body? I thincke not. And when thou shalt heare Jacob the Patriarch saying: Burie ye me with my fathers, thou doest vnderstand that to be spoken of his body, not of his soule.

Acts. 8.

Againe, thou doest reade, There they buried Abraham and Sara his wife, &c. In whiche speach the scripture doth not make mention of the body, but in al points signifieth the soule and body together. But wee rightly diuide and say, that the soules are immortall, and that the bodies onely of the patriarches are buried in the double caue. Euen so we also are wont to say, In this or that place, this or that mā was buried. We do not say, This mans bodie, or that mans bodie, but this man or that man. For whosoeuer is wel in his wits knoweth we speake of the bodie. So wheras the Euangelistes so oftentimes make mention of Christes bodie buried, at the lengthe they sett downe the name of the person and say, that Jesus was buried & layd in the graue, &c. Thus farre Theodoret.

And since it is without controuersie, that this faith and doctrine, from Christes time euen vnto our age, hath flourished in the holy Church of God, and against innumerable assaultes of Sathan and heretiques, hath remained most stedfast, and the selfe same is deliuered and confirmed by testimonies of scripture, and consents of holy cōsels, I exhorte you (dearely beloued) that

that calling on the name of Christe, you may persevere & continue in the same doctrine, and being joyned by true faith and obedience to Christe, verie God and man, you may giue continuall thanks, worshipping him that reigneth for euer.

¶ Of Christe King and Priest, of his onely and euerlasting kingdome and Priesthoode, and of the name of a Christian.

The seuenth Sermon.

HAVE declared vnto you (derely beloued) y Christ Jesus our Lorde is verye God and man, whiche will bring more plentiful profite, if we vnderstand what the fruite of that thing is. Whiche is chiefely knowen by the offices of Christe our Lorde. He is King and Priest of the people of God, therefore he hath a kingdome and a priesthode. Which things if we shall somwhat more diligentlie consider, they shall declare vnto vs the exceadinge greate benefite of the diuinitie and humanitie of Christe.

Christe Jesus is a king, therefore hee is Lorde of all, ruler and gouernour of all things, which are in heauen and in Earth, and specially of the catholique Church it selfe, whiche is the communion of Saincts: and for so muche as hee is King and Lorde, truely by his royall or Kingly office he is the deliuerer or preseruer, the reuenger and defendour, and finallie, the lawgiuer of his electe. For he crusshed the Serpentes head, that stronge and moste cruell enimie of Gods people, whome when hee had conquered, he bound, and spoyled.

Christ is king of al.

Gene 3.

Luke 11.

Coloss. 2.

He deliuered the elect out of the power of darcknesse, and sett them into the libertie of the sonnes of God, that we might bee his peculiar people sanctified through the blonde of our kinge, a purchased people, to serue him in righteousnesse and holinesse. Hee is humble, louing, and gentle, which the historie of the Gospell also out of Zacharie rehearseth of him, Matth. 21. Hee watcheth for vs, he defendeth and gardeth vs, hee enricheth vs with all manner of good thinges, and furnisheth vs against our enimyes with spirituall armour, and giueth vs, aboundantly, power to resist and to ouercome. 2. Pet. 2.

Hee hath purged the Temple of God, casting out the Chanaanites, he hath cancelled vnrighteous lawes, he hath deliuered vs from them, and now hee ruleth and gouerneth vs with the scepter of his mouthe, exceading good and most iust lawes being proclamed. For he is God and man, therefore hee is the onely Monarche, the King of kinges, and the Lorde of Lordes, for he hath all the kings and rulers in the worlde subiect vnto him: some verily of their owne accorde through faithe being obedient, and other though striuing and rebelling againste him, made Matth. 21.

Christ is a monarche.

subiect vp his power. And therefore
Psal.2. saith the Prophet Dauid, Be wise O
ye kings, be learned ye that are Iudges of the earth, serue the Lorde with
feare, and reioyce vnto him with reuerence, kisse the sonne least he be angry and so yee perishe from the right
way. For in an other place the same
Psal.110. Prophet saith, The Lord said to my Lord, sitt thou on my right hand, vntil I make thine enimies thy footestole.
The Lord wil send foorth the rodd of his power out of Sion, be thou ruler euen in the middes among thine enimies. Esay also bringing in the Lord
Esai.49. speaking saith, I wil lift vp my hands vnto the Gentiles, and set vp my standarde to the people, and they shall bringe thee their sonnes vppon their shoulders, for kings shall be thy nursing fathers, and Queenes shalbe thy nourfing mothers. Wherin these things ecclesiasticall histories declare more largelie.

Esai.16. Of this King Christ, the Prophets prophecying said, And in mercie shal the seate be prepared, and he shall sitt vpon it in truethin the tabernacle of Dauid, iudging and seeking iudgement: and making haste vnto righteousnes. And againe, Beholde the time
Jerem.23 commeth, saith the Lorde, that I will raise vp the righteous braūche of Dauid, which King shall beare rule, & he shall prosper with wisdome, and shall set vp equitie and righteousnes againe in the earth. In his time shall Iuda be saued, and Israel shall dwell without feare: and this is the name, that they shall call him, The Lorde our righteousnesse. And because our Lord is a
Of the kingdome of God. king, therefore he must needs haue a kingdome. As well the realme & dominion subiecte to a kinge is called a kingdōe, as principalitie, empire, power, & māner of gouernment it selfe.

Therefore the church, the communion or fellowship of saints, being obedient & subiect to their king Christe, is called the kingdōe of God. For Micheas saith, And the Lord shall reigne
Mich.4. ouer them in mount Sion: therfore Sion (which signifieth the church) is the kingdome of God. And god is said to reigne, when in the church he ruleth, gouerneth, keepeth, & defendeth those that be his, and indueth and maketh the fruitful with diuerse graces. For
Rom.14. Paule saith, The kingdome of God is not meate and drink, but righteousnes, & peace, & ioy in the holy ghost.
Moreouer ỹ kingdome of god is that eternall glorie & felicitie, which God
Matth.25. doeth communicate to his elect. For the Lord saith in the gospel, Come ye blessed of my father, inherit the kingdome which is prepared for you frō the beginning of the world. And the
Luke.23. theefe euen at point of death making his prayer to the Lord who was redy to dye on the crosse, & desiring to be partaker of this kingdōe saith, Lord remember me when thou cōmest into thy kingdome. Againe since ỹ gospel teacheth vs how God reigneth in vs in this world, in time to translate vs vnto him self into that other, that is, since ỹ gospell is ỹ thing by which the Lord rearseth vp his dominion, it is not vnadvisedly called of Matthew in his 13. cap. the kingdome of god. In another place for the same cause it is called the word of the kingdome. To be short, we at this present by ỹ kingdome of God, vnderstand the cōgregation of saints it self, the catholique church I meane, and the power or administratiō of God reigning therein, that is, preseruing, gouerning, & glorifying the same. And this kingdome of god is verily but only one, for ther
The kingdome of God which is but one God only, one king Christ onely,

onely, one church & life euerlasting. Wher
this one kingdome of god according to
the dispensation of the time, is consider-
ed two wayes. First according to the om-
nipotencie of god. For he sitteth he is the
highest & omnipotent, hath & executeth
ouer all creatures, visible & invisible,
moste iust rule and equall power: will
they or will they be obedient. Secondly
according to his spirit, whereby he
reigneth in his elect. And so ỳ kingdõe
of God is againe two waies cõsidered.
For either it is earthly & is called the
kingdome of grace: or else it is heauen-
lye, and is called the kingdome of
glorie.

The earthly kingdome of grace, is not
therefore called earthly, as though it
were carnall & earthly: like the king-
dome of Babylon, Persia, Alexander, or
Rome: but because it is on earth. For
a good parte of the holie churche of God
is conuersant on this earth, being par-
taker of flesh & bloud while it liueth on
the earth: though it liue not an earthly
life according to the flesh. For according
to ỳ spirit whereby it is ruled, it liueth
a heauenly life. Not that the partakers
of the kingdome of God sinne not, For
the iust man falleth & riseth seuen times
in a day. Wherupon it is also called the
kingdome of grace. For as long as we
liue in this world, our King & Lord ne-
uer denyeth his grace & mercie to vs
that craue pardon. And the faithfull doe
wholie hange vppon the grace of their
king, they embrace continuall repen-
tance, and endeuor thẽselues to things
of more perfectnesse. For they frame all
that they do according to the lawes of
their king & prince. For he reigneth in
his elect by the worde of truth, and by
the holie ghost. By the word of truethe,
hee teacheth what the Saintes should
doe, and what they should auoide. By
his holie spirit he moueth their hartes,
and giueth strength to flie euill, and
followe that is good. For truely our
king reigneth not so much for him self
as for vs. For he maketh vs also kin-
ges, that we being deliuered from the
diuell, damnation, sinne, and the curse,
may be Lords ouer the diuel, damnati-
on, sinne and the curse, yea & ouer all
thinges: and ioynt-heires with the
sonne of God him self. For these causes
ỳ kingdõe of God is called a spirituall
kingdõe. For the partakers of the king-
dome of God, indued with the spirite of
God, doe bring forth the fruites of the
spirit, not the workes of the flesh, and to
be short, are gouerned with ỳ spirit of
God. Neither truelie doeth our Lorde
reigne after the manner of the kinges
of this worlde, sayinge to Pilate. My
kingdome is not of this worlde. Which
sentence some abuse, gathering ỳ there
is no outward gouernemit in ỳ church
of God, vnder whiche name they also
take away ỳ office of a Magistrate, and
speake so subtilely of the kingdome of
God, that a man cannot tell where the
kingdome of God is, or who be partak-
ers of this kingdome. They vnder-
stand not, that the meaning must bee
gathered vppon the occasion of that
saying.

The Iewes accusing the Lorde be-
fore Pilate, laide to his charge that he
ambitiously sought after a kingdome.
The lord clering him self of this crime,
sheweth Pilate that his kingdome shal
not be such a one, whiche after hee had
cast out Tiberius Cæsar should be got-
ten and kept with armes, and be go-
uerned after the manner of this
worlde, declaring, that he addeth: If
my kingdome were of this world, then
would my seruaunts surely fighte, that
I should not bee deliuered to the Iewes.
Therefore he inferreth, But now is my
kingdome not from hence: & therefore

The spiri-
tual king
dome of
God.

Iohn. 18.

they fight not for me, to place me in the throne of the kingdome Tiberius being cast out.

And anon he saith, For this cause was I borne, and for this cause came I into the worlde, that I should beare witnesse vnto the truethe, and all that are of the truethe, heare mye voice. As therefore Christ by trueth, (not by lyinge, deceipts, and craftie practises, like the Princes of this worlde:) prepareth him selfe a kingdome, so by truethe he doeth bothe retaine & gouerne his kingdome: and whosoeuer imbrace trueth are partakers of Christes kingdome, whether they be princes or of the cõmonaltie: all these obey the voice of their king, and serue their highest prince.

Here neuertheless we expresly add, ý Kings can no otherwise serue their Lord and king than Kings, that is, in doing those thinges whiche Kinges ought to doe, namely, to execute iudgement and iustice. For albeit these be in the worlde, yet rule they not after the worlde, because they are now gouerned by the spirite of their king Christe, and direct all their doings to the prescripte rule of Gods word, and in all things yelde them selues to be guided by the spirite of God: and so farre surely their kingdome is not of this worlde.

Of these things I haue else where cited much out of S. Augustine according to the scripture. And our king Christe defendeth his Churche and his ministers, sometime by the aide of Princes, sometimes he preserueth and spreadeth abroade the same, lying open to persecutions through infirmitie and weakenesse. For it is pressed downe, but not oppressed or kepte vnder still, Christe the mightiest Prince alwayes reigning and ouercomming in those that be his.

The bounds of Christes kingdome on earth.

Howe the bounds of this Earthlie kingdome of Christe reache vnto the vtter-moste partes of the Earth. For all the kingdomes of the worlde and all nations perteine vnto the kingdome of Christ. Here vnto belong all ý testimonies of the Prophets touching the calling of the Gentiles, whereof thou maist finde verie manie in Esay and Zacharie, who excellentlye describe the kingdome of Christe in Earth. Whereuppon the Iewes toke occasion to feigne, I wot not how great & glorious things of the maiestie and victories of the Messias, whiche nevertheless long since were aboundantlye fulfilled in Christe, but more spiritually than carnally.

But they, while they dreame of, and looke for carnall things, loathe spirituall, and lose bothe. But the faithfull through the bountifulnesse and liberalitie of Christe their king, most aboundauntly obteine those good thinges, whiche the Prophetes promised, namely plentifull peace bothe with God and men, and all kinde of felicitie, alwayes to be blessed, alwayes to be safe (though they fight continuallie) from all enimyes as well visible as also invisible, and to inioy euerlasting saluation. Which things the Prophetes in their writings haue set forthe in a moste large kinde of style, yet vnderstandinge nothing else, than as euen now we said, that ý faithfull shall be moste happie, and shall possesse in Christe all good gifts bothe of soule and bodie, as much indeede as is necessarie and healthfull for the Saincts. And this is that kingdome (now we vnderstand bothe, as well

that

that of grace, as this of glorie: worthy that Ioseph of Aramathia, iust Simeon, and Anna ye Prophetisse, with other saints awaited and loked for.

This same kingdome Philippe the Deacon preached to them of Samaria, and Sainte Paule the Apostle to them of Rome: which things Luke doeth testifie in the Actes of the Apostles, Chapter. 8. and 28.

The seate of our King Christe.

But the seate or throne and palace of our king is Heauen. For hee ascended a conquerour into Heauen, and sitteth at the right hand of God the father almightie, from thence as ye sunne of righteousnesse bee shineth to all which liue in his Churche ye or in his kingdome: yea and he ouerseth the harts of the faithfull to him selfe, wherein he may dwell. Furthermore, that we may vnderstande our king, thoughe not corporally presente in earth, but ascended into Heauen, not therefore to be absent from his kingdom, he verily in his woord compareth himselfe to the head, and vs to the bodie or the members. Now therefore as ye bodie is neuer without the head: so the kingdome of God is not without Christ the prince. And as the vitall spirite from the harte, and the power or vertue of feeling and moouing frō the head is powred into the bodie: so are we quickened or made aliue by our Prince Christe: he iustifying, preseruing, comforting, confirming, and defending vs from all euill. As all the members are ruled by the head: so all the faithfull, in the kingdome of Christe, are gouerned by their king Christe. Paule therefore saithe, God raised Christe from the dead, & set him on his right hand in heauenly places, farr aboue all rule, and power, and might, & euery name that is named, not only in this world, but also in the world to cōe. And hath put all things vnder his feete, & gaue him to be the head ouer all things, to the Church, which is his bodie, ye fulnesse of him that filleth all in all. Of which kinde there are very many other to be found in ye writings of the Apostles: first of all, that, Christ is the head of the church, and he it is which giueth saluation to the body, for he gaue him selfe for the church, to sanctifie it when he had cleansed it in the founteine of water in the worde, that he might present it vnto him selfe a glorious church, &c. And thus much hetherto of the kingdōe of Christ in earth, which is bothe called the kingdome of grace, and the Church militant.

Ephe. 5.

Gods kingdome of glorie in heauen.

Moreouer the kingdome of God is called the kingdome of heauen and of glorie, for that occasion, because those whome our Lord & king hath sanctified on earth, and guided with his spirit, yea and also iustified, being deliuered from the flesh, and taken out of this woorld, he glorifieth in heauē, and receiueth the into ioy, & into the fellowship both of himselfe and of all the saints. For the souls of the faithfull, euē as soone as they depart out of their bodies, are forthwith receiued into heauē, to reigne with Christ the euerlasting king, & for euer to reioice with all the saints. But in the laste iudgemēt, wherewith we beleue that the quick and dead shall be iudged of Christe our king, the bodies of the saintes shall be raised vp, clarified, coupled againe to their soules, and how many soeuer haue cleaued vnto Christ their king from the beginning of ye woorld, shal liue for euer & reigne in glorie together with Christe their king and prince. Of this kingdōe of the saints, the Prophets & Apostles

Ephe. 1.

Apoc. 21. & 22.

haue ſpoken muche, and chieflye the Apoſtle Sainte Iohn in his Reuelation. Some haue called this kingdome the Church triumphant.

The kingdome of Chriſte is an euerlaſtinge kingdome.

This kingdome of GOD or of Chriſte, is an euerlaſting kingdome. For as euen to the worldes end the Church ſhall be on earth, howſoeuer this worlde, and the Prince of the worlde doe rage: ſo the faithfull after iudgement ſhall liue and reigne with Chriſte, happie for euer bothe in bodie and ſoule. For the Lord ſaith in the Goſpell, The gates of hell ſhall not preuaile againſt the Church. Also the laſt times ſhall be as the dayes of Noe were, wherein thoughe the wicked did farre in number exceede the Churche of the faithfull, yet Noe and his were ſaued in the Arke, but the wicked were deſtroyed with the flood, in ſuch ſort ſurely ſhal iniquity by all means preuaile in the end of ỹ worlde, but in the meane while thoſe that are elected into ỹ kingdome of Chriſte, ſhall be ſaued by Chriſte, whome they ſhall loke for to be their Iudge, and ſhall ſee theire redeemer comming in the cloudes of Heauen.

Matth. 16

Matth. 24

Dan. 7.

Daniel alſo in his Prophecie deſcribeth the ryſing and fallinge of all kingdomes, & of Antichriſt alſo, but attributeth no end to the kingdome of the Saincts, or holie people, but witneſſeth ỹ it ſhall be euerlaſting.

The ſame doeth the Prophet Zacharie alſo in his 12. chapter. For the Saincts reigne on the Earthe by Chriſte, and beeing tranſlated from the Earth into Heauen, they ſhall reigne together with theire kinge Chriſte for euer. And the Scripture is woont oftentimes to ſpeake of one of theſe kingdomes onely. Of bothe theſe kingdomes wee vnderſtande many places of Scripture, firſt of all that which is ſpoken by our ſauiour, Whē ye pray, ſay, O our father which art in heauen, hallowed be thy name, thy kingdome come. For we pray ỹ he would reign in vs, while we liue on earth, that we alſo may reigne ouer the worlde, and the Prince of the worlde, and that we be not ruled by Sathan, neither that ſinne reigne in vs, but rather that we here beeing gouerned by him ſelf, may in time to come reigne with Chriſt in Heauen.

Matth. 6.

The kingdome of the worlde what miſeri of one is.

Contrariwiſe, what manner of kingdome, the kingdome of the worlde is, it appeareth by conſidering the head or the king and prince therof, which is the diuel, the Authour of ſinne, of vncleanneſſe, and of death.

He reigneth in the worlde, the Prince doubtleſſe of the kingdome of darckneſſe. Not that God and his Chriſte is not king of all things: but becauſe vnfaithful apoſtataes through their owne proper malice, reuolting from God to the diuell, doe appoint him for their prince, to whome euen of their owne accorde they ſubmitt and yelde them ſelues to be gouerned, liueing in all vngodlyneſſe, wickedneſſe, and vncleanneſſe, framing them ſelues like to their head the diuell, with whome they ſhall be puniſhed euerlaſtingly in the worlde to come, as in this worlde they haue ſuffered them ſelues to be gouerned of him, doeing his will.

This prince of this worlde, elſe where alſo called, The GOD of this worlde, hath Chriſte the true Kinge and Monarche of the worlde ouercome, and hath deſtroyed his kingdome: not that hee ſhould not be, as long as this worlde indureth, but that he ſhould not hurt the elect.

Iohn. 12.

1. Cor. 4. 1. Iohn. 3.

Sathan doeth liue and ſhall liue for euer, how be it in miſerie, which life

life in very deede is deathy) but he hath no power against them ỹ be redeemed by Christ the prince. He hath and shal haue a kingdome euen vnto th'end of the world, but in the children of vnbelief: this kingdõe also in this world is in decaying, & as it were mouldy & for a short time. For the world passeth away, & all worldly things perish, but all the elect of God are very straũgers frõ this kingdõe, yea they are as it were sworn enimies of this kingdome. Neither can the prince of darckenes by his power, pul away the partakers of the kingdome of Christ, into his kingdome of iniquitie. Truly he goeth about this diligently, and with diuerse tentations vexeth the elect: but those ouercõe through him, which in time past vanquished ỹ false king & prince of theeues, and taught vs, that despising this filthy prince, & the world, and the lustes of the world, giuing our mindes to innocencie, we shuld yeld our selues to ỹ good spirit to be gouerned. These things haue I thus far declared, as briefly as I culd touching the king Christ, & his onely and euerlasting kingdome. And now Christ our Lord is a Priest, yea that chiefest, only, and euerlasting priest, whom the high priestes of ỹ olde people did prefigure & shadowe out. For Dauid in his song altogether diuine saith, The Lord sware & will not repent him, thou art a Priest for euer, after the order of Melchizedek. Which words the blessed Apostle alledging and expounding in his Epistle to the Hebrues hath left these words written, The forerunner (saith he) is for vs entred into heauen, after the order of Melchizedek made a Priest for euer. For this Melchizedek, King of Salẽ, priest of the most high god, who met Abraham cõming frõ the slaughter of kings, & blessed him, to whome also Abraham gaue the tenthes of all things, who first indeed is caled by interpretation the king of righteousnes, thẽ also king of Salem, whiche is king of peace, of an vnknowen father, of an vnknowen mother, of vnknowẽ kin, neither hauing beginning of dayes, nor end of life: but likened to the sõne of God, remaineth a priest for euer.

Christ Iesus the high priest

Psal 110.

Hebr. 6.

Hebr. 7. Gen. 14.

Surely our Lord Iesus Christ, is both a righteous and peaceable king, and the righteousnesse and peace of the faithfull: and he is that euerlasting Priest, who according to his humanitie is beleeued to be borne of the virgin without seede of man, & therefore of an vnknowen father: and according to his diuinitie begotten of the father, & therefore of an vnknowen mother: and vnspeakably begotten from euerlasting, and therefore of vnknowen kin, hauing neither beginning nor end of life. For albeit according to his humanity he was dead and buried, yet according to his diuinitie, he remaineth God immortall & euerlasting. The selfe same which is a king is also acknowledged a priest, not according to ỹ order of Aarõ, but according to ỹ order of Melchizedek. For as the scripture remẽbreth this one a priest: so one Christ remaineth priest for euer, hauing an euerlasting priesthod. But high priestes in time past were caled & annointed, they did not thrust thẽ selues into such an office by force or deceipt. Wherevpon ỹ Apostle said, No man taketh the honor to him self, but he that is called of god, as was Aaron: so also Christ took not glorie to himself to be made high Priest, but is made & cõfirmed of him who said vnto him, thou art my sonne this day haue I begotten thee. Hebr. 5

As he saith also in another place, Psal. 2

Thou art a priest forever, after the order of Melchizedech. But ỳ doest no where read that that our Priest was annointed with visible oile: for hee was annointed with inuisible oile, namely with the fulnesse of the holie Ghost, as ỳ prophet witnesseth, Thy god hath annointed thee with the oile of gladnes above thy fellowes. And againe, The spirite of the Lord vppon me: for the Lord hath annointed me, & sent me to preach good tidings vnto the poore. Furthermore, whē we read that the office of Priests in times past was to serue in the tabernacle, to teach the people, to make intercession betwene God & men, to pray for the people and to blesse them, to sacrifice also, and to cōsecrate or sanctifie, & that now it is manifest that Jesus Christ is ỳ lawful priest, it is certeine ỳ he is tied to ỳ self same offices, but indede to so much more excellēt thā these, by how much he hath obteined a more excellent priesthood. Those priestes after the order of Aaron serued in ỳ corruptible & figuratiue tabernacle: but our Lord beeing takē vp into the true tabernacle heauen it selfe, ministreth to all ỳ saincts of God. For Heauen & the church of Saincts is the true tabernacle and temple of our high priest. Christe our priest is the onlie and euerlasting teacher & maister of his vniuersall Church. For not onely that age hath so taught, whiche liued in the dayes of his flesshe, but the spirite of Christ was in ỳ Prophets, by whom now also he ruleth all the seates of his catholique church. Christ himself as yet speaketh vnto vs, and will speake euen vnto ỳ end of the world, by the mouth or writings of the holy Apostles and all teachers preaching the doctrine of the Apostles.

Christ is annoyted.

Psal. 45.

Esai. 61.

Howe Christ our priest doth the offices of a priest.

Christ the teacher of the church

And this doctrine is sufficient for the catholique Church. For it comprehendeth all those thinges fullie, which perteine to a holie and happie life. Christe our high priest maketh intercession for all the Saincts in his owne Temple. For hee beeing the only aduocate and patrone of all the faithful, prayeth to the father for vs on the right hand of God. For he ascended vnto the right hand of God the father, that he should alwaies appeare there in the presence of God, to followe all our suites faithfully.

Christ maketh intercession.

Of whiche thinge I haue spoken more at large in my laste Sermon, where I intreated of Inuocation, and Intercessiō. The same our Lord onlie blesseth vs. For he was made a malediction and curse for vs, ỳ we might be blessed in him, according to that notable and aunciente Prophecie, In thy seede shall all the nations of the worlde be blessed. Moreouer Christe our Lorde sacrificeth for vs. For hee offereth incense when he maketh supplication for vs, and appeareth on ỳ right hand of God. And he offereth a sacrifice for sinnes vnto ỳ liuing god, not a sacrifice of a beast, but him selfe, alwayes an effectuall sacrifice, to make satisfaction for all the sinnes of the people. Whereof, since I haue entreated aboundantlie in the treatise of Ceremonies, here of purpose I am the breefer.

Christ blesseth.

Christ sacrificeth

Againe, since our lord Jesus Christ is ỳ holy of holiest, doubtlesse he sanctifieth & consecrateth his catholique church, annointing it with the oile of the holie ghost, that we may be made both holie, & priests to offer spirituall sacrifices to God. For we read ỳ that holy ointmēt, powred on Aarons hed, ran down to his beard, & euen to the skirts of his clothing. For Christ the

Christ sanctifieth.

highe

highe priest of his vniuersall Churche powreth his spirit as wel vpon them that are verie farre off,as vpon them that are neare at hande. For hee crieth in the Gospell, If any man thirst, let him come vnto mee and drinke. He that beleeueth on me,as the scripture hath saide,out of his bellie shall flowe riuers of water of life. And againe, For their sakes sanctifie I my selfe,that they also might be sanctified in trueth.

Ioha.7.

Iohn.17.

To be short,when we say and confesse that Iesus Christ is the priest or bishop of the faithfull people, we say this,that Christ is our chosen and appointed teacher and maister, to gouerne and teach his vniuersal church, to make intercession for vs,& to plead all our suites faithfully, before the Father in heauen,which is the onely patrone, mediatour,and aduocate of the faithfull with God,who by the sacrifice of his bodie is the perpetuall & only satisfaction,absolution, and iustification of all sinners throughout the whole worlde, who consecrateth into priestes those that beléeue, that that they also might offer to God the Father through Iesus Christ acceptable sacrifices, & might be the house and tabernacle of God.

Of Christs priesthood

Out of this it shalbe easie to iudge, what manner of priesthode Christs is,who is our highe-priest and Bishop. His priesthod is the verie office or verie function and working of the priest,whereby Christ the priest himselfe executeth all thinges in heauen and in the Catholique Churche, whiche beelong to his priestly office. Wherefore, it must néedes bee, that this Priesthode of Christe our highe Bishop, is not visible and corporall, but altogether spirituall. For verie well sayth Paule, Christe were no

Heb.8.

priest,if he were on the earth: where they that are of the tribe of Leuie do minister in the tabernacle or temple: where there is a temple or tabernacle with manyfolde holie garmentes and vessels. But Christe our Lorde is of the tribe of Iuda, borne I say of a royall tribe: albeit we are not ignorannt in the meane while,that the royall tribe, that is, the tribe of Iuda, and the priestly tribe,that is,the tribe of Leuie,were mingled together. For we reade that Elizabeth which was of ỳ daughters of Aaron,was Cousen to ỳ virgin the mother of God,she being of the line of Dauid. Neither is our Lord read at any time to haue vsed the temple, or the holy vessels in his ministerie. For although sometime he taught in the temple,yet he taught not onely in the same. He neuer sacrificed in the temple at the holy altars either of incense or of burnt offerings. He neuer vsed priestly garments whiche were figuratiue. Wherof I spake when I expounded the ceremonial lawes. Therefore, when he woulde sacrifice for the satisfaction of the sinnes of the whole worlde,he suffered without the gate,& offered himselfe a liuely and most holy sacrifice: according as the shadows, or types, prophecies and figures foreshewed in the law of Moses, wherof in like maner I haue entreated in the discourse of the ceremoniall lawes. And when hee had offered the sacrifice of his bodie,he ascended into heauen,and sitteth at the right hand of the father, that from thence he may giue light vnto his Church, and there appeare alwayes for vs in the presence of God the Father. And therefore he doth not now corporally execute his priestly office on earth,in like sort teaching vs now

Heb.13.

as in the dayes of his flesh he taught the men of his age. For nowe he doeth illuminate with his spirite the myndes of his, and daily repaireth or renueth the Euangelicall doctrine of the Apostles, and yet for all that he himselfe speaketh by the mouth of thē that teache and preache the Gospell. He blesseth vs from heauen, that is to say, he inricheth vs with all heauenly blessing. Of him the Apostle speaking saith, And the annoynting, which ye haue receiued of him, dwelleth in you: and ye neede not that any man teache you, but as the same annoynting teacheth you of all thinges, and it is true, and not lying, and as it hath taught you, ye shall abide in it. 1. Iohn. 2.

Of him the diuine Prophet speaking sayth, I wil powre water vppon the thirstie, and floudes vppon the drie ground: I wil powre my spirit vpon thy seede, and my blessing vppon thy stocke (or buddes:) They shall growe together like as the grasse, and as the willowes by the waters side. By whiche wordes we learne that Christ our high priest hath no neede of a bishop, suffragane, or vicar, in his Churche. For he himselfe is present with his Church, and gouerneth it by his spirit. The selfe same Christ at the right hand of the father in heauen, doeth not so oftentimes humbly fal downe on his knees, and make intercession for vs, as we doe sinne. In the dayes of his flesh when he did offer vp praiers & supplications, with strong crying and teares, hee was once heard in that which he feared. For nowe he alwayes appeareth for vs in the presence of God. Al our matters are manifest in his sight, & the father beholdeth the face of his Christe, for whose sake he is pleased with all his members, hearing them, and giuing them whatsoeuer healthful things they require, according to that saying of our sauiour: Verily, verily, I say vnto you, Whatsoeuer ye shall aske the Father in my name, he shal giue it you. Iohn. 16. Therfore here wee must imagine no turmoyles, no molestation, no labour wherwith he should be wearied, which is the intercessour, aduocate, & priest of al, before God the father in heauē. Whereof also I put you in minde in my last sermō, where I entreated of inuocation, and intercession. Wherfore our priest executing his office before God in heauen, hathe neede of no altar of incēse, no censer, no holy vesselles, or garments: muche lesse hath he neede of ỳ altar of burnt offerings. For on the crosse, which was his altar, he offered vp him selfe but once for al. Neither was there any mortal man worthie to offer to ỳ liuing god the liuing sonne of God. And that only sacrifice is alwayes effectuall to make satisfaction for all the sinnes of all men in the whole world. Esai. 44. Hebr. 5.

And though in the discourse of the ceremoniall lawes I haue alleadged many testimonies touching these things, yet I cā not stay my self here, but must cite vnto you some that be notable. For this matter wherin the frute of Christes diuinitie & humanitie, to be short, al our saluation consisteth, cannot worthily and diligently ynough be printed in mens harts. Paule vnto the Hebrues speaking of the priestes of the olde Testamente, and comparing Christ our high priest with them, yea by all meanes preferring him, sayth, And among them many were made priests, because they were not suffered to indure by reason of death. But Christ because he indureth for euer, hathe an euerlasting (or vnchangeable) priesthod, for that it doeth

doth not passe ouer to another by succession. Wherfore he is able also perfectly to saue them, that come vnto God by him, seeing hee euer liueth to make intercession for them. For such an high priest it became vs to haue, (which is) holy, harmeles, vndefiled, separate from sinnes, & made higher than the Heauens: which needed not daily, as those high priests, to offer vp sacrifice, first for his owne sinnes, & then for the peoples: for that did hee once, when he offred vp himself. Heb.9. And againe he sayth, Christ is not entred into the holy places made with hands whiche are the similitudes of the true sanctuarie, but into heauen it selfe, to appeare nowe in the sight of God for vs. Not that he should offer himselfe often, as the highe priestes entred into the holie places euerie yere in strange (or with other) bloud. For thē must he haue often suffered since the foundation of the world. But now in the end of the worlde hath he appeared once, to put away sinne by the sacrifice of himself. And as it is appointed vnto men that they shall once die, and after that cōmeth the iudgement: Euen so Christ once offered to take away the sins of many, the second time shalbe seene without sinne of them, whiche waite for him vnto saluation. Heb.10.

And againe the same Paule saith, Euerie priest appeareth daily ministring, and oftentimes offereth one manner of offering, which can neuer take away sinnes: but this man after he had offered one sacrifice for sinns, sitteth for euer at the right hand of God, and from hencefoorth tarrieth til his enimies be made his footstoole. For with one offering hath he made perfect (or consecrated) for euer, thē that are sanctified. All these sayinges hitherto are the Apostle Paules. And I think that these testimonies are not to be made manifest and agreeable to our purpose by a larger interpretation. For they are all euen without any exposition of ours most euident, and verie aptly agree to the matter which we haue in hand. For they doe plainely set forth and lay before our eyes to beholde, the whole priesthood of Christ, specially that which belongeth to the intercession and the onely and euerlasting sacrifice or satisfaction for sinnes. It belongeth also to the same priesthode to consecrate priestes vnto God, all the faithfull: not that we should offer for the satisfaction of sinnes, but that we shoulde offer our prayers, thankesgiuinges, and our selues, and the dueties of Godlinesse, as it were euerie momente. For Saint John the Apostle and Euangelist sayeth, Iesus Christe, prince of the Kinges of the earth loued vs, and washed vs from our sinnes in his owne bloud, & made vs kinges and priestes vnto God and his father. Apoc.1. We may finde the same sentence also in the Epistle of Saint Peter. 1.Pet.2. So that in these we may see what fruite riseth and floweth vnto vs, from the diuinitie and humanitie of Christe oure king and highe priest. For he coulde not be prince of kings & highe priest, vnlesse he were God and man.

Here this place requireth to speak somewhat of the name of a Christian, and of the dueties of a Christian man. Of the name of a Christian. We haue the name of Christians of Christ, to whome being vnseparably knitte, we are the members of that bodye, whereof he is head. And Christe is not his proper name, (for he is called Iesus) but a name of office, derived from the Greeke

Greeke word χρισμα, whiche signifieth annoynting, so Christ signifieth asmuch as annointed. Therfore Tertullian saith, it is not a proper name, but a name attributed. And hee addeth, Annointed is no more a name, than cloathed, or apparelled, a thing accident to the name. But the kinges & high priestes were annointed with oyle, therefore Christ signifieth vnto vs him that is king, high priest, or Bishop. And because we are named Christians, of Christe, who hath annointed vs with the holy ghost, truely we also are kinges & priestes. Where you may see how great a benefite we haue receiued of Christe God & man, for he hath made vs kings & priestes.

Christians are kinge and priests

We see what the dutie of christians is, namely to mainteine this dignitie euen to the last gaspe, lest it be taken from vs againe by sathan. Furthermore, if we be kings, we are Lordes ouer thinges and are free, ruling, not ruled or in subiection. Free I say frō sinne and euerlasting death, and from all vncleanesse: Lords ouer sathan, prince of this worlde, and ouer the world it selfe. For we rule the world and the flesh: wee are not ruled by them. Herevnto belong those wordes of the Apostle: Let not sinne reigne in your mortall bodie, that ye shoulde therunto obey by the lustes of it. Neither giue ye your members as instruments (or weapons) of vnrighteousnesse vnto sinne: but giue your selues vnto God, as they that are aliue from the dead, & your members as instrumentes (or weapons) of righteousnes vnto god. For sinne shal not haue power (or dominion) ouer you. And therefore when ỹ prince of this world yea and the world it self and the flesh, and sinne, the wicked affection therof, doe what they can to draw we vs againe out of freedome and bondage, we must (because we are kings) valiantly resist them, and continuing in conflict vanquishe and ouercome thē by the vertue of Christe reigning in vs.

Christians are kinge

Rom. 6.

For Saint John the Apostle saith, All that is borne of God ouercōmeth the world. And this is the victorie which hath ouercome the world euen our faith. Hitherto belongeth the doctrine of freedome and bondage, whereof I intreated in the former Decade.

1. Ioha. 5.

By al these we gather that the principall duetie of Christians is always to stand in battell array, and to kepe their place, to watche and endeuour by all force and meanes, least at any time being ouercome of their enimie sathan, they be spoiled of their royal or kingly dignitie, and be hailed downe into the bondage of hell. Truly if we ouercome in Christ, and with Christ, wee shall reigne together with him, that is, we shal liue with him and all the saints in glorie for euer and euer. And thus are we kinges in Christe. Thus are we Christians.

Againe, because we are christians, that is to say, annointed, surely wee are priestes also, and therefore according to our priestly office, we teache, we admonishe, we exhorte, and comfort all our brethren, and al men that are cōmitted to our charge. Where notwithstanding we doe necessarily make a difference betweene ỹ christian priesthood, and the Ecclesiasticall ministerie. All Christians truly as well men as women are priestes, but we are not al ministers of the church. For we can not all one with another preach publiquely, administer the sacramentes, and execute other duties of pastors, vnlesse we be lawfully called and ordeined therunto. This our priesthood

Christians are priests.

priesthod common to all, is spiritual, and is occupied in common duties of godlinesse not in publique and lawful ministeries of the church. Wherupon one may and ought to instructe and admonish another priuately, and while he so doth, he executeth a priestly office: as when the goodman of the house instructeth his childrē at home in godlinesse: when the goodwife of the house teacheth and correcteth her daughters: to be shorte, when euery one of vs exhort euerie neighbour of ours to the desire and studie of godlinesse. For the Apostle Paule sayeth, Exhorte ye one another daily, while it is called, to day: least any of you be hardened through the deceipt fulnesse of sinne. Moreouer since we be priestes, we must offer sacrifices worthie of our God. And we haue sufficiently testified that after Christ our highe and onely priest or bishop in all ages & in all the whole worlde, none doeth offer a satisfactorie sacrifice to take away sinne. For when he offered vp himself, he offred a sacrifice but once, howbeit alwayes effectual to cleanse the sinnes of all. Therefore we offer vnto him thankesgiuing & praise, celebrating the memorie of that one only sacrifice: we offer prayers & we offer our selues, that is to say our bodies, a liuely and a reasonable sacrifice to God, together with all kinde of godlinesse, and well doing. For Paule sayth, By Christ we offer the sacrifice of praise alwayes vnto God, that is, the fruite of lippes confessing his name. To do good, & to distribute forget not, for with such sacrifice God is well pleased. But touching these sacrifices, I haue spokē more in my former sermō, where in I entreated what the true seruice of God is. But since all sanctification is & riseth from one highe priest Christe Jesus, we can sanctifie our selues no otherwise, than with honest and pure conuersation of life, which thing is required at our handes, namely that we be holy, and that we sanctifie the name of our God with an innocent life, that it bee not euill spoken off throughe vs by men, but that they may see the good workes of the faithfull, & glorifie the Father which is in heauen. There is none but may see, that all the duties of a Christian man are comprehēded in these pointes, wherein vnlesse we exercise ourselues earnestly, I do not see ỳ we are worthie of so excellent a name. That this most holy name was first giuen to the faithfull at Antioch in Syria, Luke is witnesse: which yet let no man so vnderstande, as if that name afore had beene altogether vnknowen to all men. For now it is become moste common, in time past it was the name only of most excellent and holy men, and of suche as rather were so in deede, than so accounted, thoughe also by name they were in some manner so acknowledged. For Eusebius in his Ecclesiastical history maketh mention, ỳ ỳ ancient fathers Adam, Seth, Noe, Abraham & other like vnto these were all Christians, & therefore Christian religion to be the verie purest perfectest and the auncientest. The wordes of Eusebius if any require are these. The nation of the Hebrues is not new, but vnto all men in antiquitie famous, and knowne to all. Their bookes and writings do cōteine auncient fathers, of whome they make report before the floude, rare in deede & fewe in number, howbeit in godlinesse & righteousnes, and in all kinde of vertues most excellent: & after the floud of other of the sonnes & nephues of Noe, as of Tharam & Abraham,

Heb. 3.

Heb. 13.

The name of a Christian moste auncient.

Abraham, of whō as their capteine & progenitour, the posteritie of the Hebrues do boast. So that if any man shal say that all these from Abraham himself euen to the first man being beutified with the testimonie of righteousnes, through their works, though not in name, were Christians, truely hee should not stray farre from the truth. For a Christian signifieth a man, whiche excelleth other in the knowledge and doctrine of Christ, with moderation of mind, and righteousnesse and continencie of life, and through fortitude of vertue & confessiō of Godlinesse, toward the one and only God of all creatures. And this name those auncient fathers did no lesse esteeme than we doe.

Neither had they care of the corporall circumcision, as we also haue not: neither of keeping the Sabbaoth day, as we also haue not: nor of absteining from meates, nor other differences: whiche thinges afterwardes Moses first of al ordeined, and figuratiuely deliuered them to be perfourmed: as suche thinges also euen at this day perteine not to Christians. But they sawe plainly the Christ or annoynted of God. As also it is declared alreadie before, that hee both appeared vnto Abraham, and gaue aunswer vnto Isaac, and Israel, and spake to Moses, and after him to the prophetes. Wherby thou shalt finde that these godly men also obteined the name of Christ, according to that saying spoken of them: to wit, Touche not my Christes (or mine annointed) and do my prophets no harme. Therfore it is manifest that this godly inuentiō of those men who liued holily in the time of Abraham, which of late by the doctrine of Christe is preached to all nations, is the first, moste auncient and eldest of al. Thus much Eusebius. Furthermore if we behold our selues in this looking-glasse of a Christian name, we shal see that very few at this day are worthie of this name. Truly all of vs are commonly so called, & we will be all named christians, but fewe of vs liue a life worthie of our profession. We are named christians of holy annointing. The holy annointing is the holy ghost himself. Vpon whom shal my spirit rest, saith the Lorde? Euen vppon him that is poore and of a lowly troubled spirite, and standeth in awe of my wordes. Esa. 66.

But we set light by the word of God, we haue very troublesome heades, we are corrupt with euil affections, and leawde lusts, we swel with pride, & therfore we want the oyntment of holy oyle, or are voide of ỹ holy ghost. Who therefore can say that we be Christians? We are all of vs in maner ruled by wicked desires, by the flesh, the world, and the prince of this worlde, fewe of vs rule the world, & the flesh, and those thinges which are in them. Therefore not the spirite of God, but the spirite of the world and the flesh beareth rule in vs. The diuel, the world, and the flesh haue dominion ouer vs, for in them wee liue and them we doe obey, whereupon being estranged and let loose frō all righteousnesse and holines, we are become slaues, seruing a most vile & filthie slauerie. For we not desiring to be deliuered, do neither seeke a redeemer, nor being impatient of their tyrannie, rise & rebell against them: but like faint-harted cowardes wee yéeld our selues to be brought in subiection, and to be kept vnder their tyrannie: nay it repenteth and pricketh vs of our labours, watchinges, prayers, & of all duties of Godlines, & beeing

There are but fewe Christians

ing careleſſe, wee lie lurking as in a place of voluptuouſneſſe. But who would vouchſafe ſuch ſlaine the moſt holy name of a Chriſtian, but he that is bothe exceeding foliſh and wicked? No marueil the if ſuch be thruſt downe vnto hell there eternally to burne, and there eternally to be yoked vnto him whom they haue moſte wickedly choſen to themſelues to follow. And now what one of vs is there ẏ doth teach, admonith, & exhort thoſe that boaſt & brag of this Chriſtian name? I ſpeak nothing heere concerning the Doctors, or teachers of ẏ Church, but my talke doth touche the office & dutie of a chriſtian man. Truly the moſt part of vs are ſlowe in inſtructing our families and felowe-brethren. For either it grieueth vs to take the paine, or elſe we feare daunger. Therefore we turne the office of admonithing & inſtructing vpon the publique miniſters of the church, as though nothing at all of this matter were required of vs. For this cauſe ſpeaches in a maner vnſeemly to be ſpoken, are heard vttered of men: I haue not the office of a miniſter, I am no (Pfaff) prieſt, why therefore ſhould I inſtruct? why ſhould I admonithe? And there care not howe blaſphemous and filthie things be ſpoken either at home or abroade, For they liue to themſelues, and thinke that the glorie of God and the ſoules-healthe of their neighbour belongeth nothing vnto them. But what ſacrifices offer wee worthie of God and our name? where are prayers and thankſgiuings? where is the mortification of our fleſhe, and the denying of this worlde? where is compaſſion, or well-doing? where is an holy and harmeleſſe life? The contrarie (if neede ſo required) I could reckon vppe in a long bead-rowe: but to what ende were it, to make a large diſcourſe of thoſe thinges that are manifeſt vnto all men? For who I pray you doth denie, that the life of this preſente age (of men, I meane, whiche bragge and boaſte of their Chriſtian name) is filthie, ſtincking, and peſtilent? Whiche things ſince they bee too too true and euident, I haue nothing done amiſſe in ſaying a litle before, that at this day there are fewe Chriſtians. They that are wiſe, and deſire to bee according to their name, let them heare our Sauiour ſpeaking in the Goſpel of Matthew, Striue to enter in at the ſtreight gate, for wide is the gate and broade is the waye that leadeth to deſtruction and many there be whiche goe in thereat. Because ſtreight is the gate, and narrowe is the way, whiche leadeth vnto life, and fewe there be that finde it. Furthermore they (whiche thing ought firſt of al to haue bẽ ſpoken) doe verie greatly offende againſt religion, and Chriſtian profeſſion, whiche as they doe not ſincerely acknowledge the prieſthode, & kingdome of Chriſt, ſo they boaſt thẽſelues to be chiefly praiſe worthie, cõmendable & catholike, because they cõmit thoſe things, which by al meanes obſcure & darken the kingdome & prieſthod of Chriſt. Chriſtians being content with this only title & name, doe not ambitiouſly ſeeke after or admit an other name: But theſe men, as though ẏ name of a chriſtiã were but a light & trifling name, neuer reſt, vntil they be alſo called by other names, as though they were babtiſed into ẏ name of Briõ, Benet, Robert or Fraũcis. Chriſtians cleauing only to their lawgiuer, maiſter, & teacher Chriſt, do not acknowlege the voice of ſtraũgers, neither goe a ſtrawes breadth from the diuine ſcriptures.

Matth. 7.

A gainſte falſe Chriſtians.

What

But these men charge thee with heresie, vnlesse thou receiue and worship for heauenly Oracles all kinde of constitutions of the Romish Church, though they be flat contrarie to the wordes & teaching of Christ. Christians acknowlege themselues to haue one king, one deliuerer, one sauiour, & one head in heauen: These men worship his vicar in earth, and attribute saluation not onely to trifling things, but to verie stinking & loathsome thinges. Christians put all their trust in God, to whome they offer all their vowes and prayers by Jesus Christ, whome they beleeue to be the only highe priest, and most faithfull patrone and aduocate of all that beleeue: They make their prayers to creatures, and mens imaginations, and chose to themselues so many patrones and intercessours, as there doe liue saintes in heauen. Christians know that the sacrifice of Christ once offered is alwayes effectuall to make satisfaction for all the sins of al men in the whole worlde, and of all men of al ages: But these men with often outcries, say, that it is flatte heresie, not to confesse that Christ is daily offered of sacrificeing priests, consecrated to ỳ purpose. Therfore the name of a christian is common to al, but ỳ thing signified & ment by the name is common to the faithfull only, who cleaue vnto one Christ.

The conclusion.

Nowe I conclude my whole discourse of Christ, a king and a priest, with these words of saint Augustine. The sonne of God whiche made vs, is made among vs, and beeing our king ruleth vs: & therfore we are Christians, because he is Christe. He is called Christ *a Chrismate*, that is to say, of annointing. Kinges also and priestes were annointed, & he was annointed king and priest. Beeing a king, hee fought for vs. Beeing a priest he offered himselfe for vs.: When he fought for vs, he was as it were ouercome, yet by right hee hathe ouercome in verie deede. For he was crucified, and on his crosse whereon he was nailed he slewe the diuell, and then was hee our king. But wherfore is he a priest? because he hath offred himselfe for vs. Let a priest haue somewhat to offer. What could man finde to giue? A cleane sacrifice? what sacifice? what cleane thing can a sinner offer? O wicked sinner! O vngodly wretch! What so euer thou shalt bring it is vncleane. Seeke within thy selfe what to offer, thou shalt find nothing. Seeke out of thy selfe what to offer, hee is not delighted in rammes, or goates, or bullockes. They are all his, though thou offer them not. Hee found nothing cleane among men, whiche he might offer for men: therfore he offered himselfe a cleane offering, an vndefiled sacrifice. Therfore he did not offer that whiche we gaue vnto him, but that which he tooke of vs, and that he offered pure & cleane. He tooke flesh in the wombe of the virgin, that hee might offer pure and cleane flesh for vs that were vncleane. He is a king, he is a priest. In him let vs reioyce. To him be glorie for euer and euer, Amen.

Of

¶Of the holie Ghoſt, the third perſon in Trinitie to be worſhipped, and of his diuine power.

¶The eighth Sermon.

IT remaineth that after wee haue expounded ẏ myſteries of the ſonne of God our Lord Ieſus Chriſt, we conſequẽtly ſpeake of the holy Ghoſt, and of his diuine power, and operation. For vnleſſe he inſpire our minds, and rule our tongue, wee ſhall neuer bee able worthily or profitably either to ſpeake or heare any thing concerning him. For as no man knoweth thoſe things which are of God, but the ſpirite of God: ſo men fetche the vnderſtanding of heauenly thinges, and the knowledge of the holy ghoſt from no where elſe, than from the ſame ſpirite of God. Let vs therefore pray and beſeech God the father, that by his ſonne Ieſus Chriſte hee would vouchſafe to inlightẽ our darke and myſtie mindes, by ſending this his holy ſpirite into our hearts, and to direct vs in the ſincere waye of trueth according to the holy Scriptures.

And firſt of all it ſeemeth not vnprofitable to expound the woord, ſpirite, becauſe in the ſcripture it is diuerſlie taken, and very often vſed, ſo that not ſeldome times hee ſhall greatly erre, which is ignoraunt of the force of that woord. Spirite properly is the ſignification of an element ſignifying aire, winde, breath. In that ſignification we read this ſpoken of our Sauiour. The winde bloweth where it luſteth, and thou heareſt the ſounde thereof, but canſt not tel whence it commeth, & whither it goeth: And Paule ſaith: If I pray with an vnknowen tongue, my ſpirit prayeth, but my vnderſtanding is made vnfruitefull. Loe the Apoſtle vſeth ſpirite, for the breath or voice. For he toyneth it to the tongue, and ſetteth it againſt the minde. By a Metaphore it is tranſlated to euery bodileſſe ſubſtance, and is ſet againſt the body. Spirite therefore ſignifieth an Angel either good or badd. For the Prophete, (whoſe woordes Paul hath alſo rehearſed) ſayth: Which maketh his Angels ſpirits, and his miniſters a flaming fire. And againe, Are they not all miniſtring ſpirits? Theſe teſtimonies are vnderſtoode of good Angels: when the ſcripture ſpeaketh of euil Angels commonly it addeth ſomewhat, as an euill ſpirite, or an vncleane ſpirite.

We call alſo ſpirites or ghoſtes, whiche haue taken ſome ſhape that cannot well be diſcerned, ſpirits. So the Apoſtles not beleeuing that the Lord was riſen againe with his true bodie, when they ſawe him, they thought they had ſeene a ſpirite. To whom ſhewing his feete and his handes, hee ſayeth, A ſpirite hath not fleſhe and bones as ye ſee mee haue.

Againe, ſpirite is taken for the breath of life, as with the Latines to breath is to liue, to leaue breathing is to die. Dauid ſayeth: When thou gieueſt it them, they gather it, when thou openeſt thy hand they are filled with good. When thou hydeſt thy face they are troubled, when thou ta-

1. Cor. 14.

Spirit ſignifieth an Angel.

Pſal. 104.

Hebr. 1.

Act. 13.

Spirit ſignifieth life

Pſal. 145. 104.

The word Spirit is expounded.

Spirit is ayer or winde. Iohn 3.

keit away their breath, they die, and are turned againe to their duſt.

Gene.6. And the Lord in Moſes ſayeth, I will deſtroy all fleſh, wherein there is breath of life.

Spirit ſignifieth the ſoule of man. The reaſonable ſoule alſo of man is peculiarly called ſpirit, in ſo much that ſpirite is verye often taken in the holy ſcripture for the reſonable ſoule of man.

Luke.23. For in the Goſpell thou doeſt read, Ieſus when hee had bowed downe his head, gaue vp the ghoſt, (or the ſpirite.)

Iohn.19. And thou doeſt read of the holy martyr Stephan,

Actes.7. They ſtoned Stephan calling on and ſaying, Lord Ieſu receiue my ſpirite.

Eccle.12. For Solomon ſaid before, The duſt ſhalbe turned againe vnto earth from whence it came, & the ſpirite ſhall returne vnto GOD who gaue it.

Spirit ſignifieth affection of minde And ſometimes ſpirite ſignifyeth the affection and motion, readineſſe and prouocation of the minde. For Solomon ſayeth, A man that refraineth not his appetite (or ſpirite) is like a cittie whiche is broken downe. Thou mayeſt oftentimes finde in the Scriptures, the ſpirite of pride, anger, luſte or enuie, taken for a proud, angrie, luſtfull, or enuious affection. Alſo in Luke the 13. the verie ſore diſeaſe, or force of ſickeneſſe, is called the ſpirite of infirmitie.

Spirit ſignifieth ſpiritual motions. The ſpirite alſo ſignifieth thoſe ſpirituall motions, which the holie Ghoſt ſtirreth vp in the heartes of the Saincts, yea and the verie gifts powred into the hearts of men by the ſpirite. Whiche in euery place in Paule is to be ſeene.

Rom.2. Elſe-where ſpirite is oppoſed againſt the letter, the bodie, the figure, the type or ſhadowe, and is vſed for a more highe or myſticall meaning, and for the very pithe of the thing: as when Paule ſayeth, The circumciſion of the heart, is the circumciſion which conſiſteth in the ſpirite, not in the letter.

2.Cor.3. And againe, The lord hath made vs able miniſters of the new teſtament, not of the letter, but of the ſpirite. For the letter killeth, but the ſpirite giueth life.

Spirit ſignifieth reuelation. Therefore thou mayſt finde ſpirite to be taken for inſpiration, reuelation and doctrine.

1.Iohn.4. For Iohn ſayeth, Beleeue not euerie ſpirite, but proue the ſpirites whether they bee of God or not.

Iohn.4. And againe, Quench not the ſpirite, deſpiſe not prophecies. Laſt of all, God is called that vnmeaſurable and vnſpeakeable power of the ſpirite. God, ſayeth our Lord, is a ſpirite, & they that worſhip him muſt worſhip him in ſpirite and in trueth. By this meanes the word ſpirite is common to al the perſons of the reuerend Trinitie: howbeit it is peculiarlie applied to the third perſon in Trinitie, of whom we make this ſermon.

What the holy ghoſt is. And albeit the holie Ghoſte, forſomuch as hee is God, can be compaſſed vvin no limits: for by his owne nature he is vnſpeakeable, vnmeaſurable, incomprehenſible, euerlaſting: yet notwithſtãding that I may ſay ſomewhat in a certeine order concerning him, if it will be no otherwiſe, I will at the laſt ſhadowe out that which the ſcripture, the inſpiration of the holie Ghoſte himſelfe, verie largelie declareth of him. The holie Ghoſt is the third perſon in Trinitie to bee worſhipped, very God, proceeding from the father and the ſonne, which inlightneth, regenerateth, ſanctifieth, and fulfilleth the faithful with all good graces. But that the holie Ghoſt is the third perſon in the holie Trinitie, I thincke it is ſufficiently at large declared in the third Sermon of this Decade.

Surely this onely ſentence of our Saui-

Sauiour, Baptize them in the name of the father, and of the sonne, and of the holie Ghost, doeth abundantly confirme to godly mindes, that the holy Ghost is the third person in Trinitie. Moreouer that he is verie God, of the same power, glorie, maiestie, and Beeing with the father and the sonne, that especiallie proueth, because hee is the third person in the holie Trinitie. Neither must we thinke that he is lesser than they, because hee is reckoned in the third place. For though ỳ blessed Trinitie be remembred of vs in order, yet notwithstanding there is no degree, no time, no place or number in the blessed Trinitie. For blessed Athanasius made his confession according to the Scripture and said, The catholique faith is this, that wee worshipp one God in Trinitie, and Trinitie in Vnitie, neither confounding the persons, nor diuiding the substance. For there is one person of the father, another of the sonne, & another of the holie ghost. But the Godhead of the father, of the sonne, and of the holie Ghoste is one: the glorie equall the maiestie coeternall. Such as the father is, such is the sonne, and such is the holie Ghost. The father vncreate, the sonne vncreate, & the holie Ghost vncreate. The father incõprehensible, the sonne incomprehensible, and the holie Ghost incomprehẽsible. The father eternall, the sonne eternal, and the holy Ghost eternal: and yet are they not three eternalls, but one eternall, &c.

That the holy ghost is verie God.

And Augustine also in his 15. booke De Trinitate, cap. 26. sayth: In that high Trinitie which is God, there are no distances of times, whereby it may bee shewed or at least demaunded, whether the sonne were first borne of the father, and afterward the holie Ghoste to proceede from them both, &c.

Truly we confesse that the father, ỳ sonne, and the holy Ghost is one God, and that the same is eternall. Therefore let it trouble no man, that the spirit is put in ỳ last place. For when the Apostle in his epistle to the Corinth. framed his blessing he said, The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holie Ghost be with you all, he maketh mention of the holie Ghost in the last place: but the same Paule sayeth, There are diuersities of gifts, but it is the selfe same spirite. And there are differences of administrations, but it is the selfe same Lord: and there are diuerse maners of operations, but it is the selfe same God, which woorketh all in all: setting the spirite in the first place, teaching that ỳ order of names doth not make difference of dignities. After this manner also in the former testimonie, he placed the sonne before the father, not ouerthrowing the order which the Lord hath set downe in Matth. but shewing ỳ equalitie of the Trinitie in honour. For what canst thou more plainly saye, thã that which the scripture saith, that the holie ghost doth sanctifie, renue, regenerate, giue life, and saue: and these are operations agreeable to God onely. By operations therfore we manifestly acknowledge, that the holie Ghoste is God, of the same Essence and power with the father and the sonne. For the holie Ghost from the beginning before all creatures visible and inuisible, is a creatour, not a creature, as Iob witnesseth, His spirite hath garnished the heauens. Againe, The spirite of GOD hath made mee, and the breath of the Almightie hath giuen mee life.

1. Cor. 13.

1. Cor. 12.

Matth. 28.

Iob. 26.

Luke.1. Zacharias the priest and father of S. Iohn Baptist sayeth, Blessed bee the Lord God of Israel for he hath redeemed his people: as hee spake by the mouth of his holy Prophets whiche haue beene since the world began.

2. Pet.1. And S. Peter sayeth, For the Prophecie, came not in old time by the will of man, but holy men of GOD spake as they were moued by the holy Ghost. By this, I pray you, who cannot gather, that the holy Ghoste is God? For God spake by the mouth of the Prophets: and the holy Ghoste spake by the mouth of the Prophets. Therefore the holy Ghost is God.

Actes.5. The same Peter also in expresse words hath called the holy Ghost God, when he accused Ananias of theft, yea and also of sacrilege: for when he had said, Howe is it that Sathan hath filled thy heart to lie vnto the holy Ghost? by and by he addeth, Thou hast not lied vnto mē but vnto God. To the doctrine of Saint Peter agree those thinges in all poinctes, whiche S. Paule the doctour of the Gentiles hath taught. For hee called the beleeuers the temples of God: Knowe ye not (sayeth he) that ye are the temple of God, and that the spirite of GOD dwelleth in you. And againe, Knowe ye not that your bodies are the temple of the holy ghost which is in you, whom ye haue of God, and ye are not your owne? To be ỳ temple of God, and to be the temple of ỳ holy Ghost, Paule taketh to bee one and the selfe same thing: it followeth therfore that the holy Ghost is God. For in his Epistle to the Corinthians, hee expresly nameth the holy Ghost God. For after he had said, There are diuersities of giftes, but it is the selfe same spirite, and had reckoned vpp the kindes of giftes, by and by hee addeth: And all

1.Cor.3.

1.Cor.6

1.Cor.12. these things woorketh euen one and the selfe same spirite, distributing to euerie man seuerally euen as hee will. And he himselfe had said a litle afore, There are diuerse manners of operations, but it is the selfe same GOD, which worketh all in all. But Didymus Alexandrinus, a man of excellent learning, doeth knit vp a most euident argument of the Godhead of the holy Ghost, declaring also that his nature doeth altogether differ from the nature of Angels. For in his 1. *lib. de Spiritu Sancto*, hee hath left this written, S. Hierome so interpreting it: If the holy Ghost were a creature, he should haue at the least a limitable substance, as haue all thinges whiche are made. For althoughe inuisible creatures are not limitted within place and boundes: yet in propertie of substaunce, they are limitted: but the holy Ghost, since hee is in many places, hath not a limitable substāce. For Iesus sending forth ỳ preachers of his Gospel, he filled them with ỳ holy Ghost. But neither did all ỳ Apostles goe to all nations together, but some into Asia, some into Scythia, & other dispersed into other natiōs, according to the dispensation of the holye Ghost, whiche they had with them, euen as they also heard the Lord saying: I am with you alwayes euen vnto the ende of the world. Herevnto doeth that also agree, Ye shalbe witnesses vnto mee euen vnto the vttermost partes of the world. If therefore they being sent into the furthest parts of the earth to beare witnesse of the Lord, were seuered one from another with a very great distaunce of place, and yet had present with them the holy Ghost dwelling within them, whose substance is not limitable, it is manifest ỳ the power of Angels doeth farre

farre differ from this power of the ſpirite. For, to vſe an example, the angel whiche was preſent with the Apoſtle when he prayed in Aſia, could not together at the ſelfe ſame time bee preſent with other, whiche were abiding in other partes of the world. But the holy Ghoſt is not onely preſent with men being ſeuered one from another, but is alſo a continuall dweller in euerie Angel, principalitie, throne and dominion, &c.

Now, who cannot hereby gather, that the holy Ghoſte is true and very God? The ſelfe ſame authour hath gathered very many argumentes of the true godhead of the holy ghoſt, and nert him the holy father Cyrill, and holy Athanaſius hath abſolutely diſcourſed vpon that matter, *Lib. de Trinitate. 11.* to Theophilus. Theſe fewe teſtimonies thus farre rehearſed, wée thinke ſhal ſuffice thoſe that obey and loue the trueth.

The holy ghoſt is neither miniſter nor inſtrument.

They that ſtedfaſtly beléeue theſe things are not moued wᵗ any ſtraung opinions, and queſtions, curiouſlye, yea wickedly brought in about this matter by ill occupied perſons. For ſome are reported to haue denied the holy Ghoſt to be Lord. For they haue taught that he is a miniſter, and as it were a certeine inſtrument of the father and the ſonne. But Chriſt oure Lord ioyned the holy ghoſt to himſelfe and to the father, when hee deliuered the fourme of baptiſme. For he ſayth, Baptiſing them in the name of the father, and of the ſonne, & of the holy Ghoſt. And yet it is manifeſt that a creature is not ioyned to the creatour in baptiſme, neither that there is any ſeruile condition in the Godhead. Therefore the counſell of Conſtantinople in their créede giue to the holy Ghoſt certaine termes, whereby they might deſtroye certaine errours, calling him lord, & giuer of life: for when he calleth him Lord, he maketh him equall to the ſonne, and excludeth the condition of a ſeruaunt or miniſter: beſide that, he denieth that he is their inſtrument. For there is one Lord: there are not many Lords. And the ſonne is not Lord of the holy Ghoſte: but the Lordſhipp is common to the three perſonnes, whiche are onely one Lord. And ſeeing the holy Ghoſt is the Lord, ſurely he is not appointed to a ſeruile miniſterie, but indued with Lordly authoritie, nether is he an vnderſeruaunt to doe the worke, but is a ioynt worker with the father and the ſonne, yea and he himſelfe doth worke as Lord.

The holie ghoſt is a ſubſtance not an accident.

Againe certaine other are reported to haue taught that the holy ghoſt is not a ſubſtance or a perſon, but as it were an accident, that is to ſaye, a ſtirring vp, a prouocation, or a motion of a Godly and renued minde. And in very déed our minde being illuminated with the holy Ghoſte is oftentimes called ſpirite, but we muſt wiſely diſtinguiſhe the creature from the creator, and the accident from the ſubſtance. The bleſſed Apoſtle diſtinguiſhed our ſpirite from the holy ſpirite of God, when he ſaid, As many as are ledd by the ſpirit of God, they are the ſonnes of god. The ſpirite it ſelfe beareth wittneſſe to our ſpirite, that wee are the ſonnes of God. And the ſame Apoſtle ſaith, The fleſh luſteth cõtrary to the ſpirite & the ſpirite cõtrarie to the fleſh. And who vnderſtandeth not that ẏ mind of man inſtructed of ẏ holy Ghoſt, is hére called the ſpirite, not the third perſon himſelfe in the reuerend Trinitie? And that minde, as touching illumination, is not of it ſelfe, but proceédeth from the holy

Rom. 8.

Gal. 5.

Ghoſte illuminating it, neither commeth it from any other, thã from him which is the third perſon in Trinitie, but that minde is not the very perſon of the holy Ghoſte: as imagination proceedeth from the ſoule, and yet it is not the ſoule it ſelfe. That ſtirring of the ſpirite in vs is an accident, but GOD is not an accident, neither is mingled with the accident.

We muſt therefore confeſſe according to the Scriptures, that the holy Ghoſt is a perſon ſubſiſting, coequall in nature or eſſence with the father and the ſonne, and therfore to be worſhipped and glorified of vs, as very God and creatour: againe that a godly and holy motion ſtirred vpp in the mindes of holy men by the ſpirite, is the effecte and woorking of this holy ſpirite, and is called a holy ſpirite, but after a certeine manner proper to it. Otherwiſe we denie not that the holy Ghoſte him ſelfe beeing promiſed, is communicated vnto vs, but after our capacitie, and as he will. For what is hee amongeſt men that is able to comprehende the fullneſſe of the euerlaſtinge and incomprehenſible GOD?

Of the proceeding of the holie ghoſte.

Furthermore touching the proceeding of the holy Ghoſt from the father and the ſonne, ỹ Diuines haue curiouſly, ſubtily, and buſily diſputed. For the queſtion is aſked whether he proceed from the father alone, or from the ſonne alſo? In which queſtion the Latiniſtes ſeeme to diſagree verye much from the Grecians. The queſtion is alſo aſked what maner of proceeding this is? Wee, omitting many curious queſtions, wil briefly declare thoſe thinges vnto you, whiche are wholſome and agreeable with the holy Scriptures. For who ſhalbe able to canuaſſe out al the queſtions of curious men, and all the bould and vncleane thoughtes of idle heads, without offence to good men, and eſpecially of the ſimple hearers? That the holy Ghoſt proceedeth from the father and the ſonne, the ſcripture manifeſtly teacheth, which moſt plainly ſheweth that hee is the ſpirite of either, or both of them. For hee it is of whome the Apoſtle ſayeth, Beecauſe ye are ſonnes, God hath ſent the ſpirite of his ſonne into your heartes. And the ſonne ſpeaking of the ſame ſpirit ſayeth, For it is not you that ſpeake, but the ſpirite of your father, hee it is which ſpeaketh in you. Againe the ſame ſonne ſayeth of the holy Ghoſt, Whome I will ſende vnto you from the father. And againe he ſayeth elſe where, Whome the father will ſende in my name. Therefore hee proceedeth from both, as well from the father as from the ſonne. For although this bee read elſe-where to bee ſpoken of the holy Ghoſte, Whiche proceeded from the father, yet it is not denyed that he proceedeth from the ſubſtance of the ſonne alſo.

The holie ghoſt proceedeth frõ the father and the ſonne. Gal. 4. Matth. 10. Ioha. 15. Ioha. 14. Ioha. 15.

But that more is, Cyrill a Greeke writer, expounding the Goſpell of S. Iohn, and interpreting this ſelfe ſame place, Lib. 10. Cap. 33. ſayeth: When he had called the comforter the ſpirite of trueth, that is to ſay, his ſpirite (for he is the trueth) he addeth that he proceedeth from the father. For as hee is the ſpirite of the ſonne naturally in his abiding, and through him proceeding, ſo alſo ſurely is hee the ſpirite of the father. But vnto whome the ſpirite is common, ſurely they cannot by any meanes bee diſſeuered in ſubſtance. Againe S. Auguſtine in his fiftéenth booke De Trinitate, Cap. 26. ſayeth: Who may vnderſtand by this that the ſonne ſayeth (as the father hath

Iohn. 5.

hathe life in himselfe) that he gaue life vnto ỳ sonne as beeing then without life, but that hee so begatt him without time, that the life whiche the father gaue to the sonne in begetting him, is coeternall with the life of the father, which gaue it him. Let him vnderstand as the father hath power in himselfe, that the holy Ghoste mighte proceede from him, so hath he giuen to the sonne that the same holy Ghoste maye proceede from him, and both without beginning, and so it is said that the holie Ghoste proceedeth from the father, that that which proceedeth from the sonne, might be vnderstode to be of the father and the sonne. For if the sonne haue ought, he hath it of ỳ father: surely hee hath it of the father that the holy Ghoste proceedeth from him. Thus farre hee. By all this wee gather that the holy Ghoste proceedeth, as well from the father, as from the sonne.

The proceeding of the holie Ghoste is two-fould or of two sortes.

Nowe as concerning the manner of proceeding, wee saye that the proceeding of the holie Ghoste is two-fould or of two sortes, temporall, and eternall. Temporall proceeding is that, whereby the holie Ghoste proceedeth to sanctifie men. The eternall proceeding is that, whereby from euerlasting he proceedeth from God. The spirite proceedeth from both partes, from both of them, as well from the father as the sonne. Neither doeth hee proceede from the father into the sonne seuerally, and from the sonne into creatures. For I say the nature and substaunce of the father, and the sonne, is one and the self same, inseparable, and coeuerlasting tw.

Temporall proceeding.

Temporall proceeding commonly is called a sending and gifte. For the holie Ghoste is sent two manner of wayes vnto men, visiblie, that is to say, vnder some visible fourme, as of a Doue, & of fierie tongues: as hee is read in the Gospell, and in the Acts of the Apostles to haue beene giuen to Christe, and the Apostles: inuisibly, hee is daily and as it were euerie moment giuen to the faithfull, the spirite of Christe wateringe vs with his grace, and giuing faith, hope, and charitie vnto vs.

Eternall proceding.

Moreouer, the eternall proceeding of the holie Ghoste, whereby hee proceedeth out of the substaunce of the father and the sonne, is vnspeakeable, as the begetting of the sonne by the father. Wherevppon it is not said in the Gospel, hath proceeded, or, shall proceede, but, Proceedeth: for so the Lord declareth his eternitie of proceeding, and that the substaunce of the father, and of the sonne, and of the holie Ghoste is coeternall, and vnseparable, and nothinge at all differing.

Saincte Augustine in his fifteenthe booke De Trinitate, and 26. Chapiter sayeth, Hee that is able to vnderstand the beegetting of the sonne by the father without time, let him also vnderstand the proceeding of the holie Ghost from them both without time. And if anye aske this question, Since the holie Ghoste proceedeth from the substance of the father and the sonne, howe commeth it to passe that hee is not called the sonne?

I aunsweare, that the Scripture calleth the second person the sonne, and testifyeth that hee is the onely begotten of the father: and that the same no where maketh any mention that the holie Ghoste is begotten, or that hee is called the sonne. Neither haue the auncient fathers made anye other aunswere to this question. And I like the similitude whiche I heare

erpreſſed. If one ſtreame ſhould flowe from two ſprings, it might wel bee ſaide to flowe from them both, yet it could be ſaid to be the ſonne of neither of them. Herevnto I ſhall not ſeeme vnfruitfully nor beſide the purpoſe, to add the diſputations of Didymus concerning ſending, leaſt any ſhould vnderſtand that peruerſly, and accoꝛding to the fleſh, whiche is ſpiritually to be interpꝛeted by faith. The holy Ghoſt the comfoꝛter, is ſent of the ſonne (ſayeth he) not accoꝛding to the miniſterie of Angels, oꝛ Pꝛophets, oꝛ Apoſtles, but as it becommeth the ſpirite of God to bee ſent of the wiſedome and trueth of God, hauing an vnſeparable nature, with the ſelfe ſame wiſedome and trueth. Foꝛ the ſonn being ſent of the father, abiding in the father, and hauing the father in himſelfe, is not ſeparated noꝛ ſundered from the father. And the ſpirite of trueth alſo being ſent of the ſonne after the manner afoꝛeſaid, pꝛoceedeth from the father, not from elſewhere remouing vnto other thinges. Foꝛ this is impoſſible and blaſphemous likewiſe. Foꝛ if this ſpirite of trueth, bee limitted within a certaine ſpace accoꝛding to the natures of bodies, leauing one place he goeth to another: but euen as the father not conſiſting in place, is farre aboue and beyond ỹ nature of all bodies: ſo alſo the ſpirite of trueth is not limitted within ſpace of place, ſeeing he is bodileſſe, and as I may moꝛe truly ſay, excelling all and euerie reaſonable creature. Becauſe therefoꝛe it is impoſſible and wicked, to beleeue theſe thinges which I haue ſaid, in bodily creatures, we muſt vnderſtand that ſo the holy Ghoſt went out and came from the father, as oure Sauiour doeth beare witneſſe that he himſelfe went out and came from the father, ſaying: I went out and came from God. And as we ſeparate places and chaunginges of places from bodileſſe things, ſo alſo we do ſeparate theſe ſpeaches, inwardly (I meane) & outwardly from the nature of things intellectuall. Foꝛ theſe two woꝛdes perteine to bodies that may bee touched & haue bigenes. Therefoꝛe wee muſt beleeue the vnſpeakeable woꝛd whiche faith onely and alone maketh knowen vnto vs, that our Sauiour is ſaid to come out from GOD, and the ſpirite of trueth to pꝛoceede from the father, &c.

Looke in the. 3. Sermon of this decade about the beginning

Other queſtions both ſcrupulous and very many, I paſſe ouer vntouched: in theſe things I require a mind religious, and not a curious, a faithfull minde and not a ſubtile.

Now there is but one holy Ghoſt, becauſe hee is alwayes one and the ſelfe ſame God. It is the ſame ſpirite therefoꝛe, whiche ſpake vnto the Patriarches, pꝛophets and Apoſtles, and whiche at this day ſpeaketh to vs in ỹ Church. Foꝛ therefoꝛe the counſel of Conſtantinople, is thus read to haue confeſſed their faith: I beleeue in the holy Ghoſt, the Lord. And anon after, Who ſpake by the prophets. And I beleeue one Catholique and Apoſtolique Church. Theſe ſayings are taken out of the holy Scripture. Foꝛ S. Peter teſtifieth in erpꝛeſſe woꝛds, that the ſpirite of Chꝛiſte was in the Pꝛophetes, and there was none other ſpirite in the Apoſtles than the ſpirite of Chꝛiſte. And Paule the Apoſtle ſayeth, Seeing then wee haue the ſame ſpirite, as it is written (I beleeued and therefore haue I ſpoken) wee alſo beleeue and therefore ſpeake. 1 Pet. 1. 2. Cor. 4.

Vppon which teſtimonie Tertullian inferreth, and (no doubt) ſoundlie: It is one and the ſelfe ſame ſpirite,

ſpirite therefore whiche was in the Prophetes and the Apoſtles. He promiſeth that the ſelfe ſame ſpirite ſhal be alwayes in the Church. They erred therefore, yea foulye they erred, who ſo euer among them of old, feigned one God and ſpirite of the olde Teſtament, and an other of the newe Teſtament. *Didymus Alexandrinus* the bright light in his age of all the Grecian Churches, in his firſt booke intituled, *De Spiritu ſancto*, ſaith, Neyther ought we to thinke that the holy Ghoſt is diuided according to ſubſtaunces, bicauſe he is called the multitude of good graces. For he can not ſuffer, he can not be diuided, neyther yet be chaunged, but according to his diuers maners of workings & vnderſtādings, he is called by many names of good graces, bycauſe he doth not indue his partakers with his cōmunion, after one and the ſelfe ſame power, &c. Furthermore, ỳ holy ghoſt hath increaſing, or fulneſſe, and diminiſhing and want in man: not that in God (who, as it is commonly and truely ſayde, neyther receiueth more or leſſe) there is any chaunge to be founde: but bycauſe man, according to his capacitie, receiueth the ſpirite plentifully and liberally, or meaſurably & ſparingly, euen as it pleaſeth the holy ghoſte. The portion of the ſpirite of Helias was giuen double from heauen to Heliſeus. And it is ſayde of our Sauiour, that the father gaue him the ſpirite, not by meaſure. For the Lord himſelfe elſwhere ſaith, Whoſoeuer hath, to him ſhall be giuen, and hee ſhall haue more aboundance: but whoſoeuer hath not, from him ſhall bee taken away, euen that he hath. Saule had receiued excellent graces, but bicauſe he did not vſe & exercise them, the good ſpirite of God departed from him, and the euill ſpirite ſucceeded and tormented him. And the ſpirite of God departeth, euen as it commeth alſo, at one inſtant. For when we are forſaken of the Lorde, the ſpirite of God departeth from vs. Wherevppon we reade that Dauid prayed, Caſt me not away from thy preſence, and take not thy holy ſpirite from me. And againe, Stablithe me with thy principall ſpirite.

Increaſinges of the ſpirite.

4. Reg. 2.

Iohn. 3.

Matth. 13.

1. Sam. 16.

Pſal. 51.

Next after theſe things, it ſeemeth ỳ we muſt diligently ſearch out what ỳ effect & what the power of the holy Ghoſt is. The power of the Almightie and euerlaſting God is vnſpeakable, therefore no man can fully declare, what the power of the holie ghoſt is. Yet ſomewhat I will ſay, making thoſe things manifeſt, which he worketh chiefly in men. For otherwiſe the father by the ſpirit worketh all things, by him he createth, ſuſteyneth, moueth, giueth life, ſtrengtheneth and preſerueth al things: by the ſelfe ſame he regenerateth his faythfull people, ſanctifieth and indueth them with diuers kyndes of graces. Wherevpon in the deſcription aboue mentioned of him, cōpriſing in foure members his principall powers and effectes, which ſhewe them ſelues by their working in men, I ſayde that he doth illuminate, regenerate, ſanctifie, and fulfill the faithfull with all good graces. Which things that they may the better be vnderſtoode, it ſhal be good firſt of all to declare (as well as we can) the appellatiōs or names of the holy ghoſt, which the holy ſcripture giueth him: and then to recite one or two places of the old and new Teſtament, to ſet forth & declare the power of the holy Ghoſt. Firſt he is called the holy ſpirite of God, bicauſe all creatures as many as are ſanctifi-

Of the effect and power of the holie ghoſt.

The holie ghoſt.

ed, are ſanctified by him.

The heauenly father ſanctifieth with his grace, but throughe the bloud of his beloued ſonne, and ſanctification is deriued into vs and ſealed by the ſpirite. Therefore the holie trinitie being one God doth ſanctifie vs. It is a wicked thing therefore to attribute ſanctification to ſtraunge and forreine things. It is a wicked thing to translate purification and iuſtification, from the Creator, vnto the Creature. Moreouer, he is called holy, to make a difference of him from other ſpirites. For we reade in the Scriptures, that there was and is a ſpirite of the worlde, a ſpirite of infirmitie, a ſpirite of fornication and vncleanneſſe, and a ſpirit of pride. From all theſe the holy ghoſt is ſeparated, which inſpireth into vs the contempt of this worlde, whiche openeth vnto vs the Scriptures, and confirmeth vs in trueth: whiche purifieth our heartes, and maketh oure mynds chaſt, and ſo preſerueth them: finally, whiche maketh vs lowly and gentle, and driueth away from vs all maliciouſneſſe.

The holie ghoſt is the Spirite of God and of the ſonne.

The ſame holy Ghoſt is called the ſpirite of God, and of the ſonne. Of God, to make a difference betweene it, and the ſpirite of ſathan. And it is called the ſpirite of the ſonne, bicauſe it is the proper and naturall ſpirite of the ſonne, which he alſo communicateth vnto vs, that we alſo might be the ſonnes of GOD. For Paule ſayth, Ye are the temple of God, and the ſpirite of God dwelleth in you. 1. Cor. 3.

Againe, If any man haue not the ſpirite of Chriſte, the ſame is none of his. And againe, Bicauſe ye are ſonns, God hath ſent the ſpirit of his ſonne into your harts, crying, Abba father. Rom. 8.

The holie

Moreouer, our Lorde him ſelfe in the hiſtorie of the Goſpell calleth the holy Ghoſt a comforter, ſaying, I will pray the father, and he ſhal giue you an other cōforter, that he may abide with you for euer, euen the ſpirit of truth, whom the world cannot receiue, bycauſe the worlde ſeeth him not, neyther knoweth him, but ye know him for he dwelleth with you, and ſhalbe in you. For παρακλητος, ſignifieth a comforter, a ſtirrer vp or a prouoker, an exhorter, an aduocate, or patrone, which pleadeth the cauſe of his client. For the holy Ghoſte is the mouth, the eye, the heart, the counſel, the hande, and the fote of all the faythfull. Didymus in his worke intituled *De Spiritu ſancto*, ſayth, (Chriſte) Giuing the holy ghoſt a name anſwerable to his working, calleth him the comforter. Bycauſe he doth not onely comforte thoſe whō he findeth worthy of him, and ſetteth them free from all heauineſſe and trouble of mynde, but giueth vnto them a certeine incredible ioy and gladneſſe, in ſo muche that a man giuing God thankes, bycauſe he is counted worthy of ſuche a gueſt, may ſay, Thou haſt giuen me gladneſſe in my heart. For euerlaſting ioy and gladneſſe is in the hearte of them in whome the holy Ghoſt dwelleth. The holy ghoſt verily alone maketh the conſciences of men voyde of care, quiet, and at peace before God in the matter of iuſtification and in all temptations of the worlde. Paule ſayth, This only I deſire to learne of you, whether ye haue receiued the ſpirite, by the workes of the lawe, or by the preaching of faith. The Apoſtles being beaten with roddes, when they were indued with ẏ holy Ghoſt, & had ẏ comforter preſent in their mindes, went reioycing from the preſence of ẏ counſel, bicauſe they were counted

ghoſt is the comforter. Iohn. 14.

The holie ghoſte is a comforter & giueth ioye and gladneſſe.

worthy

worthy to suffer reproch for the name of Christe. So we read in the Ecclesiasticall historie, that the martyrs of Christ being full of the holy Ghost, euen in extreme torments, and moste bitter deaths, were most patient, and sange prayses, and gaue thanks vnto GOD.

The holie ghost is the Spirite of trueth.

Furthermore, we haue heard that the holy Ghoste is called of the Lorde the spirite of trueth. For in an other place also hee beautifieth him with that name, for he saith, When the cōforter shall come, whome I will send vnto you from the father, euen the spirite of trueth, which proceedeth from the father, hee shall beare witnesse of me. And he is called the spirite of trueth, bycause there is an other hypocriticall spirite, an erronious and lying spirite in the mouth of all false Prophetes. This our spirite worketh in his worshippers, sinceritie, gentlenesse of mynde, and integritie. Those he teacheth all trueth. For our Lorde elsewhere in the gospel, sayth, That comforter, whiche is the holy Ghoste, whome the father will send in my name, he shall teache you all things, and bring all thinges to your remembraunce, what so euer I haue sayde vnto you. Therefore the spirite of trueth hath taught the Apostles all trueth that is to be beleeued, and all godlinesse: and they haue deliuered the same fully to the Church. For the holie Ghost driueth away all errours, destroyeth all heresies, confoundeth all Idolatrie and vngodlinesse, and poureth true faith into our heartes, and establisheth true religiō in the Church.

Iohn.16.

Iohn.14.

The Actes of the Apostles affourde vs verie many of examples. By this spirite of God the Apostles foretolde things to come, shadowing out amōg other things Antichrist, and the corruption of this oure last age, and admonishing the Church, least the elect shoulde be intangled in errours, and blasphemous wickednesses.

The Spirit of promise

Now, he is called the spirit of promise, for ý he was promised of god by the Prophetes through Christ to the Fathers, to the apostles, and to al that beleue the apostles doctrine, and was at length also through ý same Christe fully giuen and perfourmed. This worde putteth the godly in mynde, that they shoulde not ascribe the hauing of this so great and healthfull a gift to their merites, but to the mere grace of God. And the holie Ghoste is graunted, yea giuen vnto vs by the promise of God. Wherevpon it followeth, that all the giftes of God are freely giuen, which thing the Apostle Paule principally proueth, and earnestly beateth into our heades in his epistles, specially to the Romanes and the Galathians.

Gal.3.

The holie ghost the finger of God. Luke.11.

In Luke the Lord sayth, If I with the finger of God cast out diuels, no doubt the kingdome of God is come vpon you. Saint Matthewe rehearsing the same wordes, sayth: If I by the spirite of God cast out diuels, thē is the kingdome of God come vpon you. Therefore the holie Ghost is called the finger of god, to wit, the might and power of God. Men of occupations worke with their fingers: God worketh his workes by his diuine power, I meane by his spirite: whose power is so greate, that euen his little finger (giue me leaue so to speake) surpasseth all the power and strength in the worlde. That appeared in those Sorcerers of Egypt. Didymus rehearseth a parable touching the vnitie of the diuine substaunce, and admonisheth diligently and conueniently

Exod.8.

Looke in the. 3. Sermon of this decad what things are ſpoken againſt the heretiques called the Anthropomorphites

ently that we ſhould not for corporall things forge and feigne vnto our ſelues a corporall meaning of ſpirituall things. For he ſayth: But beware, leſt thou being caſt downe vnto baſe things, doeſt imagine in thy mynd diuerſities of corporall actions, and begin to forge to thy ſelfe magnitudes, and inequalities, and other members of the body greater and leſſer, ſaying, that the finger from the hand, and the hand from him whoſe hand it is, doth differ by many inequalities, bycauſe the ſcripture doth now ſpeak of bodyleſſe thinges, purpoſing to ſhewe the vnitie onely, and not the meaſure of ſubſtance alſo. For as the hand is not diuided from the body, by the whiche it worketh and bringeth all things to an end, and is in him whoſe hand it is: ſo alſo the finger is not ſeparated frō the hand, whoſe finger it is. Therefore away with inequalities and meaſurings, when thou thinkeſt of God, and vnderſtande the vnitie of the finger, of the hande, and of the whole ſubſtaunce, by which finger the lawe was written in tables of ſtone. Thus farre he. Now the holie Ghoſt is read as wel in the writings of ẏ Prophets as alſo of the apoſtles to be ſhadowed out by water, and a liuely or continuall running founteine. I will poure out (ſayth the Lord by Eſaie) waters vppon the thirſtie, and riuers vpon the dry ground. And anon by interpretation he addeth, I will poure my ſpirite vpon thy ſeede, and my bleſsing vpon thy ſtocke. And in the Goſpell the Lord ſayth: If any mā thirſt, let him come vnto mee and drinke. Hee that beleeueth in me, as ſayth the ſcripture, out of his bellye ſhall flowe riuers of water of life. To which in way of expoſition the holie Euangeliſte addeth: But this he ſpake of the ſpirite, whiche they that beleeue in him ſhould receiue. Surely water maketh barren groundes fruitfull, cleanſeth things defiled, giueth drinke to them that be thirſtie, and coleth them that are in a heate: ſo the grace of the holy ſpirit maketh barren myndes fruitfull, to bring forth fruite to the liuing God. By the ſelfe ſame grace our harts are cleanſed from all vncleanneſſe, the ſame quencheth the thirſt of the ſoule, and comforteth it when it is afflicted, and fulfilleth all the deſires thereof.

The ſpirit is called water and a liuely founteine.

Eſai. 44.

Iohn. 7.

Fire is ſimple and pure, and ſome bodies it conſumeth, and otherſome it purgeth, making them more fine and cleane: It warmeth alſo, and hath many profitable and neceſſarie operations in man. Therefore the holy Ghoſte is rightly ſhadowed out vnto vs by fire. For he is pure and ſimple, he conſumeth the vngodly, cleanſeth the faythfull from the filthineſſe of ſinnes, and maketh them to burne with the loue of God and their neighbour, ſetting them on fire doubt leſſe with the fire of his loue. When he was giuen to the Apoſtles in the day of Pentecoſte, there was heard a ſound as it had bene with the force of a mightie winde comming: by which thing was ſignified, ẏ the doctrine of godlineſſe ſhoulde be ſpread throughout the whole worlde, by the power of GOD and wonderfull ſucceſſe, maugre the might of the whole world ſetting ſhoulder againſt the ſame all in vaine. For the wind (no man ſtaying it) bloweth through the whole world, pearceth all places, and no mā can kepe it out, it hath alſo wonderfull effectes in bodies to chaunge thē. And the holie Ghoſt pearceth al thinges, ſoftneth mens hearts, and of froward, ſtubborne, and rebellious, he maketh

The holie ghoſt is fire.

The holie ghoſt a mightie winde.

maketh moſt lowly, modeſt, and obedient men. Fierie toungs appeare vpon the heades of the Apoſtles and diſciples indued with the holy ghoſt, ſignifying doubtleſſe the operation, or working of ỹ holy ghoſt, of whiche they were ſignes and aſſuraunces. For he inſtructeth, exhorteth, and cõforteth the faithfull: neither doeth he arme his faithful Apoſtles with colde tongues, but fierie tongues. The Apoſtles, when they preached the goſpel, ſeemed not to ſpeake, but to lighten and to thunder, whereupon alſo certeine of them were called of our Sauiour, the ſonnes of thunder.

The holie ghoſt a fierie tongue

Furthermore, the holy ghoſte appeareth in the likeneſſe of a Doue vpon the ſonne of God, euen then whē he was baptiſed of Iohn Baptiſte. For a Doue is milde & gentle, without malice or harme. Wherof ſprong the prouerbe, Manners like a Doue, Doue-like ſimplicitie. And, More gentle than a Doue. For a Doue is among birdes, as a ſhæpe among foure foted beaſtes, which thinketh no hurt to any liuing creature: Whereupon Chriſte is alſo called a Shæpe or a Lambe. Of the ſpirite of God therefore the wiſe man ſaieth verie well. The ſpirite of wiſedome is holie, one onely, manifolde, ſubtile, quicke, moouing, cleare, vndefiled, plaine, ſweete, louing the thing that is good, ſharp, which cannot be letted, doing good, kinde to man, ſtedfaſt, ſure, free from care, hauing all power, circumſpecte in all things, and paſsing through al vnderſtanding and cleane, yea moſt ſubtile ſpirites.

The holie ghoſt a Doue.

Matth. 3. Iohn. 1. Acter. 2. Cap. 7.

Againe, they that are indued with the holy ghoſt, are called the annoynted of the Lorde. For the holy Ghoſte is called both oyle and annoynting: for vnleſſe we be watered of the holie Ghoſt, we ware barren and waſte away. For we are voyde of liuely and heauenly moyſture, and of our owne nature alwayes wyther and ware drie. And of this annoynting there went a notable figure before, in the ceremoniall annoynting of Kinges and prieſtes. S. Iohn ſayth, And the annoynting whiche ye haue receiued of him, dwelleth in you, & ye neede not that any mā teach you, but as the ſame annoynting teacheth you of all thinges, and it is true, and not lying: and as it taught you, abide in it. For the Lord alſo ſayth in Ieremie, This ſhalbe the couenant that I will make with the houſe of Iſrael after thoſe dayes, I will plant my lawe in the inwarde partes of them, and write it in their heartes, and will be their God, and they ſhall bee my people. And from henceforth ſhall no man teach his neighbour or his brother, ſaying: Knowe the Lorde, for they ſhall all knowe me, from the loweſt vnto the higheſt, ſaith the Lord. For I wil forgiue their miſdeedes, and will neuer remember their ſinnes any more. But we ſhewed a little before, that the holy Ghoſte is the vniuerſall teacher of all trueth. Hitherto that ſeemeth to belong which S. Paule ſaith, It is God which hath annoynted vs, whiche hath alſo ſealed vs, and hath giuen the earneſt of the ſpirit in our heartes. For nowe the holy Ghoſt is not onely called annoynting, but alſo the ſealing vp or earneſt of our ſaluation. For ἀῤῥα, or, ἀῤῥαβων, is a part of payment, which maketh aſſurance of the whole ſumme to be payde, to wit, a pledge. And ſurely, the holie Ghoſt doth nowe teſtifie, yea, it dothe ſeale and aſſure vs, that we are the ſonnes of god, and that when time is we ſhall be receiued into the euerla-

1. Iohn 2.

Iere. 31.

Hebr. 8.

2. Cor. 1.

The holy ghoſt is the earneſt of our inheritance.

The holie ghoſt oyle and anoynting.

ſting

ſting inheritaunce. Paule againe ſayth, Ye are ſealed with the holy ſpirit of promiſe, which is the earneſt of our inheritaunce, vnto the redemption of the purchaſed poſſeſſion, vnto the prayſe of his glory. Epheſ. 1. Ephe. 1.

That aſſuraunce doth maruellouſly confirme and comforte the mindes of the faythfull in temptations, encourageth them beſides that to patience in aduerſitie, and to holineſſe of life. For herevpon ſayde S. John, Little children ye are of God, and haue ouercome them: for greater is he that is in you, than he that is in the world. 1. Iohn. 4.

And againe, Nowe are we the ſonnes of God, and yet it doth not appeare what he ſhall be: but we know, that when wee ſhall appeare, we ſhall bee like vnto him, for we ſhall ſee him, as he is. And euery man that hath this hope in him, purgeth him ſelfe, euen as he alſo is pure. 1. Iohn. 3

And as ẏ holy ghoſt is an vnſpeakable knitting together, wherby the three perſons are inſeparably coupled one with an other in euerlaſting loue & concord: euen ſo the ſame coupleth the ſpouſe of Chriſt w̄ his ſpouſe, w̄ a knot ẏ can not be loſed, and ioyneth together betweene them ſelues all the members of his myſtical body in an euerlaſting couenaunt. For as the members of oure body are ioyned together whole and ſound by the benefite and enioying of life: ſo the myſticall body of Chriſte is vnited together by the holy Ghoſte. Therefore it is no maruell, that he is called or noted with the name of loue which poureth loue into our heartes. Rom. 5.

The holie ghoſt, loue or charitie.

And albeit by theſe names of the holie Ghoſt, his operation may be vnderſtoode, yet will I adde certeine teſtimonies of Scripture, out of whiche his power or effect, eſpecially in vs, maye be more fully vnderſtoode. The operations of the holie ghoſt.

Eſaie almoſt in the beginning of his prophecie, deſcribing the perſon of the King our Meſſias, among other things ſayth: The ſpirite of the Lord ſhal reſt vpon him, the ſpirite of wiſdome and vnderſtanding, the ſpirite of counſel and ſtrength, the ſpirite of knowledge, and of the feare of the Lorde, and ſhall make him of deepe iudgement in the feare of GOD. Though he declared manye, yet hath he not reckoned vp all the powers of the ſpirite. Therefore it is not for vs to bring into a ſtreight, and with the common ſorte to compriſe in a narrowe number of ſeuen, the powers of the ſpirite. For we haue heard hetherto, that there is the ſpirite of promiſe, of doctrine, of humilitie, and gentleneſſe, &c. To whiche beſide theſe, there are reckoned vp very many together. For he is the ſpirite of wiſedome. But howe great this is, and howe farre it reacheth, it is manifeſt euen in the words of Solomon. To wiſedome is ioyned vnderſtanding, which is ſayde to be the action and applying of wiſedome ordered or framed to things, places, times, and perſons. Counſel is required and giuen in doutfull matters, and ſheweth what we may moſt conueniently doe. Strength miniſtreth ſufficient force and conſtancie to execute and perfourme, yea and patiently to beare, what ſo euer by counſel we haue learned eyther to be done or to be ſuffered. And nowe knowledge is an experience obteined and gotten by long time and vſe. Vnto theſe is feare added, that is to ſay, godlineſſe and true religion, wherevnto vnleſſe we referre all oure ſayings and doings, wiſedome, vnderſtanding, cou̇ſel, ſtrength and knowledge ſhal nothing profite vs. Iſai. 11.

Wiſdome
Vnderſtā-ding.
Counſell.
Strength.
Knowledg
Feare.

To

To be short, who so euer is indued with the spirit of God, whatsoeuer he shal either do or say, wil sauour of the feare of god, finally, he shal say & do al things vnto the glory of god, & al these things truly are freely & fully drawne out of the onely fountaine of the holy ghost. Paule ỳ apostle in his epistle to the Romans describing the wonderfull force of the holie Ghost working in vs being new borne, sayth: They that are in the flesh can not please God. But ye are not in the flesh, but in the spirite, if so bee the spirite of God dwell in you. If any man haue not the spirite of Christe, the same is none of his. And if Christe bee in you, the body is deade bycause of sinne, but the spirite is life for righteousnesse sake. But if the spirite of him that raysed vp Iesus from the deade dwell in you, euen hee that raysed vp Christe from the deade, shall also quicken your mortall bodyes, bycause that his spirit dwelleth in you.

Rom. 8. The spirit doth mortifie and quicken.

The same Apostle in his Epistle to the Corinthians teacheth, that by the reuelation of the holie Ghoste, the mysterie of the kingdome of God is verie manifestly opened vnto vs. God, sayth he, hath reuealed them vnto vs by his spirite. For the spirite searcheth all thinges, yea the deepe things of God. For what man knoweth the things of man, saue the spirite of man which is in him? Euen so the things of God knoweth no man but the spirit of God. And we haue not receiued the spirite of the world, but the spirite which is of God, that we might knowe the thinges which are giuen to vs of Christe. Hereto perteyne these woordes of oure Lorde and Sauiour, out of the holie Gospell, I tell you the trueth, it is expedient for you that I go away. For if I go not away, that comforter will not come vnto you, but if I depart, I will sende him vnto you. And when he is come, he will rebuke the world of sinne, and of righteousnesse, and of iudgement. Of sinne, bicause they beleeue not on him. Of righteousnesse, bicause I goe to the Father, and ye see me no more. Of iudgement, bycause the prince of this world is iudged already. And it is euident ỳ in all these clauses the whole summe of religion is conteyned, whiche the holy Ghoste most plentifully hath deliuered vnto the Churche. Which we also touched in the exposition of the names of the holy Ghost. It followeth in the Gospell, I haue yet many thinges to say vnto you, but ye can not beare them away now. Howbeit whē he is come, which is the spirite of trueth, he will leade you into all truth. He shal not speake of him selfe: but whatsoeuer he shall heare, that shall he speake, & hee will shewe you thinges to come. And since it is certeine that the holie Ghoste is come, it is euident, that he led the Apostles into all trueth: in so muche that what so euer agreeth not with their writings, is worthily suspected of a lye. Otherwise I doubt not but he at this day speaketh in the Church by those which are his: but it is without controuersie, that the holy Ghoste doth not gainesay him selfe. And that things to come were reuealed to the Apostles by the spirite, we haue touched in the exposition of the names of the holy ghost. Neither is it doubtful, but at this day he reuealeth many thinges to the Saintes in the Church, euen those things which perteine to the preseruation of the Gospell of Christ and the Saintes.

The spirite foreshewth thinges to come.

Acts. 11.

The spirit or holie ghost reuealeth the mysteries of the kingdome of God. 1. Cor. 2.

John. 16.

Againe we reade in the Epistle of Paul to the Corinthians, The manifestation

The diuers giftes of the holy ghost.

festation, sayth he, of the spirite is giuen to euery man to profite withall: for to one is giuen by the spirite, the woorde of wisedome, to an other the woorde of knowledge by the same spirite: to an other is giuen faith by the same spirite, to an other the giftes of healing by the same spirite, to an other power to do miracles, to an other prophecie, to an other discerning of spirites, to an other diuers kindes of toungs, to an other the interpretation of toungs. But all these worketh that one and the selfe same spirite, diuiding to euery man seuerally, euen as he will. All these things are manifest, neyther neede they any further exposition. These are greate and euident giftes of the holie spirite, vnto which also if we add those woords which the same Apostle hath set down concerning the same spirite of God, we will make an end. The fruite of the spirite, sayth he, is loue, ioy, peace, long suffering, gentlenesse, goodnes, faith, meeknesse, temperaunce. These I say, and all other vertues, the holie Ghost, which worketh all good things in all men, graffeth, planteth, preserueth, defendeth, and bringeth vnto ful ripenesse in the minds of the faithfull. To all these we wil nowe adde in steade of a conclusion, the most notable treatise of Tertullian, touching the holie Ghoste. The same is this: Bycause ỹ Lord was departing into heauen, he did necessarily giue to his disciples a comforter, least he shoulde leaue them in a manner orphanes, which was not conuenient, and forsake them without a certeine aduocate and tutour. For it is he that strengthened their myndes and vnderstādings, which distinguished the sacraments of the gospel, which was in them the giuer of light in heauenly things, by whom being strengthened and established, they neyther feared imprisonments nor chaines, for the name of the Lorde: but rather set at nought the very powers and tormēts of this world, being nowe armed and emboldened through him, hauing in them the giftes, which this selfe same spirite doth distribute and direct, as it were certeine ornamentes to the Church, which is the spouse of Christ. For it is he that appointeth prophets in the church, instructeth the teachers guideth toungs, worketh myracles, and giueth health, bringeth to passe wonderfull workes, sheweth the discerning of spirites, establisheth gouernements, indueth with counsell, ministreth and ordereth and disposeth all other spirituall giftes: and therefore maketh the Church of God on all sides, and in all things perfect, and absolute. It is he whiche in the likenesse of a Doue, after the Lorde was baptised, descended and remayned vpō him, dwelling only in Christ fully and wholy, not maymed or minished in any measure or portion, but plentifully receiued into him with his whole aboundance, that others might obteine from him a certeine distribution of giftes, the founteine of the fulnesse of the holie Ghost wholy remayning in Christe, that from him might be derined veynes of gifts and myracles, the holy Ghoste moste aboundantly dwelling in Christ. For Esaie prophecying the same, sayde: And the spirite of wisedome and vnderstanding, the spirite of counsel & strength, the spirite of knowledge and godlinesse resteth vppon him. And the spirite of the feare of the Lord filled him. The like and selfe same saying he hath also in an other place in the person of the Lorde him selfe.

Esai. 11.

Esai. 61.

Gal. 5.

Tertullians notable treatise of the holy ghost

sible. The spirite of the Lorde is vpon me, bycause he hath annoynted me: to preache the Gospell to the poore hath he sent me. Likewise Dauid, Wherfore thy God hath annoynted thee with the oyle of gladnesse above thy fellowes. Of this spirite the Apostle Paule speaketh, For he that hath not the spirite of Christe, the same is none of his. And where the spirite of the Lord is, there is libertie. This is he which by water woorketh the second byrth or regeneration, being a certeine seede of heauenly generation, and he that consecrateth the heauenly natiuitie, being a pledge of the promised inheritance, and as it were a certein hand writing of euerlasting saluation, who maketh vs the temple of God, and bringeth to passe that wee be his dwelling house, who performeth the office of an Aduocate, maketh intercessiō for vs in the hearing of God with sighes that can not be vttered. And pouring foorth his gifts of defence, is giuen to be a dweller in our hearts, and a worker of holinesse, who exercising that in vs, bringeth oure bodies vnto euerlastingnesse, and vnto the resurrection of immortalitie, while hee accustometh them to bee partakers in him of his heauenly power, and to bee coupled with the heauenly eternitie of the holy Ghost. For our bodies are trayned vp in him & by him, to proceede to immortalitie, whilest they learne to behaue them selues moderately according to his ordinaunces. For it is he that lusteth contrarie to the flesh, bycause the flesh fighteth against him. It is he which bridleth insatiable lustes, which tameth immoderate cōcupiscences, which quencheth vnlawful desires, which vāquisheth flaming affections, whiche abhorreth drunkennesse, whiche banisheth couetousnesse, which abandoneth riotous banketting, which knitteth the knot of loue and charitie, which subdueth the affections, driueth awaye sectes, sheweth the rule of truth, conuinceth heretiques, casteth out the wicked & is a defence to the gospell. Of him the apostle also saith, For we haue not receiued the spirite of the world, but the spirit which is of god. Of this spirit he triumpheth & saith, And I thinke verily that I haue the spirite of God. Of him he saith, And the spirite of the prophets is subiect to the prophetes. Of him he saith againe, Nowe the spirit speaketh euidently, that in the latter times some shal depart frō the faith, giuing hede vnto spirits of error, and doctrines of diuels, which speake false in hypocrisie, hauing their conscience seared with an hote yron. No man beeing guided by this spirit, calleth Iesus execrable, no man denyeth that Christe is the sonne of God, or forsaketh god the Creator, no man vttereth any of his own words against the scriptures, neither doth any mā establish other wicked decrees, no man cōmandeth contrarie lawes. Whosoeuer blasphemeth against this spirite, shall neuer haue forgiuues, neither in this world nor in the world to come. It is he that in the Apostles beareth witnesse to Christ, that sheweth constant faith of religiō in martirs, that planteth maruelous continencie of assured loue in virgines, that kepeth the lawes of the Lords doctrine vncorrupted and vndefiled in others, that confoundeth heretikes, reformeth the froward, reproueth the vnfaithful, reuealeth dissemblers, and punisheth the wicked, and preserueth the church chaste and vnstained in pureneſſe of perpetuall

Psal.44. Rom.8. 1.Cor.3. Rom.8. 1.Cor.7. 1.Cor.14. 1.Tim.4. 1.Cor.12. Mark.3.

A summe of the vnitie and Trinitie of God.

virginitie, and holinesse of life. Thus farre Tertul. Thus farre, not wout trembling we haue intreted of the moste holie mysterie of the renerend Trinitie, the father, the sonne, and the holie ghoste, which we haue learned out of the scriptures: and here nowe we will stay, humbly worshipping this vnitie in trinitie, and trinitie in vnitie. And let vs kepe in mind and acknowledge this distinction or division most manifestly declared in the scriptures, and the vnitie also cõmended vnto vs with exceding great diligence. For in the scripture, the beginning of doing, and the flowing founteine and welspring of al things is attributed to the father: wisedome, counsel, & the verie dispensatiõ in doing things is ascribed to the sonne: & ỹ force & effectual power of working is assigned to the holy ghost. Howbeit let vs take hede, least through the distinction we separate the vnitie of the substaunce of God. For there is but one God in whome those properties are. It is but one fire, thoughe there be three things seene in it, light, brightnesse, and heate. For these rise together, and cease all at once. The light goeth not before the brightnes, nor that the brightnesse before the heate. And though one thing be attributed to the light, an other thing to the brightnesse, and a third thing to the heate: yet they worke vnseparably. Therefore when we reade that God created the worlde, we vnderstande, that the father from whome are all things, by the sonne by whom are all thinges, in the holy ghoste in whome are all thinges, created the worlde. And when we read that the sonne became flesh, suffered, died, and rose againe for our saluation, we beleue that the father and the holy ghost (though they were not partakers of his incarnation and passion) yet notwithstanding that they wrought that our saluation by the sonne whom we beleeue neuer to haue bene separated from them. And when sinnes are said to be forgiuen in the holy ghoste, we beleeue that this benefite, and all other benefites of our blessednesse are vnseparably giuen and bestowed vpon vs, from one, onely, true, liuing, and euerlasting God, who is the father, the sonne, and the holie ghoste. To whome be prayse and thankesgiuing for euer and euer. Amen.

Of good and euill spirites, that is, of the holie Angels of God, and of diuels or euill spirits, and of their operations.

The ninth Sermon.

NExt vnto this sermon of the holie Ghost, I will adde a treatise of good and euill spirites, that is, of the holie Angels of god, and of diuels, or wicked spirites, and of their operations. Of whome since the holy scripture deliuereth vs an assured doctrine, and in all pointes profitable, it seemeth that we ought not lightly to regard it, but with as much faith and diligence as we can to bring it vnto light. It were a foule fault in him that studieth after godlinesse, to be ignorant of the disputations of good and euill angels: of whome so often mention is made in the holy scriptures: yea it were a thing most dangerous, not to know what maner of creatures the diuels are, which vnder

that

that many might receive benefite and profite by, first we will speake of holy angels, and then of diuels as spirites.

Angel.

The worde Angel seeme thy to be a name of office, not of nature, and is common to the Latines and Grekes, of whome it is borrowed, and it signifieth an embassadour or legate, and therefore it hath a larger signification. For the preachers of the truth are called Angels, as in Malachie, and in the Apostle Paule. For they are the embassadours or messingers of the Lord of hoastes. S. Peter also calleth euill spirites Angels: as Paule also doth, saying that the faithful shal one day iudge the Angels, and that the Angel or messinger of Sathan was sent vnto him: howbeit the scripture peculiarly calleth Angels the blessed spirites of God, Ministers, and messingers, and heauenly armies. But the Saduceis denied that there be angels. For Luke in the Actes of the Apostles, sayth, The Saduceis say, that there is no resurrection, neyther Angel, nor spirite, but the Phariseis confesse both. And in deede the whole scripture doth testifie that there are Angels, making mention in many places that they haue appeared vnto men, and haue reueled vnto them the will of God, or otherwise accomplished his worke. Truely the Lord Iesus reasoning against ỹ Saduceis in the Gospel, sayth, Ye erre, not knowing the scriptures, nor the power of God. For in the resurrection they neither marrie, nor are giuen in marriage, but are as the Angels of God in heauen. Let vs therefore beleeue that there are Angels. For the authoritie of the sonne of God, and the irrevocable trueth of the holie scriptures ought worthily to winne more credite with vs, than the toyes of all saduceis and wicked men. What? haue not the heathenish Poets, and philosophers, confessed that there are Angels, whome they call Gods? for they feigning that Gods in the likenesse of men, were lodged and intertayned of righteous men, seemed to al learned men to haue ment nothing else, than that whiche the holy scriptures make mention of, howe Abraham and Lothe receiued Angels into their houses resembling straungers. But howsoeuer the case stãdeth, most certeine it is, both by the holy scripture, and by manifolde experience, that there are blessed spirites of God, that is to say, good angels. Now what the nature of Angels is, it can not throughly be declared of any man. For there are many things in the order of creatures, whose nature can not directly and perfectly be expounded: they may nevertheless after a sorte, according to our capacitie be shadowed out. Some therefore there are whiche say that Angels are good spirites, ministers, of a firie nature, created for the ministerie or seruice of god and good men. Othersome say, Angels are heauenly spirites, whose ministerie and seruice God vseth to execute all thinges which he hath determined. Wherefore we shall not seeme to misse much of the marke, if we say that Angels are good spirites, heauenly, substaunces I meane incorruptible, created for the ministerie or seruice of God and men.

That Angels are created of God, the writinges of the Prophetes and Apostles doe witnesse. For Paule citeth that saying of Dauid, Whiche maketh his Angels spirites, and his ministers a flame of fire.

A. Steuchus in his 6. and. 8. booke, de perenni philosophia.

What Angels are.

That Angels are created.

Heb 1.

Coloss. 1.

The same Apostle saith: By Christ all thinges are created, that are in heauen, and that are in earth, visible and inuisible, whether they be maiesties or lordships, either rules or powers. Wherfore heretiques haue set forth toyes, saying that Angels are workers in the creation of al things, and coeternall with God. For God in time by the sonne as wel created angels as all other creatures. Nowe touching the time when angels were created, whether with the light before man, or after man, and al the workes of God, let him tell that can, the holie scripture passing it ouer with silence, and pronoūcing no certeintie therof. Epiphanius and Augustinus ancient interpreters of ẏ scriptures, learnedly and truly confesse, that there is nothing deliuered in the scriptures of ẏ matter. And that which is not deliuered in the scriptures, can not without daunger be inquired after, but without daunger we may be ignorannt thereof. It is sufficient to acknowledge that angels were created, at what time soeuer it semeth they were created. Let vs rather giue god thankes, that he hath created for mankind so excellent ministers. Let vs liue an holie and an angelike life in the sight of Gods holy angels. Let vs watche, least he which transfigureth and turneth him selfe into an angel of light, vnder a good shewe and likenesse, deceiue vs. Nowe we must further se, what maner of creatures angels are: They are heauenly spirits, & incorruptible & most swift substaunces. We say expresly that angels are substances, that is to say, creatures hauing essence or being. For some denie that they are substāces, subsisting in their proper essence or being. For they imagine that angels are nothing else thā qualities, motions, or inspiratiens of good mynds. But the canonical scripture calleth them ministers. Our sauiour saith, that they whiche rise againe shall be like vnto the angels of God. Saint Paule declareth that the sonne of God is more excellent than the angels, for that they worship him as God their creator. The selfe same apostle saith, For ye shall reade in no place, that the sonne taketh on him the angels, but the seede of Abraham taketh he on him. Whiche testimonies most manifestly teache, that angels are substances, not qualities or motions in mens myndes, that I say nothing nowe how they haue oftentimes appeared vnto men in likenes or shape of men. Let vs therefore hold and confesse that angels are substances. Furthermore, what substaunces angels are, other peraduenture haue better declared: for the which I beare no man grudge. I confesse that there are good spirites, to make difference of them that are euill. Whereof shal be spoken hereafter. I confesse that they are good, not so much for the goodnesse of their nature in whiche they continued, as for their operation or working. For they alwayes stirre vp and further vs to that which is good. I confesse also that angels are spirits, that is to say, spirituall, heauenly, incorruptible, and excelling swift substaunces. For the Scripture witnesseth and saithe: Whiche maketh his Angels spirites, and his ministers a flame of fire. The scripture, I say, nameth Angels spirites and a flame of fire, not that angels of their owne nature and substaunce are corporal fire: but bicause fire after a sort resembleth them whiche in clearnesse, beautie, and incorruptiblenesse, and also in swiftnesse, quicknesse, and bright-

When Angels were created.

Angels are Substances

Heb. 1.

Matth. 22.

Hebr. 2.

What maner of Substances angels are.

Psal. 104

brightnesse, are y most beautifull and excellent creatures. The scholasticus definitions grossely enoughe say, that the angels are bodily substances, but of their owne kinde. For God only is without body. In these woordes therefore thus they haue set downe: Euerie creature is bodily, Angels and all heauenly powers are bodily: thoughe they consist not of flesh. Howe hereby we beleeue that they are bodily, because they are limited in place as the soule also is inclosed with flesh. (Angels peraduenture at this daye are more aptly sayd to be locall or in place, not circumscriptiuely, but definitiuely.) We muste beleeue that nothing by nature is bodilesse and inuisible, but God onely, that is to say, the father, the sonne, and the holy Ghost: who therefore is rightly beleeued to be bodilesse, because he is in euerie place, and fulfilleth, and conserueth all thinges: and therefore he is inuisible to all creatures, because he is without body. Thus much from thē.

Bodily Substāces.

What bodies are taken of Angels.

But those bodies eyther of young men or olde men, in whiche Angels oftentimes appeared vnto the fathers, were not their proper or naturall bodyes, but taken vpon them, and as it were borrowed from elsewhere, for a time, and for the weaknesse of oure capacitie. And what manner bodyes those same very bodies were whiche they toke, or from whence they were taken, or where they were bestowed when they had ended their businesse, it is verie hard to declare. S. Augustine in his Encheridion ad Laurent. cap. 59. saith. Who can declare, with what manner bodies they haue appeared vnto men, that they might not only be seen but be touched, and againe conuey, not with sounde substance of flesh, but by spiritual power, certeine visions not to the bodily eyes, but to the eyes of the spirite or mynd, or tel somthing not in the eare outwardly, but inwardly in the mind of man, euen they them selues being therein: as it is written in the boke of the prophetes, And the angel said vnto me, which spake in me. For he saith not, which spake vnto me, but in me. Or that appeare eurn in ones sleepe, & talke together after the manner of dreames. For we haue in the gospel, Behold the angel of the Lord appeared vnto him in his sleepe, saying, &c. For by these meanes, angels doe as it were declare that they haue not bodies which can be handled: and they make a very hard question, howe the fathers did wash their feete: howe Iacob by taking so fast hold wrestled with the angel: When these things come in question, and euery one giueth his cōiecture as he is able, their heades are not vnfruitfully occupyed: if a moderate disputation be taken in hand, and the errour of them which thinke they know that which in deede they know not, be remoued: for what needes it that these & such like things be affirmed, or demed, or defined with daunger, since we may be ignorant of them without blame. Thus farre he. In these and suche like causes let vs acknowledge his omnipotencie and wōderful dispensatiō, who doth what he wil, to whom truly it is not hard to create substaunces fit & agreeable for his purpose and appointment: since of nothing he made al visible and inuisible creatures. Moreouer we affirme that angels through the grace and power of God are incorruptible substāces, yea and vnchangeable in their felicitie, without burthen and hinderances. For S. August. also Ad Petr. Diac. de fide cap. 23. saith, That vn-

Angels are incorruptible.

changeablenesse was not by nature grafted in Angels, but freely giuen by the grace of God. The same Augustine De vera religione Cap. 13 saith: We must confesse that angels by nature are chaungeable (if God only be vnchangeable) but in that wil wherwith they loue God rather than themselues, they remaine stedfast and stable in him, and inioy his maiestie, being subiect meete willingly to him alone. With these wordes agree those whiche are read in Definit. Ecclesiast. cap. 61. in this wise. The Angelicall powers which continued stedfast in the loue of God, when ỳ proud angels fell, receiued this in waye of recompẽce, that henceforth they should neuer feel the fretting bit of ỳ tooth of sinne to seize vpon them, & that they should cõtinually enioy ỳ sight of their creator without end of felicitie. And in him so created shoulde continue in euerlasting stedfastnesse. Thus farre he. Truly the scripture shewing the incorruptiblenesse of Angels, affirmeth that we in the resurrection shal be like the angels. For we shall rise incorruptible. Therefore Angels are incorruptible. For thus saith our sauiour: The children of this worlde marrie wiues, and are married, but they that shall bee counted worthy to enioy that world, & the resurrection from the deade, doe not marrie wiues, neyther are married, neither can they die any more, for they are equall with the Angels, and are the sonnes of God, in so much as they are the childrẽ of the resurrectiõ. Wherupon Theodoretus In diuinis decretis, hath thus inferred: We doe not therfore reckon the angels in the nũber of Gods, as the Poets and Philosophers of the Grecians doe, neyther doe we diuide natures ỳ are without bodies, into male & female kinde. For to a nature immortall & that can not die, diuision of kinde is superfluous: For they haue no nede of increasing, since they feel no diminishing, &c. But that the Angels are most free and swift, and without impediment, burthen and let, the scripture in many places declareth. In the Acts of the Apostles thus we reade. The priests put the apostles in the common prison, but the angel of the Lord by night opened the prison dores, & brought them foorth and sayde, Go and stand and speake in the temple vnto the people, all the words of this life. But when the officers came, and founde them not in the prison, they returned and tolde, saying, The prison truely found we shut with al diligence, and the keepers standing without before the doores. In the same booke thus againe we reade written, Herode put Peter in prison, and Peter sleapt betweene two souldiers bounde with two chaines, and the keepers before the doore kept the prison. And behold the angel of the Lord was there present (or stode by him) and a lighte shined in the prison: and hee smote Peter on the side and stirred him vp, saying, arise vp quickly, & his chains fel off frõ his hands. And anon when they were past the first and seconde watch, they came vnto the yron gate that leadeth vnto the citie, which opened vnto thẽ by the owne accord. Behold no impediments or lets, how strong and mighty soeuer they were, hindered or stayed ỳ angel of ỳ Lord, that he might not execute most speedily the commissiõ which he had from God. All things giue place and make way to the Lordes embassadour. The yron chaines fel from Peters hands of their owne accorde. He walketh

Angels are moste free, swifte and speedie.

Acter. 5.

Acters. 12.

Matth. 22.

1. Cor. 15.

Luke. 20.

safe

safe, throughe the thicke troupes of soldiers, the Angel going before him. The locke of the prison beyng no man opening it, is vnlocked, and whē the seruaunts of God were gone out, it is shut againe. These angels, that is to say, these heauenly embassadours, being of their own nature most swift and speedy spirites are nowe conuersaunt in heauen, the power of God so willing and working: but so sone as it shall please the Lorde of all, by and by they are present with mē in earth, vnto whom they are sent of God from heauen. And they are presente in earth sometime with one, and sometime with an other. Not that they are not conteyned in their proper place. For when the angel tolde the women of Christes resurrection, he was not at the same instant in heauen, and by the graue or sepulchre at once. For God onely is not conteyned in place. For he is present in euerie place. But angels goe not forwarde faire and softely, neyther are they moued with labour or toyling, after ỳ maner of corruptible bodyes. Yet in the Scriptures they are expressely sayde to ascend into heauen, and from thence to descend vnto vs. We verily rightly beleeue, that oure soules as sone as they departe out of the bodyes, doe forthwith enter into the kingdome of heauen. For the Lorde hath sayde in the Gospell, But hath escaped from death vnto life. And, to day shalt thou be with me in Paradise. And thou doest reade of Lazarus the begger, And it came to passe that the begger dyed, and was carryed by the Angels into Abrahams bosome. To this also nowe seemeth that saying of Daniel to belong. As I was yet a speaking, making supplication, and confessing mine owne sinne, and the sinne of my people Israel, and pouring foorth my prayers before the Lord my God, for the holy hill of my God. Yea, while I was yet speaking in my prayer, the man Gabriel (whom I had seene before in the vision) came flying hastily vnto me. Loe, our soules are carried vp into heauen by the Angels, whiche notwithstanding are elsewhere sayd at an instant to be taken vp into heauē.

Luke 5.

Luke 23.16.

Dan. 9.

Afterwarde, as sone as Daniel had prayed vnto the Lorde, the Angel without any longer delay, flying speedily (for so the Scripture speaketh for our capacitie) is present with him that prayeth, and sheweth him that he is heard of God. Angels therefore are swift, and passing speedie, being kept downe with no weight, neyther hindered or stayed from performing those things for which they are sente from heauen, albeit they are conteyned in place as creatures (though not limited) and are moued with a certeine order and manner agreeable to that spirituall nature. This treatise requireth peraduenture that sowthing also be spoken of the might, power, and strength of Angels. But what nede many wordes in a manifest matter? For since the Lorde, who sendeth forth his Angels, is Almightie, there is nothing but that angels can doe it in those their embassages & ministeries. There is nothing in the whole course of nature that is able to withstande the ministers of the Almightie God. For Angels are not called powers and vertues for nought.

The strength of Angels.

I will shewe one example among many, and yet not the chiefest. One Angel in one night, wout any furniture, or much adoe, slue in the tentes of the Assyrians at the wals of Hierusalem

salem a hundred fourescore, and fiue thousande of the valiantest soulders.

In Daniel we haue such a description of an angel, wherby both the power and excellencie of angels may be gathered. His body, saith he, was like the Turkishe or Iasper stone, his face to looke vppon was like lightening, his eyes as lampes of fire, his armes & feete were like in colour to polished brasse, and the voice of his words was like the voice of a multitude. So that it is not needfull to make a long discourse of the knowledge & wisedome of angels. For this is not a thing that passeth capacitie, seeing Angels are creatures. But in so much as perteyneth to their embassages and ministeries, surely they are moste wise, in al points furnished, and in no part diminished. For he that sendeth them is euerlasting wisedome it selfe, and he furnisheth his Embassadours moste perfectly. Furthermore, touching the multitude and order of angels, certeine Diuines haue wittily and wisely inough disputed. The Scripture simply affirmeth that angels are innumerable. For Daniel sayth, A thousand thousands ministred vnto him, and tenne thousand thousandes stood before him. It is also read that Christ sayde to Peter, Thinkest thou that I can not praye vnto my father, and he shal send vnto me more than twelue legions of Angels? Paul also sayth, Ye are come into the citie of the liuing God, the heauenly Hierusalem, and to an innumerable companie of Angels. Dauid distinguishe that innumerable multitude into nine companies, and these again they bring into three hierarchies or holie principalities, of which, they affirme that eache of them haue three orders: the first Seraphim, Cherubim, Thrones: the seconde, Lordshippes, Vertues, Powers: the third Principalities, Archangels, and Angels. They adde in what they differ betweene them selues, and what is proper to euerie one of them. But S. August. in his Encheir. cap. 58. saith, Wherin lordships, principalities, and powers do differ betweene them selues, let them tell that can: if yet they are able to proue that they say. I confesse my selfe to be ignorant of these matters. And the same Augustine, *Ad Orosiũ cõtra Luscillianistas*, saith: Truely the Apostle sayth, Whether seates, (thrones) whether lordships, whether principalities, whether powers. And therefore that there are seates, Lordships, principalities and powers in the hoastes of heauen, I stedfastly beleeue, and that they differ somewhat betweene them selues, I hold it for an vndoubted truth: but what they are, and what they differ betweene them selues I knowe not. Neyther truly do I thinke my selfe for the ignoraunce therof to be indaungered, as I am for disobedience if I neglect the Lordes commaundements. And anon in the same place he sheweth, that we must not busily and curiously searche after these things. Whose counsel we doe willingly obey, perceiuing that the scriptures, which minister vnto vs al things necessarie and healthfull, haue set downe nothing concerning them. Yet this we can not deny, that those names (or if you will so call them orders of Angels,) are expressed in the holie Scriptures: wherupon for our weakenesse, it is mete after a sorte to expounde them as we may. These blessed spirites of heauen same generally and simply to be called Angels, because they be the messingers & embassadours of the moste highe LORD, who,

Dan. 10. The knowledge of Angels. Of the multitude and order of Angels. Dan. 7. Matth. 26 Hebr. 12. The exposition of names giuen to Angels. Angels.

who, it appeareth are called Archangels, when they be sent in message in Gods greatest matters, to shewe or doe thinges altogether hard and heauenly. For so we read in Paule, that The Lord himselfe shal descend from heauen in a shout, and in the voice of an Archangel, and in the trumpe of God. For that we may compare smal thinges with great, we see that kings and princes in weightie affayres, appoint none to bee their embassadours but noble mē. It appeareth that they are called Thrones because they stād alwayes at the throne of God, or else because God is read in the Prophets to haue made and placed his owne seate in Angels, and to bee carried of them, as it were in the coche of a king, as Dauid sayeth: He bowed the heauens and came downe, and there was darcknes vnder his feete. He rode vpon the Cherubims, or was carried vpon the Cherubims, and did flie, hee came flying vppon the winges of the winde. Furthermore the description of the charriot and throne of God in Ezechiel is knowen. They seeme to be called Lordships, principalities, and powers, beecause God executeth his gouernement and exerciseth his owne power in the world by the ministerie of Angels. For so also they are called powers and armies, or the hoast of heauen. For they incompasse the Lord round as his guard, and hee who is called the God of Sabbaoth, or of hoastes, the Lord I saye of all Angels, spirits, and creatures, whose ministerie hee vseth, when, where, how, and as much as it pleaseth him, vseth them also as his souldiers. S. Hierome thinketh they are called Cherubins of their exceeding knowledge. Other expoūd them swift. Seraphims haue their name of feruentnesse: Or else because they are compared to most pure and cleare fire: Or for that they are burning in the loue of God. By these names in the meane while are shadowed out ỳ manifold offices, and diuerse operations of Angels, whiche we being desirous to comprehend in few woordes, haue said that Angels are created of God for the ministerie of God himselfe and men. For Dauid said, Which maketh his Angels spirites and his ministers a flame of fire. And againe in another place, O praise the Lord all ye angels of his, ye that excell in strength, ye that fulfill his commaundement, & hearken vnto the voice of his words. O praise ye the Lord all his hoasts, ye seruants of his that doe his pleasure: And of Angels Paule also sayth, Are not all ministring spirits, which are sent out into the ministerie for their sakes, which shalbe heires of saluation? But God vseth the ministerie of Angels vppon no necessitie, but of his owne goodwill. For hee might bee without them, since by his woord he bringeth to passe what he will. For hee spake and they were made, hee commaunded & they were created, not one of al the angels iayntly working with him: so at this day also, hee is able without the help of Angels, to bring to passe what he will. But beecause of his speciall goodnesse hee created them to the partaking of euerlasting life and saluation, hee vseth their ministerie to vs ward, as he also doeth the seruice of other creatures, to whom they declare their faith & obedience to God ward, and God exerciseth his vnspeakeable goodwill both toward them, whom by grace he hath made partakers of euerlasting ioy, and also toward vs, whom he hath vouchsafed to honour with the seruice of so excellent a company. For

Archangels.

1. Thes. 4.

Thrones or Seates.

Psal. 18.

Lordships. Principalities.

Powers.

Cherubim

Seraphim.

God vseth the ministerie of Angels.

Psal. 103.

amonge other innumerable and the greatest benefites of God, whereat not without cause we are astonished, this is not to be accounted the least, that he hath giuen vs angels to be our seruants. Truely this is an exceeding great token of his fatherly care and regard to vs ward, first of all because he frameth himselfe so sweetely to our capacities and dispositions. In time past the Lord himselfe spake with his owne mouth in mount Sina with the church or cõgregation of ỹ Israelites, but when he vnderstood that they had rather he should speake by their interpretour Moses, he toke their wishe & offer, and afterward he spake by Moses, vsing his ministerie toward them. Truly God is able to poure most perfect faith into our minds by his holy spirite, without any ioynt-working of men, but because he knew it was profitable for vs that it should so bee, he instituted the ministerie of his word, and planteth the faith of the Apostles by the preaching of the Gospell. And that ordinaunce once made he doth so precisely obserue, that when he might haue done the same by angels, yet by the Angels themselues hee sendeth them that are to bee instructed in the faith to the Apostles. For it is manifest what the angels of the Lord in the Acts of the Apostles did with Cornelius, whome he sendeth vnto the preaching of Peter. Therefore when God seeth the ministerie of angels conuenient for vs, then of good will, vppon no necessitie he vseth their ministerie toward mẽ. And doubtlesse angels loue men exceedingly, and that which they do, they doe of their owne accord, not of constraint, nor vnwillingly. For they cãnot but exceedingly loue them whome they see to be so deere to their creatour, that for their sakes hee spared not his onely begotten sonne, but for them deliuered him vpp into most bitter death. That I make no mention heere of ỹ most readie obedience whiche they performe to their God, who willeth and commaundeth them to serue him, and men. The Lord in the Gospell witnesseth, That the Angels in heauen reioyce at the conuersion and turning of men that bee sinners. In Zacharie the angel of the Lord is brought in very sorowfull for the mysterie of the captiues in Babylon, and carefull for their deliuerance from captiuitie. All whiche thinges commend vnto vs the loue and affection of Angels towards mankinde. For otherwise those blessed spirites, are not moued with affections, carefulnesse or sorrowe, as wee are in the flesh. But they be glad, and reioyce, as blessed spirites can reioyce, in whome there is no humane affection. Whiche affections neuertheless, are not onely attributed to them, but to GOD himselfe tropically or by a figure, & as they say, ἀνθρωποπάθως, ỹ is, after the affection of mã, to the end oure mindes maye the better vnderstand, and more easilie conceiue spirituall and heauenly thinges as it were by parables: howbeit let vs thincke that parables do not alwayes conteine all thinges, therefore our minds must be lifted vp to higher thinges, and spirituall thinges must spiritually bee iudged.

Exod. 19. Deut. 5.

Acts. 10.

Luke. 15.

Zacha. 1.

What the ministeries of angels are.

The ministerie of Angels extendeth very farre, whiche I will declare by rehearsing certeine kinds of them as briefly and as plainely as I can. First they doe seruice vnto God himselfe in all thinges, which I thincke is sufficiently declared in that whiche went afore. The same God they all magnifie together, with euerlasting

praises,

praises, worshipping, glorifying, & reioycing in him. For Theodoret reciting certein testimonies of scriptures concerning this matter, sayeth, The ministerie or seruice of angels, is the praising of god, & singing of hymnes or songes. For ẏ holy prophete Esaie saith of the Seraphim, ẏ they cried and said, Holie, holie, holie, is the lord god of Sabbaoth, heauē & earth are full of his glorie. And of ẏ Cherubim, ẏ heauenly prophete Ezechiel sayeth, that he heard them saying, Blessed be the glorie of the Lord out of his place.

Esai. 6.

Ezech. 3.

The whole hoast of heauen also singeth a birthe songe to Christe their Prince when hee was borne, as is to be seene in S. Luke, saying: Glorie be to God on high, & in earth peace, and amonge men good-will. So they goe before with an example for men to followe, teaching what they also should doe, that is, offer praise and thanke sgiuing to God on high, whom the Angels also reuerence and worship with vs.

Luke. 2.

Moreouer the angels loue ẏ truth, and are desirous to haue ẏ same spred abroad, and the glorie of God by all meanes furthered, and therefore they laye blockes in the waye of false prophets hating them with their accursed doctrine and Antichriste. For S. Peter testifyeth that the Angels desire to behold the Gospell of the sonne of God. In the reuelation of Jesus Christe made to John the Apostle, the Angel of the Lord bindeth Sathan: and the angels furthering the Gospel of Christ, set themselues euery where against false Christians, and false teachers. For euen in ẏ end of the worlde, The sonne of man shall sende forth his Angels, and they shall gather out of his kingdome, all thinges that offend, and them whiche do iniquitie, and shall caste them into a fornace of fire.

1. Pet. 1.

Matth. 13.

They themselues stand in the presence of the Allmightie God mayting his commaundement, who so soone as he shall commaund them to goe forth, and to execute his comaundements, by and by they make speede. They come therefore vnto men to declare the will and commaundementes of God. So the Angel Gabriel came first to Zacharie the father of John Baptiste, afterward he came to the blessed virgin to shewe vnto her the incarnation of the sonne of God. Innumerable examples of this kinde are euery where found in the holie scriptures.

Luke. 1.

They watch for our safetie, beeing carefull for vs, yet without molestation, whereof I tould you before. They aduertise the faithfull in time conuenient, foreshewing dangers to come, and they also do comfort the afflicted. For the wisemen being warned by ẏ Angel, that they should not returne vnto Hierusalem to Herode, auoyde great perill. Joseph also beeing commaunded by the Angel flieth into Aegypt, deliuering the Christe or annointed of the Lord out of the bloudie handes of Herode. Christe also at the mount of Oliuet beeing in a bloudie sweate, is comforted by the angel. And Agar the handmaide of Sara beeing in extreme daunger, is recreated by the consolation of an angel. As also the Apostle S. Paule beeing very neere shippwracke, heareth this voice of the Angel of the Lord: Feare not Paule, thou must be brought before Cesar, and loe God hath giuen thee all them that saile with thee. Againe, angels are sent for reuengement of mischeefous persons, to take punishment, I meane, of those that be wicked and impenitent.

Matth. 2.

Luke. 22.

Gen. 16.

Actes. 17.

For

For the first borne of the Egyptians was smitten of the Angel. In the Acts of the Apostles the Angel of the Lord smiteth Herode Agrippa. It is said that in the camp of the Assyrians many were smitten & slaine of one Angel. And Dauid sawe an Angel with a sword drawen, houering betweene heauen and earth, afflicting the people with a most greeuous plague. So we beleeue that the holy Angels shall come with ỹ some of man vnto iudgment, as Paule witnesseth and sayth. Our Lord Iesus Christe shalbe reuealed from heauen, with the Angels of his power, in flaming fire, rendering vengeance vnto them that know not God, and that obey not the Gospell of our Lord Iesus Christ. For in the Reuelation of Iesus Christe also the Angels powre out vialls full of the wrath of God vppon the heads of false Christians.

Moreouer, they take vppon them the charge and defence of vs, God so commaunding: they are our keepers, readie at hand watching ouer vs that no aduersitie happen vnto vs, and doe guide our ways. For hetherto belong the testimonies of the Psalmes, and very many examples of the scripture. Dauid sayth, This poore (or afflicted) man cryed, and the Lord heard him: and saued him out of all his troubles. The Angel of the Lord pitcheth his tents rounde about them that feare him, & deliuereth them. And in another Psalme hee sayeth: There shall no euill come vnto thee, neither shall any plague come neere thy tabernacle (or dwelling.) For he shal giue his Angels charge ouer thee, to kepe thee in all thy wayes. They shal beare thee in their hands, that thou hurt not thy foote against a stone. Thou shalt goe (or walke) vppon the Lion and Adder (or aspe,) the young lion and the dragon shalt thou treade vnder thy feete. And the Lord in the Gospell plainly sayeth, that little children haue angels without doubt to be their keepers. Iacob the patriarch greatly fearing his brother Esau, seeth Angels comming to meete him, & vnderstandeth that Angels were giuen vnto him as guides and keepers of him in his way, against the fiercenesse of his brothe. In the affaires of Heliseus, wee read that the king of Syria besieged the citie Dothan with a great hoast, wherein Heliseus at that time ledd his life, whom he had purposed to take: when the seruaunt of Heliseus perceiued that, and was troubled in minde, and lamented his maisters case, Heliseus said, Feare not, for they that bee with vs, are moe than they that be with them: the Prophete also prayed and said, Lord I beseech thee open his * eyes that he may see, & the lord opened the eyes of the seruaunt, and he looked and behold the mounteine was ful of horses, and fierie chariots, that is to say, he was armed and defended with the guard of an hoast of Angels.

Abraham also sayth to his seruant, The Lord God of heauen which said vnto mee, Vnto thy seede will I giue this land, he shall send his Angel before thee, namely, to directe thy way, to defend thée, and bring to passe that thou mayest obteine thy desire. For the Lord himselfe said to Moses in Exodus, Behold I will send my Angel before thee, to keepe thee in the waye, & to lead thee to the place that I haue prepared.

In the Actes of the Apostles thou doest often read, that Angels serued the Apostles, furthered their purpose, and defended them against their aduersaries.

Exod. 12.
Actes. 12.
4. Reg. 19.
2. Reg. 24.
2. Thess. 1.
Apoc. 16.
Psal. 34.
Psal. 91.
Matth. 18.
Gen. 32.
4. Reg. 6.
4. reg. 6.
* Seruaunt
Gene. 24.
Exod. 34.

nerſaries. In Daniel Angels are brought in for princes, and preſidents or gouernours of kingdoms, as Michael with Gabriel, princes of the Iſraelitiſhe kingdome and another of the Perſian kingdome another of the Grecian kingdome: and each of them debate the matter touching his owne kingdome, and fight for the ſame. Not that there is any variaunce or diſagrement in heauen, where doubtleſſe there is plentifull peace, euerlaſting concorde and quietneſſe, neither that there are conflictes or battells fought betweene the Angels, as betweene thoſe Gods whom the Poet Homere deſcribeth: but by a parable and alluſion heauen is compared to the Court of ſome puiſſaunt and renowned prince, where Embaſſadours of ſundrie countries debate their diuerſe cauſes: which is done in conſideration of our weake witt and ſlender capacitie. For thus we ought to cõceiue in our minde, that God, who is the only Lord of all kingdomes, heareth all mens ſuites, and taketh in hand all mens matters, and that Angels at the word and will of God miniſter and doe ſeruice vnto God, when it pleaſeth him to vſe their miniſterie and ſeruice. For ſo Nabuchodonoſor alſo ſawe in a viſion a watchman cõming downe from heauen: and foretelling the deſtinie of the tree that was to be hewen downe.

Dan. 10.

Dan. 4.

We muſte not attribute too much vnto Angels.

Neuertheleſſe we muſt here take hæde leaſt contrarie to the nature of true religion wee attribute to much to Angels, that we worſhip them not, that we cal not vppon them nor ſerue them. In deed when men heare that Angels are giuen vnto them of God for miniſters, and that God by them doeth good vnto vs, by and by they thincke that ſome honour is to bee aſcribed and giuen vnto them. But ſincere religion doth teach vs to acknowledge GOD the author of all good things, that the Angels are the miniſters of God, and as it were inſtruments by whome he worketh, as whether the ſonne, the moone, the ſtarres, the Patriarches, the Prophets, and the Apoſtles, to be and to haue bene. But who being well in his witts, hath worſhipped, called vppon, or ſerued the Sonne, or the ſtarrs, though they bee creatures very excellent and beneficial vnto men? And what partaker I pray you of true faith & beleefe, hath worſhipped, called vppon, or ſerued the Patriarches, the Prophets, and the Apoſtles, thoughe they were indued with moſt precious gifts, & wonderful in working of myracles. Wee doe all worſhip, call vpon & ſerue God, & wee confeſſe that God worketh by his ſaints: who together with the holy angels of God, require nothing leſſe than to bee worſhipped, called vppon and ſerued of vs. For truly ſaid Lactantius, lib. Inſtitut. 2. cap. 18. Angels, ſince they be immortall, neither ſuffer, nor yet are willing to be called Gods: whoſe onely office it is alone to attend vpon God with their ſeruice, to bee at his becke, and to do nothing at all but at his comaundement. For wee ſay that God ſo gouerneth the world, as a king ruleth his kingdome, whoſe officers no man will ſay are fellows with him in ruling his kingdome, albeit affairs be diſpatched by their miniſterie and ſeruice. And therefore we read that S. Auguſtine alſo ſaid, Whē the Angels of God heare, hee himſelfe heareth in them, as in his true temple, not made with hands. Verily if wee looke more narrowlie into and weighe the holy ſcripture, we ſhall finde not in one or two places, that the name of God and

Sainctes will not be worſhipped of vs.

Angels

Spirits are set before vs, to be our seruants. For angels are sayd to be all, and in all as (they terme them:) but God is the onely & verie principall cause. For in the Acts of the Apostles we read thus: Stephen sayd: And when fourtie yeares were expired, there appeared vnto him in the wildernesse of mount Sina an Angel. And by and by hee addeth: And the voice of the Lord came vnto me saying, I am the God of thy father, &c. He calleth the selfe same Lord, whom a little before he had called an angel, to wit, because he beleeued that an angel both sayth and doeth all things at Gods commaundement: that ỹ word and the worke is proper to God, & the angels are as instruments. Likewise in the booke of Iudges, cap. 6. he is called Lord, which euen now was called an angel. Hagar the handmaid of Sara receiued a great benefite in the desert by the angel of the Lord, yet shee accompteth not the same receiued of ỹ angel, but of the Lord, & therefore giueth not thankes to the angel, neither doth she consecrate the memorie thereof to the angel, much lesse doth she worship and call vpon the angel, nay rather she referreth her speach also vnto God. For so the holie scripture witnesseth. And she called the name of the lord which spake vnto her, Thou god lookest on mee, &c. The children of Israel, before whome the angel of the Lord went in the wildernes, neuer offered sacrifice to their guid or captaine, neuer worshipped or serued him. Euen so the seruaunt of Abraham being committed to the angel, doth not make supplication vnto him, desiring him well to prosper his purpose, but he prayeth vnto God, & requireth of him to shewe and giue triall of his mercie toward his maister Abraham. In Daniel the

Acts.7.

Gen.16.

Ge.16.
Iudges 6.

angel of God doth appoint & mark out euery man his seuerall office, & calleth the Princes of Persia & Grecia the seruing men & hirelings of God, when they are ordeined from the throne of the Maiestie, to the end they should execute the commaundement of God, & not their owne will. Finally, the Scripture attributeth the honour of that seruice to God alone, but of God onely. For they sing, Blessed art thou O Lord god of our fathers, right worthie to be praised and honoured in the world for euermore. So in like maner Paule in his epistle vnto the Corinthians testifieth that it is god, whose he is, and whome he worshippeth, though in ỹ meane while he had made mention also of an angel. For so he Acts.27.
saith in the Acts, There stoode by me this night the angel of God, whose I am, and whome I serue, that is to say, God. For in another place Iohn being willing to worshipp at the angels feete, the angel trieth: See thou doe it Apoc.22.
not, for I am thy fellow seruaunt, and of thy brethren the Prophets, and of them which keepe the woords of this booke. These plaine and manifest testimonies of holie scripture, euidentlie teach vs, that although God vse the ministerie of angels toward vs, yet ỹ they are to be acknowledged and confessed of vs, to be ministers of God, & fellow seruaunts, and therefore not to be worshipped nor called vpon, but that God onely must be worshipped, called vpon, and serued. From this holy doctrine of scripture, certeine ministers and ecclesiasticall writers of ỹ auntient Church haue nothing swarued. For Lactantius in that booke whiche we cited a little before sayeth: Angels will haue no honour giuen vnto them, whose honour is in God. But they which reuolted and fell from the ministerie of God, because they are enimies of the trueth & offenders, they goe about to chalenge to themselues

the

[illegible] Angels, [illegible] Angelles, [illegible] Archangelles, [illegible] Michaell Archangell, [illegible] Michaell Archangell, [illegible] Michaell Archangell

ceiue by reason, than I haue it was difficult to describe fully the nature of Angels: howbeit I will shewe them out by one or other kinde of description, to the end I may entreate of them in a certeine order. Euill angels are corrupt and wicked spirites, and for their reuolting or falling away, euerlastingly condemned: subiect in deede they are to God, but yet neuertheleſſe aduersaries to God and men, for that they turne all their trauelles and studies to the contempt and despising of God, and to ẏ deceyuing and destruction of men. First, that the diuell is a creature, hereby it is manifeſt, because there is but one creatour onely, to wit that God in Trinitie ẏ Vnitie. He created all spirites: but the diuel also falleth in the reckoning of spirites. We said before that the time of their creation is not set downe in the scripture, when as we shewed that it was no where expressed, at what time, whether before man or after man Angels were created. Hereunto we doe now add, that euil angels became euil, not by creation, but by their owne reuolting and falling away. For all things whiche God created, were and are exceeding good: all angels therefore, as men in like manner, were naturally created good. But they continued not stedfast in this goodnes, granted giue and graffed in them of God, but they beeing corrupte with their owne malice, as men also are, fell, and were by the most iuſt god, throwne out of heauen, as out of the felicitie or happines which was giuen them. Now, when or at what time this was done, ẏ scripture doth not againe expresse: howbeit, it seemeth to haue been done before the fall of man. For the diuel by the serpent egged our parentes to sinne, & driue them into miserie and death.

That the diuel is a creature.

The diuel was not created euil.

Of the fall of Angels from heauen.

Further more the holie scripture, vnfolding vnto vs, what manner of thinges ẏ diuels were: neither doth it expresly & particularly shewe ẏ manner how they were cast out of heauen. It sheweth generally ẏ there was folly or wickednes found in the angels, & that therefore they were throwne downe headlong into hell. For we read in the booke of Iob, Behold he found no truth in his seruaunts, and in his angels there was folly (or wickednes.) S. Peter nothing disagreeing from this, said, That God spared not the angels which sinned but cast them downe into hell, & deliuered them into chaines of darknes, to be kept vnto iudgment. But Iudas also ẏ brother of Iames, ẏ Apostle of the Lord, surnamed Thaddeus, rehearsing ẏ same sentence in a manner, said, The angels whiche kept not their first estate, (to witt, the nature wherein they were created) but left their owne habitation, (to witt, their rome, their office, and their faith) the Lord hath reserued in euerlastinge chaines vnto darknes, vnto the iudgment of the great day. What, doth not our lord and sauiour Christ speaking of ẏ diuel say thus? He was a murtherer from the beginning, & abode not in the truth. For herevppon we maye gather, that the diuel sometime aboue or was in the truth, but shrunke and forsake it by faithlesse falling awaye. Those testimonies which witnes that an angel sinned by reuolting, & was throwen down headlong into hell, are sufficient for godly minds, and such as are not curious. Furthermore out of Esaie and Ezechiel, there are recited of others testimonies making for the same matter: which as we reiect not, so we doubt not but that by an Allegorie they are applied vnto these of ours. That which is alledged out of Luke, I sawe

Iob. 4.

2. Pet. 2.

Iohn. 8.

Isai. 14.

Ezech. 28.

[illegible] falling downe from heauen, is not to properly expounded of the first fall of Angels, for there is another fal of the diuell, to wit, whereby he fell by his owne tyrannie (whereby he had possessed the minds of men, and infourred them with wickednesse and sinne) thorough ỹ comming of Christ into the world, & through the sincere preaching of the gospel. Nowe there is no doubt that all Angels were created good, and that the euill fell through their owne & not through Gods fault & follie, whereof I spake somwhat also in the 10. Ser. of the. 3. Decade, where I intreated of the beginning of sinne. To which I wil now adỹ a most notable and euident declaratiõ of Theodoret bishop of Cyrus taken out of ỹ secrets of the scriptures, who in his *Epitome diuin. decret.* saith. Let vs cõsider whether the diuels iustly suffer punishment, since they receiued of him that made thẽ a nature like his. And how can he which is good be called the creator of wickednesse? And howe is he a righteous & iust, that punisheth the nature which can do nothing ỹ good of, but is tied & bound with fetters of wickednes and vice? But we know ỹ the God of al things, and ỹ fountein of iustice & righteousnes is righteous and iust. Therefore he wil not punish the diuels vniustly. And we know we that god was their guide and captein, and ỹ the good angels are his workmanship, & that he is called good of all such as are rightly minded. He therefore made not ỹ nature which could do nothing ỹ is good, traueling & bringing forth wickednes only, & doing things contrary to his will & minde. If God therefore did neither make the euill nature (for he is the maker and worker of all good things, as hee himselfe is good,) then doeth he not so much as [illegible] iustly punish or take vengeance of them: and the inuenter of matter of righteousnes, & he will punish ỹ diuel & such also as serue & are vnder him. Therefore the diuell of his owne wil & accorde is euill, & they ỹ take his part. For as god made man good in ỹ beginning, & with free will of minde, these doutles, to wit, good angels kept their nature whiche they receiued, pure & vncorrupt: but those (to wit men) declined & fel into the worse, & corrupted their heauenly shapes, & they that were like vnto God, made thẽ selues brutish: so also ỹ diuel & rout of diuels which were with other bodilesse creatures, did not folow ỹ good will of them towards the Lord God: but being puft vp with ỹ disease of hautines & pride, betoke them selues vnto ỹ which was the worse, & fel frõ their former state and condition. Thus farre he. With Theodoret doth S. Augustine agree in his booke intituled *De vera relig. ca* 13 saying, The diuell in as much as he is an angel is not euil, but in asmuch as he is peruerse & wicked of his wil, for setting more by him self than by god, he would not be in subiection vnto him, but swelling through pride, he fel frõ his chiefe essence & excellent beeing. And againe, in his tretise vpõ Joh. 42 Dost thou demaũd frõ whence the diuel is? frõ thence doutles frõ whence also th'other angels are: but th'other angels constantly cõtinued in their obedience, he by disobedience & pride fell frõ an angel & became a diuel. Now ỹ which I affirmed touching those wicked spirits, who for their reuolting & falling away are adiudged to dãnation, I see it denied of some, who promise to condemned spirits redẽption from their punishments, a little before the iudgment day. But against these, very many doctors of ỹ church haue disputed, all and euery one of thẽ condemning

The diuel is euerlastingly cõdemned

without voyce, an opinion which the scriptures longe ago condemned. For he iudge in the ende of the worlde pronouncing definitiue sentence against Satan & all the wicked, shal say, Depart from me ye cursed into euerlasting fier, Matth. 25. which is prepared for the diuell and his angels. And by & by the Apostle & holy Euangelist a witnesse of the truth doth rede, And these shal go into euerlasting punishment, but the righteous into life euerlasting. For in Marke the lorde also Mark: 9. said, In hell their worme dieth not, and the fier is not quenched. And in Iohn in more plaine & pithie wordes he saith, Ioh 5. They that haue done good shall come forth vnto the resurrection of life, and they that haue done euil vnto the resurrection of condemnation. He doth not say, they shal go either into life or into condemnation, but into the resurrection either of life or condemnation, that is, to remaine euerlastingly in life or death. For Daniel, of whom the Lorde borowed these wordes, hath said, And Dan. 12. many of them that sleepe in the dust of the earth shall awake, some to euerlasting life, and some to shame and perpetuall contempt. For Iohn the Apostle saith, that the smoke of those that Apoc. 20. are condemned & thrown headlong in to hel, for euermore shal ascende vp. It is certeine therefore, that the condemnation of the wicked shal be altogether without ende and euerlasting. Furthermore in calling the reuolting Angels, spirits, we doe not vnderstand by spirite the wicked affection of the hart, or the qualitie or passion of the minde, or corruption and sinne. For the worlde is not without some, which thinke the the diuell is nothing els, but a mischeefous man, or a mischeefous & sinnefull emotion or outrage of the minde. By spirits therefore we vnderstand spirituall substances, indued with feeling & vnderstanding. For in the first chapter of Iob, Satan came & shewed him self among the children or seruants of god speaking with the lorde. The gospel also reporteth vnto vs, that diuels being cast out of a man entred into the herde of swine, & drowned them in the deepe of the sea or lake of Gadarene. Moreouer the gospel recordeth, that the diuel sinned from the beginning, that he continued not in the truth, that he is a lier & a murtherer. Iudas maketh mention that the angel fought with the diuell Iob. 1. Matth. 8 Iohn. 8. In Marke the diuels cry out and say, What haue we to do with thee, thou Iesus of Nazareth, art thou come to destroy vs? but yet for al that our sauiour being already appointed & made iudge, shal say to the diuels, Go into the euerlasting fier. All which testimonies agree to substances by them selues subsisting & not to qualities. Diuels therefore are spirituall substances. But what bodies they be which they often times take, & in which they appeare vnto men, no man I thinke can perfectly tell: which also we tolde you a little before, when we entreated of the bodies which good angels take. For truly that diuels put on bodies & shapes differing from their owne, the historie of Samuel raised vp by a witch manifestly proueth. It was not Samuel that was raised from the dead, but the captein-coyner of lyes counterfeiting Samuel deceiued king Saul. And Paul witnesseth that Satan doth transforme himself into an angel of light. Histories also declare, that the diuel is a marueilous iugling deceiuer, in taking on him diuers formes & shapes. And as I saide of good angels, that they are spedy in their ministerie, without burden or lets, so there is no doubt that diuels in their kinde & worke, are well prepared. For the scriptures declare that they haue a thousand shiftes, wonderfull craftinesse & subtiltie, and that their

Marke, 1.

Matth. 25.

What maner of bodies they be which the diuels take.

1. Sa. 28.

2. Cor. 11

Diuels are spirits and substaces.

The diuel is quicke, craftie, & mighty.

their knowledge is passing perfect, and reacheth very farre. Finally that they are very ready and neuer weary to attempt & performe all things. They passe through the whole worlde with exceeding swiftnesse, they handle all their matters very craftily, and therefore are marueilous names shadowing out their force & power allotted vnto them. For he is called Sathan the olde serpẽt, a deceiuer, the prince of this world, the prince of darknesse, which hath power ouer the aire, a roaring Lion. Of which, and of other not vnlike, I will speake anon more at large, when I haue firste tolde you this, that there are an infinite route of diuels. For vij. diuels are cast out of Marie Magdalen. That diuell of whom Matthew speaketh, being no sooner cast out, musteth & consulteth howe he may be wholy restored againe, taking to him vij. other spirites worse than himselfe. Moreouer in Marks gospell there is mention made of a legion. For the vncleane spirit being asked of the lorde, what his name was, answered, My name is legion, because we are many. Therefore, when there is mention made of Sathan elsewhere in holie scripture, it is not so to be taken, as though there were either but one substance or person of ỹ diuel. For they are comprehended as the members vnder the head, & as particularities vnder generalities. The scripture truely elsewhere maketh mention of the prince of the diuels. For the enimies of Christe be often cry out, He castieth out diuels by the prince of diuels, but yet that saying doth not expresse what manner of principalitie that is, & whether orderly among them selues those euill spirites be distinguished. And it is certein ỹ all the vngodly are vnder one head, as all the godly are vnder one Christe the lorde. It is certein ỹ all the diuels are occupied with bending all their force only to this end, to be aduersaries vnto god, & hurtfull enimies to men. But of ỹ operations, workes, or effects of diuels, I wil speak wher I shal by ỹ way expound their names or attributes. Corrupt & wicked spirits generally are called diuels, which is almuch as if you should say, slaunderers or false accusers. For διαβολὴ w̃ the Grecke signifieth slaunder. &c. And the worde diuel is fetched frõ the Grecians. For he soweth slaunders in accusing men vnto god, & in setting men at variance betwene themselues: ỹ now I say nothing, how he goeth about to bring god & his workes into suspiciõ among men. Therefore he is elsewhere called a lier, & the author of lies, and the father of al hypocrites, & therefore the spring of all errors, heresies & wickednesses. And bicause Judas was an hypocrite, a lyer, a false accuser & traitor, the lord rightly gaue him the name of a diuell. The Apostle Peter called the diuell an aduersarie. For the lord also himselfe called him The enuious man, which sowed tares in the lords field. For he is the enimy of God & men, setting himselfe against the will of God, whose glory also he laboureth to take away, & hindereth the saluation of men, & soweth infinite offences in ỹ church of god. And truely the Hebrues call him Sathan, whom we call an aduersarie. That worde is translated vnto men. For in that Peter set himselfe against the counsel and purpose of God, he heareth this voyce of the lord, Get thee behinde me Sathan. And Dauid also said to his nephue Abisai, the sonne of Zeruia, What haue I to do with you ye sonnes of Zeruia, that this day ye should be aduersaries vnto me? For Abisai gaine-said the counsel and decree of Dauid.

The diuell is called Dæmon, & Δαιμόνιον, wit.

An infinit route of diuels. Mark. 16. Matth. 12.

Mark. 3.

Mark. 3.

Diuel.

A lyer.

Ioh. 6.

Sathan, or an aduersarie. 1. Pet. 5. Matth. 13.

Matth. 4

Matth. 16.

wit, knowing, craftie, and cunning in many things, ἀπο τοῦ δαίω which signifies, I know. For Plato truly in Cratylo, according to the opinion of Hesiodus, doeth thinke that diuells, whome we commonly call by this word Dæmones, are called and as it were named δαήμονας, that is, wise, prudent, & knowing. Hereunto the word serpent must be referred. The serpent, saith the Scripture, was subtiler than all the beastes of the fielde, Gen. 3. Therefore did the diuell chose the serpent to be his dwelling place, by whome he might put his guileful deuises in practise & deceiue our first parēts. A serpent & dragon For he is called the deceiuer the beguiler, & seducer of the world, the olde serpent & dragon. For what seducing soeuer there is in ỹ world, what wicked deuises and deceitfull practises, they flow frō this one foūtein of all his mischief. In prophane writers this word is vsed in a farre contrarie significatiō. For Socrates in Plato saith, I affirme ỹ euery mā is Dæmō, that is to say, wise whosoeuer is good, & that he is Dæmoniacus ỹ is to say, wise & happie both aliue and dead. Wherfore it is a thing verie much and often vsed of Homer to adorne noble personages with this name. But in the historie of the gospel, Demoniaci are such as are possessed wt a diuel. Paule in his first epistle to Timo. reduceth & drawth the whole body of decrits, & doctrins coloured wt a shew of false wisedōe, 1. Tim. 4. vnto this hed. S. Peter saith, Be sober & watch, for your aduersarie the diuel as a roring lion walketh about, 1. Pet. 5. seking whom he may deuour, whom resist stedfastly in faith. A roaring lion. By ỹ Lion he shadoweth out vnto vs the nature or dispositiō of the diuel. For the diuel hath exceding great strēgth, he is ful of grædy raueny, & most cruel fiercenesse: wherupō he is also called of some a cruell beast. The Lorde calleth him a murtherer. For he inspired into Cain and all manslears horrible murthers, & at this day also he soundeth the alarum to all warres, to all broyling battels, to al slaughters and seditions, to be short, he kindleth wrath, he soweth hatred, & nourisheth enuie. He is named a tempter. A tempter For he is allwayes egging men to mischiefe, sparing nothing whatsoeuer he thinketh can entice and draw vs to thinges most wicked.

In the historie of the gospell, and in the writings of the Apostles, the diuell hath wel nigh the name of an vnclean, of a mischiefous or maligrant, of a filthie & wicked spirite. For he fell not frō his pureneſſe onely through his owne fault, in which he was first created of ỹ most pure god, but euen now also he is delighted with vnpureneſſe, & allureth al men to vncleaneſſe. From this maister of mischief proceede al filthy lusts al whoredōes, adulteries, al excesse, drunkennes & surfeting, all beastlines & venitie, pride & arrogancie. &c. An euil & vncleane spirit. How the diuel also in the gospel is called Belzebub, because that sometime they of Accaron in Palestine thinking they worshipped God, worshipped in very deede the diuell. S. Paule saith, What agreement hath Christ with Belial? he setteth Belial against Christ, to wit, the diuell against god. But Moses put ỹ cogitatiō of Belial for a wicked & euill thought. Therfore the diuell is wicked & vngodly, rebellious & obstinate against God. For they say that Belial signifieth altogether as much, as if a man would say, lawleſſe, without yoke & without discipline. There are some also which think that in the boke of Job, the diuell is figured or signified by Behemoth & Leuiathan. Job. 40. and 41. chapter.

S. Paule giueth the diuels diuers names, saying that the godly haue bat-

taile, againſt principalities and powers, againſt worldly gouernours of the darckneſſe of this worlde, againſt ſpirituall wickedneſſe in heauenly (places,) againſt the gouernour that ruleth in the aire, againſt the ſpirit that now worketh in the children of diſobedience: whome alſo in an other place hee calleth The God of this worlde.

And as God exerciſeth his power in the woꝛlde, and in the good, foꝛ the moſte parte, by good angels, who foꝛ that cauſe I ſaide are called principalities and powers: ſo becauſe the ſame GOD of his iuſte iudgemente doeth ſuffer the diuell to haue rule ouer the wicked, they are rightlie called principalities and powers. Not that GOD deliuereth vnto him the mœre and chiefeſt rule: foꝛ all power belongeth to God onelie: but becauſe hee ſuffereth him to execute his tyrannie. Foꝛ he plainely ſaithe, that he is the Prince of the worlde, to witt, of the wicked. Foꝛ by interpꝛetation it followeth, He is the Prince of the darckneſſe of this worlde. And who knoweth not that in the Scriptures darckneſſe doeth ſignifie ignorance, blindeneſſe, vnbeliefe, vngodlineſſe, and wickedneſſe, and to bee ſhoꝛt, vngodly men which are dꝛowned in theſe vices? And againe, there is added that whiche declareth the true meaning, Which worketh in the chidren of diſobedience. Therefoꝛe the faithfull and obediente, who are in the kingdome of Chꝛiſte, & not in the kingdome of the diuel, are exempted from this rule & gouernmēt.

Neither is ſathan called God vpon any other conſideration, foꝛ there is added, of this world. Foꝛ in very deed the diuell is not a God, but becauſe there are foūd in the woꝛld certaine mad mē, who take him foꝛ god, he hath the name of God. As he whiche father Auguſtine expounded this no otherwiſe. Foꝛ in his treatiſe vpō John 29. he ſaith: God foꝛbid we ſhould think the diuell were ſo called the pꝛince of the woꝛld, that we ſhould beleue that hee is able to rule ouer heauen and earth: but the woꝛlde (foꝛ he is called the pꝛince of this woꝛld) is ſaid to be in wicked men, which are diſpearſed throughout the whole compaſſe of the earth. And againe the ſame Auguſt. in his firſte chap. *De agone chriſtiano*, ſaith. The pꝛince of this woꝛld is caſt out, not that he is caſt out of ẏ woꝛld, but out of their mindes, which cleaue to the woꝛde of god, and loue not the woꝛld whereof he is Pꝛince, becauſe he hath dominion ouer them whiche loue tẽpoꝛal goods, which are conteyned in this viſible woꝛld, not foꝛ that he is Lord of this woꝛlde, but pꝛince of theſe concupiſcences, whereby euery thing is coueted that is tranſitoꝛie. By this concupiſcence the diuell reigneth in man and holdeth his hart in poſſeſſion.

The prince of this world caſt out.

The ſame Doctoꝛ in his treatiſe vppon John. 52. aſketh the queſtion, Whether ſathan were not caſt out of the mindes of the pꝛophetes and patriarchs, ſince it is repoꝛted in ẏ goſpel, that he is caſt out by Chꝛiſt. And he maketh anſwere, Verily, he is caſt out quite. Now therefoꝛe is it ſaide, He ſhall now be caſt out? Now think wee, but becauſe that whiche came to paſſe in verie fewe menne, is euen now foꝛetolde, ẏ it ſhall come to paſſe ſhoꝛtly in manie and mighty people. As that ſaying: but the holie ghoſte was not yet giuē, Becauſe Ieſus was not yet glorified: may haue the like queſtion, & the like anſwere. Foꝛ ẏ abundance of ſpirituall gꝛace, was not giuen as yet, whiche after-

warde was giuen. Thus farre he.

Princes o the world

Furthermore when the Apostle saith, That we fight against spiritual wickednesses in heauenly places, by heauenly he meaneth not heauenly ioyes, placeing the diuels in heauen againe, but the aire, that is the lower parte of the worlde, yea, and the worlde it selfe. For he saith elsewhere, According to the spirite that ruleth in the aire. And truelie the Princes of this worlde are in the aire, aboue, beneath, and aboute vs, assaulting vs on euery side. Otherwise neither heauen nor the lower region of the aire, is subiecte to the rule of diuels, that therein they may doe what they wil, or abuse it as they list, but so farre forth as God of his iust iudgement shall permit. For in this disputation we muste alwayes holde for a confessed and vndoubted trueth, that our Lord God is Kinge and gouernour of all creatures, and that he keepeth still his dominion ouer all creatures, and exerciseth the same after a moste iuste and equall māner. And although out of all these thinges might bee gathered, howe great and what manner of operation the diuels is, yet thereunto wil I ad somewhat more, least any thinge should seeme to bee wanting in this matter. In the description of the diuell, I drewe into two heads all his effects, workes or operations. For diuels are aduersaries to God & enimies to men, whose whole endeuours & driftes tend to the despising of God, and to the deceiuing and destruction of men. The sūme therefore is this, They bend all their force to ỳ contempt of God and destruction of men. And that their power to hurte is not small, and their vnderstanding also quick to bring all their purposes to effect, we haue heard once or twise

The operations of the diuel.

alreadie. That they haue a wil to doe hurt, there is no cause why any man should dout. For ỳ Lord said to his disciples in ỳ gospel, Beholde Sathā hath earnestly desired to sift you, as it were wheat. And again, Watch & pray, lest ye enter into tentation. And S. Peter saith, Your aduersarie, as a roring lion rangeth vp & downe, seeking whom he may deuoure. And ỳ he withstandeth God, and with continuall labour gaine-sayeth God, and stirreth vp all creatures to the hating and despising of God, ỳ scripture doth euery where testifie. He did wickedly instill into the mindes of our first parentes, an opinion altogether vnworthye of God, as though maliciously hee did enuie at their blessed state. For hee said by the serpent, Hath God said ye shall not eate of that tree? And anon, Ye shall not dye the death. For God doth knowe, that the same day that ye eate thereof, your eyes shalbe opened, and ye shalbe as gods, knowing good and euill. Vnto whiche deceiptfull wordes when they gaue credit, they them selues perished, & drew wt them the whole worlde into ruine and destruction. Neither at this day verily ceaseth he to slaūder and speak euil, aswel of God him selfe, as also of his workes, to th'intent ỳ he might draw vs together with him into ỳ hating of God, into distrust & desperation, and to euerlasting destructiō. For he enuyeth vs our saluation, whereunto we are ordeined by Christ. But it is better to speake somewhat more distinctly of this thing. Sathā hurtes men in their mindes, in their bodies, & in their goods. For he enticeth and prouoketh our minds to sinne. Furthermore, he also troubleth ỳ mindes of men, & driueth them into an outrage, and beeing out of quiet in this their outrage he miserably vexeth, for

Luke.22.

Matth.26.

1.Pet.5.

Gen.3.

men-

mentieth, and disparcheth them. Yet vpon thou maist read ye some physicians call this madnes or outrage an euil spirit or wicked diuel. But he diuersly plagueth their bodies, chiefly with diseases. We haue ye most holie man Job for an example. In the gospel after S. Luke it is said, that that woman which was bowed together, was bound by Sathan xviij. yeeres. Againe in the gospel according to S. Mark, we read of a childe which had a dumb spirit, And when soeuer he taketh him he teareth him, and hee foometh, and gnasheth with his teeth and pineth away, and casting him selfe on the ground lieth groueling. This self same euil spirit taketh away frō men their goods, wasteth and diminisheth their substance and worldly wealth. Which thinge againe is manifest in the historie of Job & of the gospel. For Job is spoiled of all his substance, sathā so ordering ye matter by souldiers & robbers. The herd of swine also being drowned & strangled in the sea, wrought greate losse to ye Gergesites, & being violētly caried away of ye diuels, were tumbled headlong into ye sea. Furthermore, this mischefous miscreāt in accōplishing these things, doth sōewhat by him self, & by wicked angels his fellowes, & somewhat by other creatures. By him self he worketh outwardly & inwardly, by tēpting & prouoking mē. For he casteth before our eies counterfait & deceiptfull shapes, chaunging him selfe into an angel of light, he windeth him self into the mindes of men. He speaketh vnto vs, setting before vs gay promises & most greuous threatnings, howbeit all of them coloured wt deceiptes and lies. For oftentimes he bringeth reasons probable indeede & apparant, yea & places of Scripture, at a blushe very agreeable, but yet maliciously wrested to his owne purpose. And by this meanes he either hindereth and manneth true faith in the mindes of men, or else he taketh it away & vterlie ouerthroweth it, and by and by he possesseth thē wholy, & driueth them into most certeine perdition. So it is said, that whē he had entred into Judas hart, he cast him wholy headlong into euerlasting destructiō. The hart of man is open vnto God only, for he only is the searcher of the harte and reines. But the diuell by circumuenting men with his guileful practises, and by putting wicked persuasions into their hartes is said to enter into mens harts. And he worketh against mā by other creatures also, as by elements, when he raiseth fire, windes, waters, haile, & suche like calamities against vs. Furthermore he stirreth vp mē against vs, our frends to bere and betray vs, & our enimies to consume & bring vs to our end wt persecutions, battels & bloudsheds. The history of Job yet again bereth witnes of these things. Whereunto ye maist reckon persecutions laid vpon ye worshipers of God. Now also hee eggeth false prophets & inchāters against vs. Whervnto belōg deceitful inglings, and all kinds of sorcerie & witchcraft, which the workes of the sorcerers of Egypt, and of Simō, & the place of Moses in Deut. 13. testifie to be moste effectuall. Hereunto chiefly belong false miracles, & corrupt answers or Oracles. By these truely in times past he did very much hurt to ye church of god, as histories testifie, nether ceaseth he at this day to do hurt: which thing experiēce it self doth teach & verifie. For though it be certeine ye sathan is not cast out by ye power of sathan, yet one gineth place to another for a time, to this end, ye they may ye more easily deceiue men, and obteine a kingdome.

Luke.22. Iath.16. Pet.5. Luke.13. Mark.9. Gen.3. Iohn.13. Matth.12

Christe truelie and the Apostle Paule foretolde, that euen the last times should bee wonderfully bewitched with deceiptfull signes and powers. Moste euident places touching ỹ thing are extant in Mat. 24. 2. Thess. 2. cha. Moze might be spoken (dearely beloued) & that at large, concerning the operations oz woorkings of the diuell. But I trust these things beeing gathered together in breuitie, are sufficient, and giue occasion to muse of higher thinges. But let no man so vnderstand these thinges, as if ỹ diuel were able to doe all things, and that what he will he can also doe by and by. Foz his power is definite, oz limitted & restrained, so ỹ he cannot doe so much as he would. Otherwise all things had beene ouerthrowē and perished long agoe. Therefore not without consideration I added in the describing of the diuel, ỹ he is subiect to god, foz he can do nothing without Gods permission. Now God permitteth him, either to exercise & trye the patience of those that are his, and to hasten their saluation, as it is manifest in the histozie of Iob, and in the wozds of Paule to the Cozin. saying, Least I should be exalted out of measure through the abundance of the reuelations, there was giuen vnto mee a prick to the flesh, the messenger of sathan to buffet me. Neither is it doubtful, that in most grieuous tozmentes of persecutious he exalteth many notable martyzs, yea and at this day doeth and in times past hath exalted such vnto glozie and euerlasting rest. Oz els hee giueth the diuell leaue to execute violence and crueltie vppon men, by that meanes to chastice their wickednesse, oz to punish their vnbelief. Foz verily the diuels are the instruments of Gods wzath, to execute his vengeance. Foz Paule saith, The comming of Antichriste, is after the working of sathan, in all power & signes and wonders of lying, and in all deceiuablenes of vnrighteousnesse in them that perishe: because they receiued not the loue of truth, that they might be saued. And therefore GOD shall send them stronge delusion, that they should beleeue lyes, that all they might be damned which beleeued not the truth, but had pleasure in vnrighteousnesse. And this in a manner is the strength and power of sozcerie oz inchaunting, whiche is feeble in the faithfull.

The power of the diuel is definite or limited.

1. Cor. 12.

1. Thessa.

Wherefoze, there is no cause why any man should miserably feare the Diuell. But rather sanctifie yee (saith Esaie) the Lorde of hostes, let him be your feare & your reuerence. Some say that certaine nations of the Easte wozshipped the diuell, foz this cause, that he should not hurte them. But these are starke staring madde. Foz if it bee not Gods will, which euen now I began to tel you, oz if hee giue no leaue, sathan cannot touch so much as a haire of thine. Foz he could not enter into the heard of swine, whiche were feeding nighe the lake Genezaret at Gadara, and destroy them, but by the Lozds permission.

We must fight manfully against the diuel, but we must not feare him.

Saincte Augustine also expounding the 32. psalme, alledgeth in these wozdes, the histozie of Iob, What could the diuell himselfe doe? durste he take away one seely shepe from the holie man Iob, before he said, Lay thy hand on him, that is to say, giue mee power? Hee was willing, but GOD did not suffer him. When God gaue him leaue, then hee was able: therefore the diuell was not able, but GOD whiche gaue him leaue.

There-

Therefore Iob being well instructed, did not say, as we nowe are wonte to say, The Lord gaue, and the diuell hath taken away: but, The Lord gaue, and the Lorde hathe taken away. And these thinges do exceedingly comfort the godly in temptations, who vnderstand that nothing can happen to the without Gods permission, & that he permitteth nothing but that which maketh for our amendment and saluation, and therefore that we are alwayes preserued by the prouidence and bountifulnesse of God. For whatsoeuer hath hitherto beene spoken concerning the power and workinges of the diuelles, perteined not hitherto, to dashe vs out of courage, and caste vs downe: but to make vs more vigilant or watchfull. The Lorde that ouercame the diuell, and sheweth vs the way to ouercome him, commaundeth vs to watch. For therefore he encountered with Sathan the first, second, and thirde time, to instructe vs howe we shoulde fight against the enimie of mankinde. He ouercame him for vs, that we shoulde not despaire of ability and power easilie to ouercome him, since he is alreadie weakened and wounded.

Matth. 4.

By faith doubtlesse we shal ouercome him. For by faith we are knit vnto Christ, and by faith we drawe the spirite of Christe, by the force and vertue whereof we shall triumphe. Truely for that cause Saint Peter willeth vs To resist by faith. Saint Paule exhorting vs vnto this conflict, & furnishing vs with excellente complete armour saith: Take vnto you the whole armour of God, that ye may be able to resiste in the euill day, and hauing finished all thinges to stande fast. Stande therefore, hauing your loynes gyrt aboute with the trueth, and hauing on the breaste plate of righteousnesse, and your feete shodde, that you may be prepared to the gospel of peace. Aboue all thinges taking the shield of faith, wherewith you may quenche all the firie dartes of the wicked. And take the helmet of saluation, and the sword of the spirite, which is the word of God, praying alwayes in al prayers and supplication in the spirite, &c.

1. Iohn. 5.

1. Pet. 5.

Ephe. 6.

Whereynto that also beelongeth, whiche the same Apostle witnesseth, God doth not suffer vs to bee tempted aboue that wee are able to beare, but shall with the temptation make a way to escape. Let vs therefore reuerence this God, let vs beseech him, that throughe his power & might we may ouercome, Amen.

1. Cor. 10.

Of the reasonable Soule of man, and of his most certeine saluation after the death of his bodie.

The tenth Sermon.

ALl men doe confesse that the reasonable soule of man hathe affinitie or likenesse with spirites, neither is there any wiseman, as I thinke, which doth denie that the knowledge of the reasonable soule of man, wherof the Scripture teacheth so many thinges, and that too so diligently, is

moste wholesome and necessarie to all the godly: the order therfore, the profite and the verie necessitie also of thinges doe require, that I speake somewhat likewise of the reasonable soule of man: wherein I will followe the plainenesse of the scripture, and of the interpretours thereof, leauing physicall or naturall poyntes vnto them to be expounded, vnto whom it belongeth by duetie and profession; sauing that we will so farre deale in them as wee can not want them in this discourse of oures. The holy scripture and the interpretours therof, neither moue curious questions of the soule of man, neither doe they satisfie curious heads, when they desire to knowe those thinges, whiche cannot be declared, or if they could, yet it would alwayes seeme vnto the that nothing were vnto them more aptly spoken, for they alwayes stagger, they are alwayes learning and yet doubte, they neuer come to the knowledge of the truthe with a quiet minde, they neuer abide in the plaine trueth when it is found, they searche after other & many more & subtiler matters than they vnderstand. But we know ỹ all things whiche are necessarie and for our saluatiõ are simplie & plainely delinered in the holy scripturs, & that we must simply godlily, & religiously rest in them: therefore those things that are not delinered in thẽ (touching ỹ matter of our saluation) we know ỹ they are not to be sought after of vs, & that they hinder not our saluation if we be ignorãt of them. The word Anima (whiche we call soule) is diuersly taken in ỹ holy scripture. First of all (Anima) ỹ soule is takẽ for euery liuing thing For Moses bringeth in the lord speaking, Let the earth bring forth liuing creature after his kinde, catel, worme, & beast of the earth after his kinde. For who knoweth not that there are reckoned three kindes or parts (giue me leaue so to speake for instruction sake) or three principal powers of the soule? for there is ỹ soule vegetatiue whiche worketh in plants. There is the soule sensitiue which is not without the soule vegetatiue, & it giueth life to braute beastes, and other creatures indued with life & feeling. There is also the reasonable soule wherwith men are indued, whiche is furnished with many powers or abilities, and comprehendeth both ỹ other. Thereof (Anima) the soule is taken in ỹ scripture for breath which men drawe in and let go againe, & also for the life of mã, or of a liuing creature. Thus we read (Anima eius, &c.) His life is in him. And, I wil doo thee no more harme (saith Saul to Dauid) because (Anima mea) my life was precious in thine eyes this day. The Grecians cal (Anima) the soule ψυχὴ, as it were ἀναψυχ'ω, because by drawing breth it refresheth. The Hebricians call it Næphæsch, of comforting. Again (Anima) the soule is taken in the scriptures for the thing it selfe ỹ hath life, yea euen for any, or rather for the whole man. For it is said in the law, The soule that worketh with a spirit, or that is a southsayer, shall die. Likewise in Paule we reade, Let euery soule be subiect to the higher power. And again in Genesis the king of Sodome saith to Abraham, Giue me the soules, & take the substance or goods to thy selfe. For the scripture is wont to name the whole by a part. For as by the soule he meanes ỹ whole man, rehearsing the nobler part, so by flesh also he signifies the whole baser part. Moreouer since man, & also other liuing creatures haue an appetitiue or de-

The soule is breath and life.

Acter. 20.

Soule is taken for man.

Leuit. 20.

Rom. 13.

Gen. 14.

The word Anima, (which we call soule) is diuersly taken.

Gen. 1.

desiring soule is vsed in the scripture for affection, wil desire, or lust. For Ezechiel saith, They shal not satisfie their soules (In Dutch, *Sy werden den iren gluſt nit buffen*) Neither shal their bellies be filled. Lastly (Anima) ỹ soule signifieth ỹ reasonable soule of man. Whereof we will intreate (God assisting) at this present. Yet here I cannot dissemble, that among verie famous writers there is controuersie (De anima, & animo) about the soule and the minde, whether they are one and the selfe same, or diuerse, and that there are reasons on bothe sides. They that make a difference betweene them, say, that by the soule we liue, and that with the minde we vnderstand: which thing Lactantius saith in his eightenth cha. *De opificio Dei*. I know that all the best & most approued writers vse them bothe indifferently, and take the one for the other. For we must not thinke that there are two soules in man. For verie well haue the schole definitions defined vttering these wordes in ỹ 15. cha. We do not say that there are two soules in one man, as Iacobus & certein of the Syrians write, one natural, wher by the bodie hath life, and is mingled with bloud: the other spiritual which ministreth reason: But we say there is one & the selfe same soule in man, which both quickneth the body with his felowship, & ordereth him self by his own reason. Therefore we do not think that there is any consideration to be had of them, whiche altogether denie that there is a soule. For these are as madde as they, whiche denie that the sunne shineth. For al of vs do see & feele the sunne: as also we liue by the benefite of ỹ soule. Further more, what the reasonable soule of man is, the wise heades of this worlde could not as yet with one agreement define. For they so differ, ỹ a man shall hardly find two which say one thing. And there are opinions not a few contrarie betweene themselues. What, do not the olde interpretours of the scriptures doubtingly proceed in defining the soule? Lactantius in his booke *De opificio Dei*, denieth that man can atteine to the reason and nature of the soule. Therfore nothing at al did they erre from the truth, which thought the soule coulde be comprehended in no absolute definition, wherin his nature might be expressed throughly & at the ful: yet that the nature or disposition of the same might after a sort be shadowed out, and that by the workes or actions therof, & by such qualities as the scripture doth attribute. Where are some therfore which haue said that the soule is the spirite of life, created after the image of god, & breathed into ỹ bodie of man. One ther is which describes it thus, The soule is a spirit, whereby the bodie, to whiche it is coupled doth liue, made apt to the knowlege of God through loue, and hereby meete to be ioyned with him, vnto euerlasting blessednesse. Another defineth it after this sort, A reasonable soule is an vnderstanding spirite, one part of the substance of man, neither dyeth it when it is departed frō the bodie, but is immortal. Cassiodore defineth it, The soule of man is created of God, a spirituall and peculiar substance, which quickeneth the bodie whose owne it is, reasonable in deed and immortal. We will set down a description fetched from the scripture, to be weyed & considered vpon of the godly, & to direct & rule thus our whole discourse.

The soule is a spiritual substance, powred of God into mans bodie, that being ioyned there-vnto, it might quicken and direct the same: but

soule a spirite.

Eccch. 7.

Soule is the spirite of man.

The soule and minde

That there is but one soule.

That there is a soule.

What the soule is.

but being diuiuered from the bodie, it should not die, but liue immortall for euer.

That soules are substances.

Some denie that the soule is a substance. For they contend that it is nothing else than the power of life in man, and in deede a certeine qualitie. But the holy scripture acknowledgeth that the soule is a substaunce subsisting. For the Lorde in the Gospell witnesseth that a soule may be tormented in hell. Whiche forthwith by the selfe same authoritie of the Gospell is shewed, as it were to be diuided without eyes, in the soule of the riche glutton. The same Lord which cannot lye saide to the theefe: To day shalt thou be with mein Paradise.

Luke. 16.

Luke. 23.

Whiche wordes can not be expounded of any other parte in the theefe, than of the soule. For his bodie was nailed and did hang on the crosse. Whereupon also the Apostle and Euangelist John sawe Vnder the Altar the soules of them that were slaine for the word of God. He heard them crying with a loude voice and saying, How long tariest thou Lorde whiche arte holy, and true, to iudge and to auenge our bloud on them that dwell on the earth? The same John saiwe long white garments giuen to euery one of the soules, these wordes being therewithall spoken of the Lorde, Rest yet for a litle season, vntil your fellowe seruantes, and your brethren that shalbe killed as ye are, shalbe fulfilled.

Apoc. 6.

All which verily agree not to qualities, but to substances, whiche haue their being: therfore the soules of men are substances. Which thing, ỳ they might most plainely & pithily expresse, certeine Ecclesiastical writers I thinke haue set downe, that the soules of men are bodily, that is, substaunces of their kinde, haueing their proper being. Neither doe I thinke (if rightly beleued) I shalbe tedious vnto you, if I recite wordes for wordes that whiche saint Augustine hathe reasoned of this matter on both partes, in his Epistle to Saint Dioscorine, which is in order the 28, saying: That the soule is bodilesse, thoughe it be harde to persuade it to the duller sort, yet I confesse that I am so perswaded. But that I may not moue controuersie about a word to no purpose, I will willingly be silent: because where there is no doubt of the thing, there is no need to striue about the name. If euerie substance or essence be a body, or if that whiche after some sort is in it self is more aptly called something, then the soule is a bodie. But if you will call that onely a bodilesse nature, which is altogether vnchangeable, & is wholy euery where, the the soule is a bodie, because the soule is no some suche thing. Furthermore, if nothing bee a bodie, but that which with some length, breadth, and height, resteth or is moued in space of place, that the greater parte thereof taketh the greater roome, and the lesser part the lesser roome, and be lesse in part than in the whole, then the soule is not a bodie.

For that which giueth the power of life vnto the bodie, is stretched through the whole bodie, not by local spreading of it selfe, but by a certeine liuely extending of it selfe. For the whole soule is present in al and euerie part of the bodie at once, and not lesser in the lesser partes, nor greater in the greater partes, but in some places more vehement and quicke, in some more remisse and faint, and in all it is the whole, & in euery part the whole. For that whole soule whiche in some parts of the bodie feeleth not, in some other partes where it feeleth, it doeth wholy

wholy feele in it selfe, and not only in some parte of it selfe. For where any parte of the quicke flesshe is pricked with a sharp thing, although that place be not onely not of the whole bodie, no not so much almost as seene in the bodie, yet the whole soule feeleth that pricking, and yet is not that paine that is felt dispersed ouer al the partes of the bodie, but is onely felt where it is. Howe then commeth that by and by to the whole soule, whiche is not felt, but in one place of the bodie? but because that the whole soule is there, where the smarte is felt, and yet leauethe not the other partes of the bodie that it might be there wholy and all in all. For those partes of the bodie liue also by the presence of the soule, where no suche thing is done. If it were so that the griefe were in moe places than one at once, it shoulde bee felt by the whole soule in eache place. Therefore the whole soule coulde not bee bothe in all and in euerie parte of the bodie whose owne it is all at once, if it were so spreade through those partes as wee see bodies are by spaces of places, their lesser partes taking the lesser roome, and their greater partes the greater roome. Wherefore if the soule bee to bee termed a body, surely it is not such a bodie, as is in substance like the earth, or like the water, or the aier, or the cælestial bodies. For al such bodies are greater in greater places, and lesser in lesser places, and nothing of them is wholy in any some parte of theirs, but as the partes of the places bee, so are they filled with the partes of the bodies. Where-vppon the soule is perceiued, whether it bee a bodie, or whether it is to be called bodilesse, to haue a certeine proper nature created of a more excellent substance than al the elements of earthly mould: which cannot be conceiued by any fantasie or imagination of bodily shapes, whiche we attaine vnto by the senses of our flesshe, but is vnderstoode in the minde and felt in the life. Thus farre haue I rehearsed Augustines wordes.

The soule is bodilesse or a spirit.

The Scripture also ayming chiefely at this marke, to teache that the soule is spirituall. For aduisedly and properly it calleth the same a spirite. For the Lorde in the Gospell after Iohn saith, I will put my life from me, and I will take it againe. No man taketh it from me, but I put it away of my selfe. And in the same Euangelist you reade, And Iesus had it is finished, and when he had bowed his head, he gaue vp the ghost. For he crieth out in another Euangelist, Father into thy handes I committe my spirite. And Matthew sayth, And Iesus when he had cryed againe with a loude voyce, yeelded vp the Ghost. Vnto-vnto doubtlesse may be referred that which we reade in the Actes of the Apostles of the first martyr Stephan, And they stoned Stephan calling on and saying, Lorde Iesu receiue my spirite. But by these thinges I cannot more plainly and pithily expresse what manner of substaunce the soule of man is, whiche I beleeue to be a spirite, hauing in deede a substaunce created of God proper and peculiar to it selfe. For Augustine, whose wordes I alleaged a litle before, saith yet againe, *1. Cap. de Quantitate Animæ:* I can not name the substance of the soule: For I do not thinke the same to bee of these visuall and knowne natures, whiche we touche with the senses of our bodie. For I thinke that the soule cōsisteth not of earth, nor of water, nor of

Iohn. 10.

Iohn. 19.

Luke. 23.

Matth. 27.

Actes. 7.

What māner of substance the soule of man is.

of aire, nor of fire, neither yet of all these ioyned together, nor of any one of them. The nature of the soule may be called simple, because it consisteth not of other natures. Whyche wordes of Augustine, Cassiodore willing to rehearse and expresse by imitation, sayth, The soule of man created of God, is a spirituall and peculiar substance. Therefore I simplie affirme that the soule hathe a singular, yea, a certein more excellent substance differing from other spirites, having his true being and working always from his creator, but such as we in our speche cannot compasse, neither are able to utter.

The soule is not GOD, or part of him.

This is folie great, and too absurde a thing:

Since chiefe & beautifull ioyes it tastes which swim

From alwayes freshe, and euer-lasting spring.

Now it obeyes, and dothe falles to shame;

One while in ioye, another while in paine:

For due desartes such rewarde on it doth winne.

Now punisht this, anon it is free againe.

To the ende that we might ouerthrow this errour, and discerne the soule from other spirites and spirituall substances, we added in our description, That the soule of man is powred into the bodie of man by God. Whereby euerie man vnderstandeth without any adoe that it is created, and also is a spirit, not angelicall but humane, that is breathed into mans bodie by God, of his owne essence and nature.

Of the originall of the soule

Where again, a new question touching the original of soules doth offer it self to vs to be expounded. For it is wont to be asked, from whence soules come? when or howe they enter into their bodies?

Sainte Hierome is the Author that in time past there were verie many opinions and those same most contrarie betweene them selues, touching the original of soules. For he writing to Marcellinus and Anapsychius, sayth, I remember your question, may rather say doubt, the question of the church touching the state of the soule: whether it fel from heauen, as Pythagoras the Philosopher, & al Platonistes and Origen doe thinke. Or whether it be of ỹ proper substãce of God, as the Stoikes, Manicheus, and the heresies of Priscilianus of Spaine doe suppose. Whether they be counted in Gods treasurie long since layd up there, as certeine churchmen faithfully persuaded, thinke. Whether they be daily made of God & sent into bodies, according to ỹ which is written in the gospel, My father worketh hitherto, & I worke. Or whether *Ex tradice*, that is, by the generation of the parentes, as Tertullian, Apolinarius

rius is the greatest part of the Greek Churches tradicion, that as a bodie is bred of a bodie, so a soule is borne of a soule, and hath his being after the like sorte as vnto vs, after whom all those opinions are reputed of Ecclesiasticall writers with sound arguments. That opinion is verie true & auouched for the truest, which holdeth, That the soule is created of nothing, and powred into the bodie, when the child is verie perfect in shape and in euerie part of his bodie in the wombe of his mother. For thus the Ecclesiasticall definitions do declare.

We say that the creator of all things doeth onely knowe the creation of the soule, and that the bodie only is sowed by (carnal) copulation in marriage, that by the true appointment of God, it thickeneth in the matrice, becommeth a substance and receiueth shape, and that when the bodie is fashioned, the soule is created and powred into it. Wherevpon writeth Hierome also to Pammachius disputing against the errors of Iohn bishop of Hierusalem, after he had rehearsed diuerse opinions touching the original of the soule he saith: Whether truely God createth soules daily, in whom his will is his worke, or whether creasseth to be a creator of them, which is an Ecclesiastical opinion, according to the opinion of our Sauiour: The father worketh hitherto and I worke. And according to that of Esai, Which formeth the spirit of man in him. And in the Psalmes, Which fashioneth their harts in euerie one of them. Thus farre he. The scripture truly interpreted woldes not to be, that the soule hath not originall out of nature, neither that it is created before the bodie, but that it proceedeth out of the mouthe of the creator, to wit, from the secret power of God, and that it is powred into the bodie when it is fashioned. And the speches describing the creation of God our father, doeth sufficiently declare that the bodie of Adam was fashioned and made, and that afterwards the spirit of life was breathed into the bodie, being perfectly made and fashioned. The Lorde God (saith he) made man of the clay of the earth, and breathed vpon his face, or into his nostrils the breath of life and man was made a liuing soule, for the breath of life doth signifie the liuing & reasonable soule, that is to say, the soule of man, whiche thou seest breathed or powred into the bodie when it is fashioned. And when the same Lorde created the woman of Adams ribbe he toke not life frō Adam or out of his soule and put it into Eue, but of his godnesse and power hee powred the same into her bodie when it was perfectly made. And that we are not otherwise created of the Lorde at this day, then that the soule maybe powred into the bodie when it is fashioned, Iob is a witnesse sufficient, saying: Thy handes (O God) haue made me, and fashioned me rounde about. Hast thou not powred me as it were milke, & congeled me to curds like cheese? Thou hast couered me with skinne and flesh, and ioyned me together with bones and sinewes. Lo, thou hast here in these wordes bothe the conception and also the fashioning of mans bodie in his mothers wombe most excellently described. Iob. 10.

And touching the soule, it followeth in Iob immediately, Thou hast giuen me life, and grace, and thy visitation hathe preserued my spirit. Behold, life, yis, the soule, is by God powred

Out of the 2. cap. of Augustine Quantitate animæ.

The operations & powers of the soule.

...power of the bodie, where it is [illegible] ...of how half a man and how many [illegible] ...by, and grace. For she hath Grace & mercie to life. For it is a mervell the child should liue in the mothers wombe, seeing it is wrapped and in so many coverings, therefore singular benefite of the mercie of God she weth it selfe in this. But it followeth by way of interpretation, and thy vilitation, that is, thy protection and preservation, hath kept (or preserued) My spirite. For in the tongue calleth that, spirite, which in the hebrue is called, life, that is to say the soule. Wherefore we rightly haue, and according to the Scriptures, that the soules of men are created of God, and powred into the bodyes when they be alreadie fashioned in the wombe, though the text touch not euery point and particular matter of this cause, and (as the saying is) hit the nayle on the head.

Now it resteth to see what the soule worketh in the bodye of man and wherein hendeth that briefly in the beginning saying that being ioyned to the body it giueth life to man, & diuers other things.

For the reasonable soule comprehendeth the powers vegetatiue and sensitiue, and thereby it giueth life to the bodie. Moreouer the soule hath two partes distinguished in offices not in substance, namely Vnderstanding and Will, and thereby it directeth man. For by the vnderstanding, whiche is called bothe the minde and reason, it conceiueth, iudgeth & knoweth thinges that are to be vnderstood, and discerneth what is to followe and what to auoide. But by will or appetite he chooseth that which he knoweth, following one thing, and refusing another. Which things again stretch verie farre. Wherefore I will handle euerie part more largely. First of all

...this only, but also ...teth it together, also ...full imbracing the ...reth it not to grow ...pose alone, it equally ...fuseth the same throughout the members, giuing to euerie one sufficient, it preserueth a comely forme and meanure therin, not only in beautie, but also in making and growth. But all these things ...times also common to plants vnto vs to man. For we see and ...sels that they also liue, and that euery ...of the is preserued in his kind, nourished, increased and ingendered. ...Let vs see what the soule is able to doe, and what it worketh in the bodie, where a more perfecte ...se of all is perceiued. The soule ...sheweth it selfe in the sense of ...& thereby knoweth and discerneth ...things that are hoate, colde, ...sweete, sharpe, soft, light, & heauy. ...ouer the sense determineth the ...multitude and difference of tastes, ...smelles, sounds, and shapes, by the ...ses of tasting, smelling, hearing, & ...ing. And vnderstanding all these things ...thereby & esteemeth those things, which are necessary to the nature of the bodie wherevnto it is ioyned, & refuseth and shunneth the contrarie, & also consenteth not only to the procreation of children, but to the cherishing, defending nourishing, & preseruing of them. But all these things againe no man denieth but the life whiche is in beasts may do also. Let vs therefore consider what is the proper force of the soule of man. And here I ioy with me the wonderfull power of vnderstanding & reasoning, & not a common memorie as is in brute beasts, but a remembrance of innumerable thinges commended vnto vs and kept in minde by signes and

deepe

in many kindes of craftie woorkes, like vnspeakable, building of cities, wonderfull workes of sundrie buildinges & houses: the inuentions of so many formes in letters, in sownde, in gesture, in sounde, in pictures and feigned shewes: so many tongues of nations, so many thinges of diuers sorte, so many newe thinges, so many thinges returned, such a number of bookes, and of such like monumentes for the maintenaunce of memorie, as hauing a care of them whiche come after the orders of offices, powers, honours, and dignities, either in families, or in the common weale in peace or warre, either in prophane or in holy matters. Weigh with me the meruelous force and vertue of inuenting & riuers of eloquence, the varietie of verses in Poetrie, a thousand kinde of delites and merriments to make pleasure & pastime, skilfulnes in playing on instrumentes, and in singing, cunning in measuring, readines in numbering, coniecturing of things past & things to come, by things present. These verily are great powers or operations in ỳ soule of man, but they are common to the good and bad. Therefore the true goodnes & perfection which riseth from the powers of the soule vnto man, and which are found in the godly only, do follow. The soule is bould to preferre it selfe before the whole bodie, and to thinche that the goods of the bodie are not his, but rather to despise them, and thereby how much the more he delighteth himselfe, so much ỳ more he withdrawe th himselfe from filthines, and cleanseth himselfe wholie by faith and ỳ holy ghost, and strengtheneth himselfe against al thinges, whiche goe about to put him by from his good intent, and maketh

[illegible] sanctifieth men entirely, and willeth nothing to another, whiche he would not haue happen to himselfe. For he followeth the seed or doctrine of God, and beleeueth that by this God speaketh vnto him, he is ioyned by the holy Ghost and faith with God himselfe, in whome he delighteth and liueth in true felicitie, bringing forth all kind of vertues. In this so excellent a sundrie of the soule, there is yet great labour. For the soule fighteth fiercely with the world & the flesh, and is neuer safe at rest from the assaultes or inuasions of Sathan. But hauing ouercommed by the Lord, hee goeth a triumphall victorie and triumphant. The soules therefore (I meane of saintes and holy men) worke all manner of holy woorke, for the soules of the wicked commit heynous sinnes of all sortes. There are many other operations of soules, whiche I cease to rehearse leste I should be longer than I purpose. Hitherto I haue entreated of the soule of man as yet ioyned to the bodie, in which discourse the wonderfull goodnes of God appeareth, the most bountifull creatour of the soule, yea of the whole man, from whose guiftes we worthily account it receiued, whatsoeuer praise is giuen to the soule. Now I will speake of the soule separated from the bodie.

Of the soule separated from the bodie.

The soule being separated from the bodie, ceaseth not to be that whiche it was, but the bodie being dead, ỳ soule abideth aliue in his owne Essence, altogether immortall, and voide of all corruption. For the death of man is not the extinguishing or destruction of the soule: but onely a separation or departure from the bodie. Thou takest a candle out of a lanterne, thou hast taken the light from the lanterne,

but thou hast not put out the candle: the lanterne truely because the candle is taken away remaineth full of darckenesse, but the candle feeleth so little hurt by removing of it, that being taken awaye from the lanterne, it then shineth more clearely, and casteth forth the beames of his light more at large. So truely the soule, being separated from his earthly or sinnie bodie, doth so little feele any discommoditie, that being delivered from the trouble and burthen of the bodie, it liveth more at libertie, and worketh more effectually. But the common sort understand not this, they see the body onely amonge the dead spoiled of the soule: and because this wanteth all feeling and moving, yea and rotteth awaye, they thinche that the whole man perisheth. Neither is ỹ world without some shamelesse, and ungodly wretches, who have in their mouth, that no man ever returned from death or from belowe, who by his returne proved that the soules remaine alive, when the body is dead. But maliciously they lye, dissembling that they knowe not that, which certeinely they know. For who knoweth not that Christ the sonne of God died and was buried, and the third day was raised againe from the dead, the verie selfe same soule returning into his bodie, whiche before death gave his bodie life and ruled it: Who knoweth not that Christe with his true bodie and with his reasonable and naturall soule ascended into heaven, and sitteth at the right hand of the father, that hee layinge downe there as it were a most assured pledg, might testifie unto the whole world, that both oure owne proper soules, and our owne proper bodies shal one day be trãslated thether? Who knoweth not that so many which were dead being raised from death to life, received, not newe soules, but those their old soules: whiche should not have come to passe, if by the death of the bodie, the soules of men were extinguished.

The soule is immortall.

They obiecte that the Scripture it selfe maketh mention of the death of the soule. I confesse no lesse in deede. For the soule of man is both mortall and immortall after a certaine manner of his owne. For the soule is not all manner of wayes immortall, as God is, of whome it is said, that he onely hath immortalitie. And truely the death of the soule in the holy scripture is to be remembred, but the same is referred to the state and condition, not to the substance of the soule. For if God be the life of the soule, surely to be forsaken of God, and to be left unto thy selfe, is the death of the soule. But nevertheless ỹ reasonable soule liveth in his proper Essence or being, so that when it liveth miserably, a miserable life is in deede called death: but desperation also is the very death of the soule. For by hope we live. And Paule sayeth, I live, yet not I, but Christe liveth in mee, and the life whiche I nowe live in the flesh, I live by the faith of the sonne of God: therefore they that are destitute of faith are dead, & they that have faith live. S. Augustine Cap. 10. De fide & Symbolo sayeth: The soule, as it may bee called corruptible by reason of sinne and wickednes, so it may be called mortal. For the death of the soule is the revolting or falling from God, whiche first sinne of the soule was committed in Paradise, as is declared in the holy Scriptures.

Of the death of soules.

1. Tim. 1 & 6.

Gal. 1.

And the same Augustine againe, Lib. de Trinitate 14. Cap. 4. sayeth,

The

The soule also hath his death, when it lacketh a blessed life, whiche is to bee named the true life of the soule. But for this cause it is called immortall, for that whatsoeuer life it liueth, yea though he it bee most miserable, yet it neuer ceaseth to liue. Wee therefore freely confesse that the soules of men separated or taken out of their bodies doe not die, but liue immortall for euer, the faithfull in euerlasting ioye and felicitie, but the vnbeleeuers in eternall damnation.

Testimonies of the immortalitie of soules.

Whiche thing I will now goe on to confirme by some substantial testimonies of Scripture. But first take this with you, that testimonies of scripture in this case are farre more liuely, than mans reasons framed out of Philosophie. For these testimonies are fetched from the verie mouths of the liuing God himselfe, whiche preserueth vs in life, who since he is true cannot lie, and who, since hee giueth life, and is life it selfe, is able to witnesse most certainely aboue all other touching life. Neither is it doubtfull that the spirit of God worketh ioyntly with the word of GOD, of whom vnlesse the hearts of men be touched, the reasons of Philosophie, howe manifest soeuer they bee, shall preuaile nothing, especially in the daunger of death, and in other temptations. They are fleshlie therefore, and brutishe altogether, whiche are not ashamed to say, That they cannot be perswaded or brought to beleeue the immortalitie of soules by the Scriptures onely.

Gal. 1.

Nay, which is more, that shall neuer be stedfast and stable in temptations, whiche shall proceede from flesh and bloud. Wee will therefore add some certaine testimonies, and those so most manifest. Dauid the most puissant and happiest king in the world, comprising in one verse both the immortalitie of soules, and the resurrection of bodies, sayeth: Thou O Lord shalt not leaue my soule in hell: neither shalt thou suffer thine holie one to see corruption. Psal. 61.

Man consisteth of bodie and soule. The bodie rotteth alwaye when it is dead, and is turned into dust: but it shall not therefore perish. For as the bodie of Christ which was buried did not rot, but rose againe the third day, so in the day of iudgemente shall oure bodies be raised vpp, and by Christe be deliuered from corruption. And our soul goeth not into hell there to remaine. But as the soule of Christ returned from the nether parts vnto his bodie, and ascended into heauen in his bodie which he had taken againe: euen so shall oure soules also liue by Christ, they shall not die.

Solomon the sonne of Dauid excelling all kinges and mortall men in wisedome, in one verse likewise expounding the prouidence of GOD touching the soule and the body saith: The dust shall bee turned againe vnto earth from whence it came, and the spirite shall returne vnto God, who gaue it. Solomon calleth mans bodie Dust, because it is said in Moses that GOD made it of the dust of the earth. Therefore the bodie turneth againe vnto dust, for it putrifieth and is resolued into that which first it was euen vntill the Iudgement daye, as the Lord sayeth: For dust thou art, and into dust shalt thou be turned againe. But the spirite, that is to say, ỳ reasonable soule, dieth not with the bodie, it is not resolued into dust, because it is not taken out of ỳ dust, neither is it scattered into ỳ aire, because it doeth not consist of aire, but returneth Eccle. 12. Gen. 3.

neth aliue from death vnto God. And therefore it returneth vnto GOD, because God gaue the soule, and after a singular manner made man after his owne likenes & image, breathing into his face the spirite of life, of life I say, that is of liuely power, not the spirite of death. Therefore the soule cānot perish, because it receiueth immortalitie from God, who, since hee is life, is able to preserue that breath of life which he hath made.

The Lord Iesus the true and verie sonne of God, the life and resurrection of the faithfull, sayeth plainely in the Gospell: Feare (ye) not them whiche kill the bodie, but are not able to kill the soule, but rather feare him, whiche is able to destroye both bodie and soule in hell. If when the bodie being slaine by tyrannes, the soule is not killed, then it remaineth aliue after the bodie is destroyed, and so assuredlie it remaineth, that hauing put off the bodie, it should bee cast of the most iust God into hell, there euerlastingly to burne for his vnfaithfulnes. For in the same Gospel the Lord saith againe: Whosoeuer will saue his life, shall loose it: againe whosoeuer will loose his life for my sake, shal finde it. For not he only loseth his life or soule whiche bridleth it from the pleasures of the world, and liueth most temperately, but hee also, who offereth himselfe into the bloudy hands of tyrants to be slaine, for the confession of Christian faith. And hee findeth his life or soule whiche he lost. Therefore the soules of men, euen after the death of the bodie, remaine aliue and immortall. In the Gospel according to S. John the Lord saith: Verilie, verilie, I say vnto you, hee that heareth my word, and beleeueth on him that sent mee, hath euerlasting life, and shall not come into iudgement: but is escaped from death vnto life.

Matth. 10.

Matth. 16.

Iohn. 5.

Thou hast in these words of the Lord the death of the bodie. But forthwith afterward, he witnesseth that hee escape vnto life: therefore mens soules remaine aliue after death. For hee speaketh nothing of the raising againe or of the saluation of the bodie, but of the life of the soule after death. In the same Gospel the Lord sayth againe: Verilie, verilie, I say vnto you, if a man keepe my saying, he shall neuer see death. But it is euident, that all men are ordeined once to die, namely with bodily death: therefore the soule liueth after the death of the bodie. For it must needes be that a faithfull man shall neuer see or taste death: vnlesse hee told a lie, who affirmed lastly an oth that which he spake. For in euery other place he addeth an othe saying: Verilie I say vnto you, that wee should not doubt of the immortalitie of soules. There are very many testimonies and those most euident of Christ the sonne of God in the same Gospell, as in the first and eleuenth Chapiters: to whiche wee will ioyne one or two out of the writings of ỹ blessed Apostles of Christ. Saint Peter speaking of the soules of the fathers which were dead a great while agoe, sayeth, that The Gospell was preached also to the dead, that they should bee iudged like other men in the flesh, but should liue before God in the spirite.

Iohn. 5.

Heb. 9.

1. Pet. 4.

Spirites or soules of the blessed fathers, whose bodies being buried a great while agoe, doe waite for the vniuersall sentence of that generall and last iudgement: that is, that their flesh may be raised vp againe & be iudged with other men in ỹ last day: but in the meane while their soules liue with

with God: so that mens soules are alive, thoughe their bodies were rotten a great while agoe.

2. Tim. 1. S. Paule in his epistle to Timothie sayeth, that life and immortalitie is made manifest and brought by Christ. The same Paule euery where doeth so plainely anouche the immortalitie of soules, that hee must needes be blinde which seeth it not. Apoc. 6. S. John the Apostle and Euangelist saine vnder the altar in heauen (that is, vnder the protection of Christe whoe is the sacrifice and propitiation for the sinnes of the world,) liuing soules lying and crying: Howe longe tariest thou Lord to reuenge our bloud? He saine them cloathed with white garmentes, and enioying euerlasting rest. But these soules were the soules of the martyrs of Christe, whose bodies died, beeing murthered on the earth vnder tyrauntes and persecuters of the Christian faith. Therefore the soules of men are immortall. Most true therefore, yea and vndoubted are those wordes, whiche are read in the booke of Wisedome, vttered in this manner: The soules of the righteous are in the hand of God, and there shal no torment touch them. In the sight of the vnwise they appeared to die, and their ende is taken for a miserie, and their departing from vs to be vtter destruction, but they are in rest. For thoughe they suffer paine before men, yet is their hope full of immortalitie. They are punished but in few things, neuertheless in many thinges shall they be well rewarded. For God proueth them & findeth them meete for himselfe. As gold in the fornace doth he trie them, and receiueth them as a burnte offering: and when the time commeth they shalbe looked vpon. They shall shine and runne thoroughe, as the sparckles amonge the stubble. They shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer.

Wisd. 3.

1. Pet. 4.

Wherefore, most truely and according to the Canonicall Scripture doe the Ecclesiasticall definitions pronounce, Cap. 16. Wee beleeue that man onely hath a substantiall soule, whiche hauing put off the bodie liueth, and keepeth his senses and disposition liuelie. It doeth not die with the bodie, as Aratus affirmeth, nor a little while after as Zenon sayeth: because it liueth substantiallie. But the soules of beastes and other mortall creatures, are not substantiall, but are borne with their flesh, thorough the life of their flesh, and with the death of their flesh are at an end and doe die.

All wise men haue thought that soules are immortal.

Furthermore, that truth touching the immortalitie of soules, as it were by the lawe of nature, is written and imprinted in the mindes of all men. Wherevpon it is no meruaile that all the wise men amonge the Gentiles, could neuer abide that the soule should be called mortall. For the consent of all, whiche is thought the voice of nature, (specially of the chiefest) declareth ꝑ soules are immortall. And M. Tullie also affirmeth that, saying, As by nature wee thincke there are Gods, and by reason wee know what they bee, so wee hold opinion with the consent of all nations, that soules doe stil continue. All ꝑ auncient writers therefore, and all that followed them, haue said that soules are euerlasting or immortal, as Trismegistus, Musęus, Orphęus, Homerus, Pindarus, and Pherecydes the Syrian the maister of Pythagoras, and his scholer Socrates. Plato himselfe, who, to

learne the opinions of Pythagoras, sailed into Italie, was not onely of the same opinion that Pythagoras was of, touching the immortalitie of soules, but brought reasons also to confirme the same. These reasons (as Tullie witnesseth) are many, that he whiche readeth his booke, cannot seeme to desire any thing further. Seneca so plainely affirmeth and proueth the immortalitie of soules, that nothing can be more plaine. And Epictetus a famous Philosopher, who liued in the time of Seneca, hath done no lesse. If as yet there be any light headed men, to whome the immortalitie of ỳ soule seemeth doubtfull, or whiche vtterly denie the same, these truely are vnworthy to haue the name of men. For they are plagues of the cõmon wealth and verie beastes, worthy to be hissed and driuen out of ỳ company of men. For he lacketh a bridle to restraine him, and hath cast away all honestie and shame, e is prepared in all points to committ anye mischiefe, whosoeuer beleeueth that the soule of man is mortall.

In what place soules liue when they are separated from their bodies.

I shewed that soules by death being separated from their bodies, doe not die, but remaine aliue: it resteth now behinde that I teach you, where the soules when they are destitute of the dwelling place their bodies, leade their life and are conuersaunt. While they were coupled to the bodies, they vsed them as their dwelling houses, so that though they be said, not to be limitted in place, yet they doe not wander out of their bodies, but they are as it were shut vp in them as in prisons, vntill the time they be dissolued and sett at libertie. Those same soules therefore being now disseuered from their bodies, since they reteine their sound senses, their nature or disposition, and their whole substaunce in liuely maner, albeit they are said no not euen now to be limitted in place, yet are they not let lose e runne astraye, hauing their abiding in no place, but beeing compacte and sett fast in their owne essence or being, are in some place againe, hauing no newe bodies, (for the soules are free euen till the Iudgement day, when they shall bee ioyned againe to their bodies) howbeit certaine abiding places are prepared for them of God wherin they may liue. Although other, by my leue, verie subtily and wittilie doe reason, howe spirites are conteyned in place or not conteined: I simplie affirme with the scripture, that soules separated from bodies, are taken vpp either into heauen it selfe, or else are drowned in the depthe of hell, and that their being and abiding is euen so there, that when they are here they are not elsewhere. For the Lord most plainely and pithilie saieth in the Gospell, that the soule of beggerly Lazarus was caried into Abrahams bosome, and the soule of the rich glutton was cast downe into hell. Luke.16.

But that more is, it forthwith followeth in the historie, Betweene vs and you, (for the blessed and cursed soules talke together) there is a great goulfe stedfastly sett, so that they whiche would goe from hence to you, cannot, neither can they that would, come from thence to vs. And Paul also desireth to be dissolued e to be with Christ. We are dissolued by death, for when the soule departeth, the bodie is dissolued, and dieth: the soule flieth vnto Christ. But the Scripture sheweth vs that Christ is in heauen at the right hand of the father. Phil. 1.

Nowe where heauen is, there is none but can tell. And we elsewhere haue

haue largely entreated of that matter, In the Gospell after Saincte John, the Lord himselfe calleth the conuersation of soules whiche is prepared for the soules after they are separated from the bodies, both a place and mansion, an habitation or dwelling: adding these woordes thereupon, I will receiue you (euen) vnto my selfe, that where I am, there maye ye bee also. Iohn 14.

And therefore Saincte John sawe soules in heauen, abiding and taking their rest vnder the altar or protection of Christ. For whether when they departed from their bodies he had gathered them vnto himselfe. Hereunto belongeth that notable place of the Apostle Paule meruelous fitt for this purpose, written in the second to the Corinthians in these woordes, Wee know that if our earthly house of this tabernacle were destroyed, wee haue a building of God, euen an habitation not made with handes, but eternal in heauen, &c. 2. Cor. 5.

Loe, while our soules were ioyned to our bodies, they inhabited & dwelt in them as in their houses, but after oure corruptible house is destroyed, God hath builded another better, and of longer continuance, Heauen I meane it selfe, into the whiche hee louingly receiueth our soules departing out of our bodies. For that manner bodie whiche we now haue, he calleth The house of this tent or tabernacle. For as tentes for a time are made of light stuffe, and pitched without any strong foundation, and a while after are pulled downe, or doe fall of their owne accord: so a mortall body is giuen to men as a ruinous cottage wherein they inhabite a fewe dayes, and immediatly packe away againe. S. Peter vsed the like Allegorie. Against this (tent) he opposeth a building of euerlasting continuance, heauen, I meane, it selfe. For when hee had said that wee haue a Building of God, hee addeth by interpretation, (euen) an habitation not made with handes. And yet more plainely, eternall in heauen. Neither doeth that which by and by followeth, hinder this, as implying another meaning. For therefore sighe wee desiring (vpon our cloathing) to be further cloathed with our house, whiche is from heauen. For From heauen, signifieth as much as if thou wouldest say, heauenly. Therefore the house of the soule is heauenly or heauen it selfe, a place, I saye, appointed for blessed spirites. For verilie the faithfull soule shall dwell in heauen, euen vnto that day, wherein the Lord shall iudge the world with that his Generall iudgement: then at the lengthe the soule shall returne to the bodie againe, being raised vpp, that after Iudgement the whole man, both soule and bodie, may liue for euer with God. The soule returneth to the body, but not before iudgment.

For thus witnesseth the Apostle Saincte Paule, The Lord himselfe shal descend from heauen in a shout, and in the voice of the Archangel, and in the trumpet of GOD, and the dead in Christe shall rise first: then wee which liue which remaine shalbee caught vpp together with them in the cloudes, to meete the Lord in the ayre, and so shall wee euer bee with the Lord, namely, in the heauens whiche are aboue vs, where the cloudes are seene. 1. Thess. 4

Therefore, omitting vaine speculations, and curious disputations, let vs beleeue that there is a house prepared by ỳ Lord in heauen for soules being separated from their bodies, into the which the faithfull may be re-

couered and against that there is euerlasting ire prepared, wherein all the soules of all infidels or vngodlye doers may be cast.

Howe Soules should be translated to their appointed place.

Wee haue taught that heauen is the seate or habitation prepared of God to receiue soules being separated from their bodies. It remayneth behind that we shew after what maner & what time they should be translated thether after death. Touching the manner I can saye nothing elle, but that it is fully knowen vnto God, and that so farre forth as seemeth sufficient for vs, it is shadowed out in the Scriptures, namely that it is brought to passe by Angels carrying vpp oure soules with a most swifte flight or rysing. For the Lord saith in ỹ Gospell that the soule of Lazarus was carried by angels into Abrahams bosome. Of whiche thinge wee speake also before when wee preached of Good Angels. But what manner of mouing this is, whether naturall or supernaturall, I meane not to make search: I beleeue that what God promiseth the same he performeth and accomplisheth. And hee promising sayeth, Hee is passed from death to life. Againe he said to the theefe, To day shalt thou be with me in Paradise, comprehending that his passage, as it were in a moment. Hereunto we also necessarily add this, that it must bee attributed to the merites of Christ, that we are taken vpp into heauen. For hee is the doore & the way. But at what time soules should be caried vp into heauen, or cast down into hell, seemeth to be a question at this present not onely profitable, but by all meanes necessarie to bee discussed. For in this our age there are euill disposed persons, who haue corrupted the pure simplicitie of this matter. For you shall finde some wil say, that the soules departing from the bodies go not by and by the right streight ways to heauen, but that beeing as it were taken with a slumbring lethargie, they sleepe vntill the last daye of Judgement. You shall finde othersome contending that soules cannot come into heauen, vnlesse they be perfectly purified with cleansing fire, which they call Purgatorie, as though they were intercepted by pirates and robbers in the middest of their iourney, and cast into torments, vntill either they themselues make satisfaction, or other for them haue payed as it were the debt whiche they had elsewhere borrowed. But both of these thinges doe I denie and vtterly denie: and I affirme that soules doe not sleepe, neither are they purged by any torments after the death of the bodie, but are waking and aliue, and are forthwith after the death of the bodie, and euen in a moment either carried into heauen, being freed from all kinde of torments, or otherwise cast downe into hell. These sleepieheads haue nothing to alledge for this their lethargie or imagination of the sleepe of the soule, but that the scripture oftentimes describing the death of the saincts, maketh mention of sleeping & laying to sleepe, as, Hee fell a sleepe and was gathered vnto (or layed by) his fathers. And Paul saith, speaking of those that die: I would not haue you ignorant concerning them which are a sleepe. But euen as soules when they were ioyned to these fraile bodies, neuer slept, neither could sleepe: so being deliuered from the burden of the bodie, they are much lesse to bee thought to sleepe. To the bodie therefore is sleepe to bee referred. For whosoeuer dieth in a true faith, hee sleepeth in the Lord. And as they that sleepe when their

Soules separated from their bodies do not sleepe.

John. 5.

Luke. 23.

At what time souls be carried vp into heauen.

their bodies are ther with reuiched: and immediatly passinge, rise, and labour euen as the body is not altogether extinguished by death, that it should not liue againe any more, but nowe verily it is restored into rest, and at the day of iudgemēt it riseth againe & liueth: and for this cause holy men are sayd in ỹ scriptures, to sleepe, not to die, that therby the mysterie of ỹ resurrection of our flesh may be signified. Which thing these grosse headed men vnderstand not: wherevpon they attribute that to the soule which is proper to the body. Other arguments which they bring to confirme their madnesse, are vnworthy to be rehearsed. For eyther they violently wrest the scripture from the natural sense: or else by their corrupt reasoning, they gather falshode out of those things that are false. But they doe erre, and are no lesse deceiued than these sleeping doctours, which thinke that soules departing from their bodies, go not by & by the right & ready way into heauen, but are caught in the middest of their iourney, and carried into that purgatorie fire wherin they maye be purged from the filthy spots of sinnes, whiche they haue gotten in the flesh, and that after they be purged, they are carried by Angels into the presence of the most holy god. For eyther the soules are purged with that purgatorie fire from the filthe of their sinnes, or else they are washed and cleansed through the paine and griefe of torments whiche there they do suffer. If sinnes be purged by vertue of that fire, then it followeth, that sinners are not sanctified by the only bloude of the sonne of God. But by what scriptures haue they proued vnto vs that this power of purging is giuen to the fire? Hath God altered his ordinance and purpose, and let the fire in steade of Christe to worke our sanctification? Fye for shame! But if for oure sufferings and tormentes sake sinnes are forgiuen, then it followeth that we are not purged by the crosse and passion of Christ only. Let them teache vs out of the scripture, that suche worthinesse is attributed by God to our sufferings. But by the onely bloud and passion of Christ all those are sanctified that be sanctified, whosoeuer they be: therefore purgatorie is a wicked deuise of the diuell, whiche darkeneth, yea, and maketh voyd the crosse and merites of Christ. For what other thing do they account purgatorie, but a satisfaction for sinnes made by the soules separated frō their bodies? In the Gospell of Iohn there is a question moued by the disciples of Iohn the Baptist, touching the purifying of soules. And Iohn Baptist declareth that the faythfull are through Christe purified by fayth, which thing he is beleeued to haue testified also by holy baptisme. Moreouer, the most excellent apostles do expresly witnesse, that all the faithfull are cleansed by the onely bloude of Christe, and by his onely passion, and most sufficient merites. For Peter, who sayeth in the Actes: Neyther is there saluation in any other: for among men there is giuen no other name vnder heauen wherby we must be saued. He Iohn hath written in his firste canonicall Epistle, Ye knowe that you were not redeemed with corruptible things, as with siluer and golde, but with the precious bloude of the immaculate lambe. Iohn the Apostle also sayeth, The bloude of Christ Iesus the sonne of God cleanseth vs from all sinne. And he againe, Christ loued vs, and washed vs from cur

Soules are purged by the onlie bloud of Christ. Iohn. 3.

Actes. 4.

1 Pet. 1.

1. Ioh. 1.

Apoc. 10.

ons sinnes by his owne bloud. And Ephe. 5. Paule hath to the Ephesians and to Tit. 3. Titus likewyse that we are purified by the only bloud of the sonne of god. Unto the Hebrues he sayth. By him Heb. 1. self he hath once purged our sinnes, and sitteth on the right hande of God in the highest places. It was not wont signification that he said, By him self, ye might thereby exclude all other meanes. For elswhere he sayth thus, Gal. 2. If righteousnesse come by the lawe, then Christe dyed in vaine. For after the same manner we also doe reason. If we be cleansed by purgatorie fire, then in vaine did Christe shed his bloude to purge vs. For what needed he to haue suffered most grieuous punishment, if we could haue ben cleansed by Purgatorie fire? Moreouer, the whole scripture teacheth vs, that Christe is our onely satisfaction and propitiation. Which thing we haue at large shewed in other places. And therefore soules make no satisfaction in purgatorie, vnlesse we will confesse that men haue no neede of Christe.

These men doe further feine that the power to purge is giuen to the fire of purgatorie by grace, or by the bloude and merites of Christe, that this fire purgeth not by his owne vertue, but by the power of the sonne of God. But they haue also forged this most wickedly. For the scripture in euerie place, (as we also said euen nowe) sendeth vs back to the sonne of God, and the price of his bloude and cleansing, wherof it teacheth that we are made partakers while we liue in this world by faith and ye holy ghost: but of Purgatorie it speaketh not a word in any place: neyther saith it in any place that we by the grace of god are purged in an other worlde. Therefore they steale away the glorie which is proper vnto the sonne of God, and giue it to a fire which is altogether forged and blaspheme. Furthermore, they appoint an other time of grace out of this world, which is altogether straunge vnto the scriptures. For our Lorde cryeth in the Gospel, I must worke the workes of him that sent me, while it is day, the night commeth, when no man can worke. And saint Paule sayth, Let Gal. 6. vs doe good, that is to say, let vs be bountifull and liberall towarde the poore, while we haue time. Whiche saying he seemeth to haue taken out of Solomons booke of the Preacher, saying; When the cloudes are full, Eccles. 11. they poure out raine vpon the earth: and when the tree falleth, whether it be towarde the South or North, in what place so euer it fall, there it remaineth. He vseth two Allegories or darke speaches, by the which he teacheth the rich to be liberal. The first is taken from the cloudes. The cloudes from the earth do gather by vapours, which being thickned, are immediatly, as out of a sponge pressed out and powred vppon the earth to water it. Let rich men do the like, distributing againe among men suche riches as they haue gotten among men. The seconde is taken of trees, which being feld lye in the same places in the whiche they fall. The wise man therefore warneth vs to doe that in due season, whiche we oughte to doe, for when we are departed from hence, there is no place of repentaunce. And in the Gospell, a tree is oftentimes put for a man, where also the right hand is put for heauen or the place of blessednesse, as the left hande for hell or the place of damnation. Therefore this is his meaning, When thou art deade, thou shalt remaine for euer either

that no vnkleannesse, as he speaketh, spotte, or blemishe, doe resemble, are agreeable to the heauenly. For S. Cyprian against Demetrianus, sayth: When we shall bee departed hence, there is then no place of repentance, nor fruite is of no value. Here life is either lost or gotten. Here is prouision made for eternall saluation, by the seruing of god, and the fruite of fayth. They obiect againe, That soules when they depart from the body, are purged in deede by the blood of the sonne of God, but not fully, for there remaines some filth to be washed away in Purgatorie. For they depart out of this worlde not hauing a full and perfect fayth, & therefore they be not altogether good: and again, since they haue some fayth they be not altogether euill: & because they are not perfectly good they cannot enter into heauen againe since they are not altogether euill, they cannot be damned, and therefore there remayneth a middle place, wherein they may be fully tryed, and at the length being purified, may be presented vnto the sight of God. But these men after their manner feyne what they list. But we haue shewed by the holie scriptures, that the soules of the faithfull are purged by the onely blood of the sonne of God through fayth, and not by purgatorie. Nowe will I also shewe in that whiche followeth, that the sinnes of all men are purified fully, that is to say, moste absolutely, by the onely sacrifice of Christe, and further, that by the grace of God in the blonde of Christe is forgiuen in the verie instant of death whatsoeuer infirmitie & remnants of sinne are behinde in the soules of the faithfull departing from the body. For the Lorde sayth in the gospel, He that is washed, needeth not saue to washe his feete, but is cleane euery whit. Beholde he sayth, he is cleane euen whole that is washed by the grace of Christ, so that the foulnesse of the fleshe, that is to say, the infirmitie and imperfection whiche remaineth after regeneration, cannot bring him againe into the number of those that are vncleane. For the Lord sayth againe in the Gospell, And for their sakes sanctifie I my selfe that they also might bee sanctified through the truth. The Lorde gaue vp himselfe to be a sacrifice for our sinnes, to the ende that we might be sanctified, that is, purged from our sinnes truly, that is to say, fully and moste perfectly. For Paule sayth, For with one offering hath he made perfect for euer them that are sanctified. Marke (I pray you) ỳ apostles words. Christ with one oblatiō (to be sayth, with one) hath perfectly sanctified, all those are sanctified, & are made heires of eternall life. Wherevpon we gather: If by the one sacrifice of Christ, once offered for vs, al soules are purified, and that in deede perfectly purified, so that there is nothing wāting to their purifying, what I pray you doeth Purgatorie to purifie? Therefore it is a shamefull forgerie and horrible blasphemie against the merite of the purifying of IESVS CHRIST the sonne of GOD. If there seeme any thing to be diminished or wanting vnto the soule nowe departing, Christe by his grace performeth and maketh it vp whilest it is yet in the worlde. It is a wicked speach and vnworthy to be heard among christian people, that by oure sufferings in Purgatorie, that is fulfilled, whiche was not as yet fully satisfied with the bloud and passion of Christ. As if our sufferings were better & more effectual than the passion of ỳ sonne of God

That soules are fully purged by the bloud of Christ.

Iohn. 13.

Iohn. 17.

Heb. 10.

These

Mark. 9.

Those men obiecte vnto vs the weaknesse of faith in them that pye: and we on the other side obiect vnto them the mercie of God fully pardoning his faithfull people. The father of the Lunatique mentioned in the Gospell, requiring helpe of the Lord, beareth: If thou canst beleeue, (to wit, that I am able to heale thy sonne:) al things are possible to him that beleeueth. And albeit he felt his fayth not altogether perfect, but that therein remayned much weakenesse, yet the helpe of God was not hindered by the weaknesse thereof. For bycause he humbly submitted him selfe wholy vnto the mercy of the Lorde, beseeching and saying: Lord I beleeue, help my vnbeliefe: the Lorde by and by succoured him, and without delaye healed his sonne. So there is no dout that the most mercifull Lorde will sayle his faithfull people, to whom he hath promised most full forgiuenesse, acknowledging their weakenesse in the houre of death, and therefore also calling for the mercy of God: but that vppon the instant of the going out of the soule, he forthwith perfectly sanctifieth it with his spirtie for Christes sake, and beautifieth it with all kynd of graces, that being truely purged from all filthe of sinnes, it maye flee vp, and deserue to appeare in the presence of God. And this shoulde be beaten into the heades of them that are a dying. For there are extant most large promises of god, there are extant examples of many holy men dying and calling vpon God. Furthermore, it is certeine by those thinges which we haue already alledged, that the death of Christ hath made ful satisfaction for sinnes: so that nowe there remayneth nothing further to be cleansed with the fire of purgatorie, for the soule after the death of the body, doeth streight and ready way into heauen, taking nothing ataye with them which needeth purging. Therefore that fire of purgatorie is nothing else in verie deede, than a traffique or merchandize of most rouetous me, wherby craftily and cunningly they purge the purses, not the soules, both of rich and poore.

Of prayer for the dead.

These men by and by vnderprop their purgatorie building, which is a falling, with two postes. The first is this. They of olde (say they) prayed for the saluation of soules separated from the body, therefore there is a purgatorie. For since in heauen they haue no need of prayers, surely in hel prayers do no good, since in hell is no redemption: truely there is a middle place left wherein soules are kept, vnto whom the prayers of the liuing doe good, that place is Purgatorie. Thus in deede they reason, howbeit imagining all thinges of their owne heades, without the authoritie of the scriptures. But this is that they haue to say, That they of old prayed for the deade. I knowe what Augustine that famous doctour of the Churche, what Chrysostome that golden-mouthed man, and other auncient and notable men haue left written touching this matter. But I aske ỳ question, Whether that whiche they did, were well done? For not all thinges which the holy fathers sayd and did, (who oftentimes haue suffered somthing of mās inuention) are absolutely to be alowed or followed. Those things are not to be allowed and followed, which are set down by them against the decrees of the scripture, (which thing they thē selues vnfreindly confesse:) but those things onely whiche are vttered and confirmed by the authoritie of holie scrip-

scripture, which largely and plainly enough geue vs whatsoeuer is necessarie to be knowne in the doctrine of godlynesse. But thou canst finde nothing in them of prayer for the deade. For that whichsome alledge out of the second booke of Machabees, proueth nothing. For that booke is not canonicall. Which thing it behoued them to haue learned long since euen out of Hierome. They adde, that prayer for the deade is an vnwritten tradition of the Apostles. I heare them. But I knowe well enough, that the vnwritten traditions of the apostles are not contrarie to their written doctrines. I knowe well enoughe that the written doctrines of the apostles no where commaunde prayers for the deade, and in no place allowe them. When Paule the Apostle exhorted the Thessalonians to moderation in lamenting for the dead, the time being then verie fitte and most conuenient to giue commaundement concerning offering of prayers for the soules of the deade, if he had thought them any whit profitable and necessarie, yet notwithstanding he vttereth no manner mention of them, yea rather he simply teacheth what they ought to beleeue touching the soules of the faithfull, being separated from their bodies, namely that they liue in euerlasting blessednesse with Christ, wayting and looking for the resurrection of their bodies. But who can not see that this certeintie and plainnesse of the Apostles doctrine, is intangled and perilously shaken with this feigned Apostolique tradition? For if we beleeue in Christ, let vs beleeue his wordes and promises. He him selfe saide, that he is the resurrection and life of the faithfull, and that the soules of the beleeuing, euen 1. Thess. 4.

immediately vppon the death of the body, do escape and passe into life. If (I say) we beleeue these most true wordes of the Lord, why then doe we not yet being carefull for the saluation of the soules of the deade, prays and make supplication for them, as though they had not yet obteyned saluation? By these our prayers truely we geue a manifest proofe that we dout of our faith, & hope not after that, as concerning the saluation of our soules, which we doe both professe with tong, and which also the wordes of Christe and the Apostles commaunde vs to hope after.

The stedfast faith truely and assured hope of those that beleeue and stay them selues vppon the promises of Christe, do forbid vs here to take and weare blacke mourning garments in offerings for the dead, whose soules we beleeue to haue already put on white garmentes: they forbid vs to giue occasion eyther to vnbeleeuers, or to weaklinges in fayth, of reprehending vs worthily, bycause we mourne and lament for them (who soeuer say do liue with God) as if they were cast into hell fire, and busily set our selues a worke with making humble prayers vnto God to deliuer the miserable soules out of torments, that is to say, bycause the faith which we professe with tong and voyce, we condemne by the testimonie of our heart and mynd, yea and of our outwarde workes. If we goe on after this sorte, truely we are double deniers in our hope and in our faith. The things whiche we speake seeme to be dissembled, false, and feigned. For it auayleth nothing in wordes to beare of vertue, and with deedes to destroye trueth.

Therfore let him that wil, receiue

this

this tradition (as they call it) of the Apostles, touching the offering of prayers for the faithfull departed, as for me, I meane to receiue nothing repugnant to true faith and disagreeing from the apostles doctrine, neyther doe I perswade any man to receiue such vanitie. This also I can not chose but tel you, that that which they call the tradition of the apostles, S. Augustine calleth the tradition of the fathers receiued of the Churche. For in his Sermon *De verbis Apostoli* 32. he sayth, This which the fathers deliuered, the whole Church obserueth, to wit, that prayers should be made for them in the communion of of the body and bloud of Christ, whē they in their own place are rehearsed at the verie sacrifice, and the same is mentioned to be offered for them also. And againe, *De cura pro mortuis gerenda*, Cap. 2. he saith, Supplications or prayers for the soules of the dead are not to bee neglected, which the church hath receiued to be made for all that be departed in the Christian brotherhod, not rehearsing them by name, but in a general remembraunce of them altogether. Thus farre he. Who though in some place he stretch the traditiōs of the apostles very far, yet by these wordes this semeth more expresly to be his meaning, that this rite or order of praying for the dead was deliuered to the churche by the fathers, and doubtlesse many yeares after the Apostles time was receiued of the church. The same August. defendeth in more places than one, that the receiuing of the Eucharist or sacrament of the Lordes supper, is as necessarie for infants being newe come forth of their mothers wombe, to the attaining of saluation, as the sacrament of baptisme. The chiefe and notable places wherein he handleth that matter, are in his first booke against Iulianus Pelagianus, and in his 2. booke *De peccatorum meritis & remissione*, against the Pelagians. Neither doth he vrge that opinion with lesse earnestnesse than the tradition, but also that it was receiued and very vsual in the church in his age. But who at this day receiueth the ceremonie, as Apostolical? Who seeth not that those good fathers otherwise most faithfull pastours in that thing suffered some inuention of man? The written doctrine of S. Paule deserueth at this day more to be esteemed, than that auncient tradition of the church. Paul writeth, Let euery man examine himselfe, and so let him eate of this bread and drinke of this cup. Wherby all men vnderstand, that the Eucharist or sacrament of the Lordes supper, is for them to receiue that are of perfect age: not for infants. Forthy can it be lawfull for our elders to forsake the tradition, and to draw more neare to the scriptures. Let them therefore in this matter giue vs leaue also to depart frō the vncertein traditions of the fathers, & to cleaue to the more assured faith & doctrine of the apostles. 1. Cor. 11.

But Arrius (say they) was condēned for this cause, for he beleeued prayers were vnprofitable for the dead. I answere, admit he Arrius was cōdēned, neither do I take vpon me to defend him, whom Philastrius, Epiphanius, & Augustine, do make mention to haue been an Arian, & a man polluted with other foule errors. But touching prayers for the dead, whether they be profitable or vnprofitable, there is no doubt but they are catholiques & not heretiques, who beleeue that which is deliuered & set downe in the apostles creed. For according to the tradition of this creede we beleeue the forgiuenesse of Aeriani cō demned.

sinnes,

sinnes, the resurrection of this flesh, & life euerlasting. They which beleeue these things, obtein undoubtedly what soeuer they beleeue. For the Lord said to the Centurion, Go thy way, and as thou hast beleeued, so be it done vnto thee. Therefore who soeuer beleeueth forgiuenes of sins, & life euerlasting, hath obteyned forgiuenesse of sinnes, & surely he shal liue in euerlasting life. Which thing, if it be true, as it can not be false, which is deliuered vnto us in the apostles crede, what place I pray you shall prayers haue for the deade? for if dead haue their sinnes forgiuen them, therefore all lets & delayes vnto life are taken away, & so they liue to God. But they which haue not beleeued, haue reteined & kept their sinnes stil, & being cast down into the bottomlesse lake, sticke fast in the myre of hell. Which thinges since they are so certein, truly there is no vse of prayeing for the dead, neither before God nor among the faithful. Here vnto are ad-
nered so many examples of the saintes in both the Testamentes, which are to be preferred both before traditions & condemnations of men. Which I pray you of the holy fathers euer prayed for their dead? Did Adam pray for his Abel, did the sonnes pray for their father Adam? What prayers did Abraham offer to God for the soule of his father Thare, or for the soul of his most deare wife Sara? What prayers powred Esau and Jacob forth for their father Isaac when he died? the 12. sonnes of Israel for Jacob? Solomon for Dauid? In the new Testament John baptist is beheaded of Herode, Stephan stoned of the Jewes, James his head is cut off by the shoulders at the commandemēt of Agrippa, their disciples burie their bodies, & do all things religiously belonging to their burials, but in deed in any funerals, there is no mention made of prayer for the soules of the dead. For they beleeued, they forthwith after death were carried into euerlasting life. Who then after so many notable examples, & after so clare confession of the catholique and sincere faith, can bye to be in the necessitie of praying for the soules of the dead? Who can say hereafter, that we are heretiques, who fulfill that in worke, which we profesle in profession of faith, or confession of the mouth, yea, which do no other thing, than the most excellent worshippers of God of both Testamentes haue done before vs.

Appearing of Spirits.

The last post where with they vnderprop their purgatorie, least it should fall, is the appearing of spirites. For Rabanus a bysshop sheweth out of the testimonies of Pope Gregorie, and reuerend Beda, that the soules of dead men haue very often appeared, and taught that oblations and prayers do profite them verie much. But I wonder that men of learning wold ground their worke vpon so rotten & ruinous foundations. For the Lorde in the lawe forbiddeth to aske the truthe of the spirites or soules of the deade.

Deut. 18.

In the Prophetes we are sent from such gaddes to the lawe & the testimonie.

Isa. 8.

In Luke the rich glutton cryeth in torments, & saith, I pray the father Abraham that thou wouldest sende Lazarus to my fathers house, for I haue fiue brethren, that he may witnesse vnto them, least they also come into this place of torment. But he heareth: They haue Moses and the Prophetes, let them heare them. But when the riche glutton hadde answered, No father Abraham, but if one come vnto thē from the dead, they will beleeue and repent: He heareth againe, If they heare not

Luke. 16.

Moses

Moses and the Prophetes, neyther will they beleeue if one rise from death. Therefore it is most certeine and confirmed by the authoritie of the gospel, that blessed soules are not sent of God vnto vs to teache vs any thing. Who I pray you would giue eare to wicked and condemned soules? The Gospell of Christe sendeth vs all to the canonicall scripture.

Whereupon it followeth that the testimonies which are fetched from Oracles or appearings of the spirites of the dead are of no weight, but most deceiuable and full of lying.

That soules separated from their bodies do not wãder in these regions.

Plans testimonies are agreeable with Gods, which also teache vs, that soules being separated from their bodies, can not wander or stray in these regions. The wordes are to long to rehearse which Tertullian learnedly disputeth of this matter in the ende almoste of his booke De Anima, yet they are all leuelled to this marke, to shew that soules separated from their bodies, and appointed to their places, do not returne again into this worlde. To the obiection of some that boast of arte Magicke, and also that by the power of God many haue returned frõ the deade into this life, he answereth: But although the power of God hath called backe againe some soules into their bodies, to giue vs instruction of his might and right, yet therfore that shall not be communicated with the credite and boldnesse of Magicians, and the deceitfulnesse of dreams, and licentiousnesse of Poets: but in the examples of the resurrection, when Gods power either by Prophetes, or by Christe, or by Apostles, bringeth soules into bodies, it is manifestly declared by sound, euident and ful truth that it is the shape of a true body: that thou mightest iudge all appearings of deade men without bodies to be illusions. Therefore Chrysostome in his 29. Homelie vpon Mat. demanding: What then shall wee answere to those speaches? I am such a soule. Hee answereth. It is not the soule of that dead body which speaketh these things, but the diuell, who deuiseth these things to deceiue thē that heare him. And anon he sayth, Wherefore these are to be counted the wordes of olde wiues and of dotards, and childrens toyes and phantasies. And againe, A soule separated from the body can not wander in these regions. For the soules of the righteous are in the hands of God, and the soules of infants likewise: for they haue not sinned. And the soules of the wicked after this life are by and by carried away. Which is made apparant by Lazarus and the rich glutton. But in an other place the Lorde also sayeth, This night they shall require thy soule againe from thee. Therfore the soule when it departeth from the body can not wander here with vs: and that not without cause. For if they which go a iournie chaunceing into vnknown countries, know not whether they are like to goe, except they haue a guide: howe much more shal the soule bee ignoraunt whether it shall goe, after it hath left the body, and entereth altogether into a newe life and straunge way, vnlesse it haue a guide. Out of many places of the scripture it may bee proued, that the souls of iust & righteous men do not go altray after death. For Stephan sayth, Lorde Iesu receiue my spirite. And Paul desired to be losed & to be with Christe. Of the Patriarch the scripture also sayth, He dyed in a quied (or good) age, and was gathered vnto (or layd by) his fathers. And that the

Luke.11.
Acts.7.
Phil.1.
Gen.25.
Luke.16.

the ſoules of the wicked can not tarrie or haue their abiding heere, giue eare what the rich glutton ſayth, and conſider what he craueth and obteyneth not. For if the ſouls of mē might be conuerſant here, he had come him ſelfe, as hee deſired, and had certified his brethrē of the tormēts of hel. Out of whiche place of ſcripture, this alſo plainely appeareth, that ſoules after their going out of the body, are carried into ſom certein appointed place, frō whēce they cā not return of their owne accord when they wil returne, but waite and looke for that terrible day of iudgement. Thus much hitherto out of Chryſoſtome.

Samuel after his death appeared not to Saule.

Againſt theſe thinges they oppoſe the appering of Samuel fetched from the holie Scriptures, wherebi they goe about to proue that ſoules returne againe after death, and inſtruct men touching thinges which they ſhall demaund. We anſwere in few wordes, that that diſguiſed maſker which ſeemed to be Samuel was called Samuel by a trope or figure, but in very deede he was not Samuel. For of a certeintie it was a ſpirite, a iugling and deluſion of ſathan. For ſorcerie is ſtreightly forbidden in the law of the Lorde: therefore bleſſed ſpirites obey not forbidden ways and vnlawfull practiſes, which when they were as yet ioyned with their fleſhy bodies by all meanes abhorred and reſiſted them in their aſſaultes: as for damned ſpirites they exercise them ſelues therein. But who would beleeue their oracles? Samuel (ſay they) foretolde what happened the morowe after. And what of that? That was no hard matter for the diuell, ſince that the true and liuing Samuel foretolde many things a litle while before: but this craftie fore might foreknowe the iudgement of GOD which was to come, euen by things preſent, and by the feare and quaking of the hoaſtes. Tertullian in his booke De Anima, ſaith: God forbid we ſhould beleue, that the ſoule of any Saint, much leſſe the ſoule of a Prophete can be fetcht vp by the diuell, ſince wee haue learned that ſathan is tranſſourmed into an Angel of light, much more into a man of light, yea, that hee will pretend that he is God, and will ſhewe wonderfull ſignes, to ouerthrowe, if it were poſsible, euen the elect, &c. S. Auguſtine is of the ſame iudgement concerning that appearing, Lib. ad Simplicianum 2. quæſt. 3. And Ad Dulcitij quæſt. &c.

By theſe teſtimonies it is aboundantly declared I truſt, that ſoules of men ſeparated from bodies, doe not wander or appeare after death in theſe regions. For they remaine vntill iudgement in the places appointed for them by the determination and prouidence of God. Wherefore they are neither ſent by God, neyther can they enter in vnto men to inſtructe and warne them, eyther of things preſent, or of things to come. Wherevpon it foloweth, that appearings of ſoules, that reuelations and oracles, are mere deluſions of Sathan, ordeyned contrarie to the ſincerite and pureneſſe of true religion. And becauſe they which do what they can to proue vnto vs that there is purgatorie, vſe the defence and ſafegard of theſe vanities, it is vndoubtedly true that they proue a falſhod by deceite, and an vncerteine thing, by a thing of muche more vncerteintie. Furthermore it remaineth vndoubtedly true, that purgatorie, wherein ſoules hauing put off their bodies, ſhuld be purged vnto life euerlaſting,

Luke 16.

Phil. 1.

Gen. 25.

Acts. 7.

Luke 16.

Moses and the Prophetes, neyther will they beleeue if one rise from death. Therefore it is most certeine and confirmed by the authoritie of the gospel, that blessed soules are not sent of God vnto vs to teache vs any thing. Who I pray you woulde giue eare to wicked and condemned soules? The Gospell of Christe sendeth vs all to the canonicall scripture.

Wherevpon it followeth that the testimonies which are fetched from Oracles or appearings of the spirites of the dead are of no weight, but most deceitable and full of lying.

That soules separated from their bodies do not wander in these regions.

Plans testimonies are agreeable with Gods, which also teache vs, that soules being separated from their bodies, can not wander or stray in these regions. The wordes are to long to rehearse which Tertullian learnedly disputeth of this matter in the ende almoste of his booke De Anima, yet they are all levelled to this marke, to shew that soules separated from their bodies, and appointed to their places, do not returne again into this world. To the objection of some that boast of arte Magicke, and also that by the power of God many haue returned frō the deade into this life, he answereth: But although the power of God hath called backe againe some soules into their bodies, to giue vs instruction of his might and right, yet therfore that shall not be communicated with the credite and boldnesse of Magicians, and the deceitfulnesse of dreams, and licentiousnesse of Poets: but in the examples of the resurrection, when Gods power eyther by Prophetes, or by Christe, or by Apostles, bringeth soules into bodies, it is manifestly declared by sound, evident and ful truth that it is the shape of a true body: that thou mightest iudge all appearings of deade men without bodies to be delusions. Therefore Chrysostome in his 29. Homelie vpon 1. Cor. demaūding: What then shall wee answere to those speaches? I am such a soule. Hee answereth. It is not the soule of that dead body which speaketh these things, but the diuell, who deuiseth these things to deceiue thē that heare him. And anon he sayth, Wherefore these are to be counted the wordes of olde wiues and of dotards, and childrens toyes and phantasies. And againe, A soule separated from the body can not wander in these regions. For the soules of the righteous are in the hands of God, and the soules of infants likewise: for they haue not sinned. And the souls of the wicked after this life are by and by carried away. Which is made apparant by Lazarus and the rich glutton. But in an other place the Lorde also sayeth, This nighte they shall require thy soule againe from thee. Therfore the soule when it departeth from the body can not wander here with vs: and that not without cause. For if they which go a iournie chaunce into vnknown countries, know not whether they are like to goe, except they haue a guide: howe much more shal the soule bee ignoraunt whether it shall goe, after it hath left the body, and entereth altogether into a newe life and straunge way, vnlesse it haue a guide. Out of many places of the scripture it may bee proued, that the souls of iust & righteous men do not go astray after death. For Stephan sayth, Lorde Iesu receiue my spirite, And Paul desired to be losed & to be with Christe. Of the Patriarch the scripture also sayth, He dyed in a quied (or good) age, and was gathered vnto (or layd by) his fathers. And that the

Luke.11.

Acts.7.

Phil.1.

Gen.25.

Luke.16.

the ſoules of the wicked can not tarrie or haue their abiding heere, giue eare what the rich glutton ſayth, and conſider what he craueth and obteyneth not. For if the ſouls of mē might be conuerſant here, he had come him ſelfe, as hee deſired, and had certified his brethrē of the tormēts of hel. Out of whiche place of ſcripture, this alſo plainely appeareth, that ſoules after their going out of the body, are carried into ſom certein appointed place, frō whēce they cā not return of their owne accord when they wil returne, but waite and looke for that terrible day of iudgement. Thus much hitherto out of Chryſoſtome.

Samuel after his death appeared not in Saule.

Againſt theſe thinges they oppoſe the appering of Samuel fetched from the holie Scriptures, whereby they goe about to proue that ſouls returne againe after death, and inſtruct men touching thinges which they ſhall demaund. We anſwere in few woords, that that diſguiſed maſker which ſeemed to be Samuel was called Samuel by a trope or figure, but in very deede he was not Samuel. For of a certeintie it was a ſpirite, a iugling and deluſion of ſathan. For ſorcerie is ſtreightly forbidden in the law of the Lorde: therefore bleſſed ſpirites obey not forbidden ways and vnlawfull practiſes, which when they were as yet ioyned with their fleſhy bodies by all meanes abhorred and reſiſted them in their aſſaultes: as for damned ſpirites they exerciſe them ſelues therein. But who would beleeue their oracles? Samuel (ſay they) foretolde what happened the morrowe after. And what of that? That was no hard matter for the diuell, ſince that the true and liuing Samuel foretolde many things a litle while before: but this craftie ſore might foreknowe the iudgement of GOD which was to come, euen by things preſent, and by the feare and quaking of the hoaſtes. Tertullian in his booke De Anima, ſaith: God forbid we ſhould beleue, that the ſoule of any Saint, much leſſe the ſoule of a Prophete can be fetcht vp by the diuell, ſince wee haue learned that ſathan is tranſſourmed into an Angel of light, much more into a man of light, yea, that hee will pretend that he is God, and will ſhewe wonderfull ſignes, to ouerthrowe, if it were poſſible, euen the elect, &c. S. Auguſtine is of the ſame iudgement concerning that appearing, Lib. ad Simplicianum 2. quæſt. 3. And Ad Dulciti. quæſt. &c.

Iudg. 28.

By theſe teſtimonies it is abundantly declared I truſt, that ſoules of men ſeparated from bodies, doe not wander or appeare after death in theſe regions. For they remaine vntill iudgement in the places appointed for them by the determination and prouidence of God. Wherefore they are neither ſent by God, neyther can they enter in vnto men to inſtructe and warne them, eyther of things preſent, or of things to come. Whereupon it foloweth, that appearings of ſoules, that reuelations and oracles, are mere deluſions of Sathan, ordeyned contrarie to the ſincerities and pureneſſe of true religion. And becauſe they which do what they can to proue vnto vs that there is purgatorie, vſe the defence and ſafegard of theſe vanities, it is vndoubtedly true that they proue a falſhood by deceite, and an vncerteine thing, by a thing of muche more vncerteintie. Furthermore it remaineth vndoubtedly true, that purgatorie, wherein ſoules hauing put off their bodies, ſhuld be purged vnto life euerlaſting,

can not be shewed out of the Scriptures.

Soules, certainlie and immediatelie after the death of the bodie are blessed

And bycause we haue remoued and put by the lets whiche were cast in the way to hinder the moste speedie iourney, we returne to oure purpose, wherein we intended to declare, that the soules of the faithfull separated by death from the body, doe immediately after the death of the body passe the right and ready way into heauen, & so most certeinly and vpon the souden be saued. Likewise we vnderstand that the soules of the vnfaithful are thrust downe the right and ready way into hell, and that by and by after the death of the body they perishe with most certeine and souden damnation. For the Lorde expressly sayth in the Gospell, Hee that beleeueth in the sonne of God is not condemned, (or iudged) but he that beleeueth not, is condemned (or iudged) already, bicause hee hath not beleeued in the name of the onely begotten sonne of God. Againe, He that beleeueth in the sonne of God, hath eternall life, but he that beleeueth not the sonne, shal not see life, but the wrath of god abideth in him. And yet againe, This is the will of him that sent mee, that euery one which seeth the sonne and beleeueth on him, hath euerlasting life, and I will raise him vp at the last day. Nowe the last day of man, is the point of death: in it Christe saueth vs by his power, leaste our soule shoulde eyther perishe, or feele any torments, but that it might liue, and inioy euerlasting blessednesse. Moreouer the last daye is that last daye of iudgement, wherein Christ shal raise againe, and iudge al flesh, glorifying the bodies of his faithful people vnto life euerlasting.

Iohn. 3.

The laste day of man.

Againe the Lord sayth in the Gospell, Verily verily I say vnto you, he that heareth my worde and beleeueth on him that sent me, hath euerlasting life, and shal not come into iudgmēt, (or damnation:) but is escaped from death vnto life. These only wordes of our Lorde are able enough (without any gainesaying) to set forth, declare, proue, and confirme sufficiently, our opinion concerning the moste certeine and souden saluation of soules. For first of all lest any man shuld doubt of the most assured trueth, touching the matter whiche he was setting forth immediately vpon the beginning most holily he sweareth, that is to say, he confirmeth the trueth by giuing witnesse thereunto with an othe. Afterwardes he annexeth the whole maner of our saluation, which consisteth in hearing the word of god, and in true faith which receiueth the truth of Gods worde. For it is not enough to haue heard the word of the gospel, vnlesse we cleaue vnto the same by true faith. But nowe marke with what assurance Christ promiseth life and saluation to them that beleeue in him, Hee hath life euerlasting, saithe he, he said, he hath, not, he shal haue. Therefore he leste no space either to doubting, or to space of time. Yea yet more plainely, by interpretation expounding when and how the faithful haue or obteine life, he saith, He shall not come into iudgement (or damnation) but is escaped from death vnto life. They come into iudgemēt, which haue their cause to be examined and discussed before the iudg. They come also into iudgemēt, which by the sentence of the iudge are punished for their euil cause. But the faithful haue no cause to be tryed and discussed before the iudge. For their sinnes are fully forgiuen them. It is God which iusti-

Iohn. 5.

iustifieth and forgiueth, Who is he that condemneth? Therefore they are not subiecte to any punishments, for Christ bare ẏ punishmẽt of ẏ crosse, ẏ his faithful people might be deliuered & saued harmeles, from all torments. But rather least anye man should thincke there were a stay or space of time betweene ẏ death of the bodie, & the life of the world to come, hee sayeth, But is escaped from death vnto life. Loe he sayth, Hee is escaped, not, Hee shal escape, that by the Verbe of the Preterence he might signifie the certeintie of the time past, and might shewe that the soules of them that beleeue, are by and by after the death of the bodie caught vpp into life euerlasting. And I know well enough that the aduersaries here haue no forme argument, to sett against so manifest and inuincible a truth. In deede with their wrangling words and their Sophistrie they maye wrestle with the trueth, but to ouerthrowe the trueth they are neuer able. For the soules of the faithfull euen out of the verie mouth (as is commonly said: Von mund vff zu himmel faren) vppon a sodeine enter into their blessed seats, and by faith enioy euerlasting felicitie. Againe, we read in the Reuelation of our Lord Jesus Christe made to John the Apostle, that it was said: Apoc. 14. And I heard a voice from heauē saying vnto mee, write, Blessed are the dead which hereafter die in the Lord, euen so saith the spirit, that they may rest from their labours, & their workes followe them. In these words an heauenly and vndoubted oracle touching the blessednes of all such as die in faith is knitt vpp: and S. John is commanded to write the oracle from heauen, that it may remaine to all times, and be read of all people. The summe of the oracle is this, Blessed are the dead, whiche hereafter die in the Lord. But they die in the Lord, whosoeuer depart out of this life in the faith of Jesus Christ. For so the Apostle vseth this kind of speach in the 1. Cor. 15. and 1. Thess. 4. Furthermore they whiche depart out of this life in the faith of Jesus Christe, are simplie and truly pronounced blessed, to witt, happie and free from all miserie. Yea, a note of the time when they shal obtaine this blessednes is added, namely, Hereafter (ἀπαρτι) that is to say, presently, at an instãt, by and by, out of hand, to witt, as the Lord saith in the Gospel, forthwith after ẏ death of the bodie.

There is added also another testimonie whereby againe the certainetie of felicitie is expressed, and perfection to not delayed till the morrow, Euen so saith the spirit, that they may rest from their labours. The spirite, I meane of trueth, whiche cannot lie, sayth, ναι, that is to say, Amen, so it is: truely the faithfull are blessed in deed, and euen at an instãt they are blessed, and so blessed, that They rest from their labours. The labours of the faithfull are miseries, calamities, afflictions, sorrowe, feare or dread, and other euils of this sort, wherewith in this world they are vexed, yea rather exercised in faith. From these thinges the soules of the faithfull departing from their bodies, are deliuered, therefore they are not purged by torments and verations, they are not scorched in ẏ middest of their iourney, but beeing happie and blessed, are forthwith deliuered from all anguish and trouble. And if so bee that they suffered any thinge whiles they were yet liuing in the bodie, if they did any good workes in faith, they do follow them. Let no

man

man thincke that those woorkes, because they nowe ceasse, were and are vaine. For they receiue their reward in that blessed life. For that it is, that Their works do folow them. And let vs marke that he sayth not, The woorkes of other followe them, to deliuer them forsoth out of purgatorie, but, Their owne woorks follow them. For in the Gospell also, the wise virgins which had oyle readie in their lamps, went in with the bridegrome to the mariage: the foolish virgins which had prepared themselues no oyle, but did hope to haue from elsewhere to serue their turne, are excluded and shut out from ioy.

To the omnipotent God therefore, our most mercifull father, and continuall-running founteine of all good Graces and whiche is neuer drawne drie, who fashioned our bodie in our mothers wombe, and breathed or powred into it a reasonable soule, whiche might whiles it is ioyned to ỹ bodie quicken and direct vs, and when it is separated from the bodie, might forthwith after the death of the bodie be translated into heauen, there to liue in ioy and happines, vntill it returne againe vnto the bodie beeing raised from the dead in the last iudgement, with the which it maye reioyce and be glad for euer, and without end, to that God, I saye, thorough Iesus Christ, for whose sake we are made partakers of so great a benefite, be glorie, praise, and thankes giuing for euermore. Amen.

¶ The ende of the second Tome.



D. Dunkwaite. His. Booke

Anno Domini 1605

THE FIFT AND LAST *DECADE OF* Sermons,

WRITTEN BY HENrie Bullinger.

The thirde Tome.

IESVS.

This is my beloued Sonne in whome I am well pleased: Heare him. Matth. 17.

THE FIFTE DECADE OF Sermons, written by Henrie *Bullinger*.

¶ Of the holie catholique Church, what it is, how farre it extendeth, by what markes it is knowen, from whence it ſpringeth, how it is mainteyned and preſerued, whether it may erre. Alſo of the power and ſtudies of the Church.

¶ *The firſt Sermon.*

THE order & courſe of things ſo leading vs, next after God the worke-man and authour of all thinges, wee come to ſpeake of his moſt excellent worke, to witt, the Church. For ſo great is the goodneſſe of our good God, and moſt loueing father, that not he himſelf is deſirous to liue happily & bleſſedly alone, but moreouer to beſtowe and powre vppon vs men, his beloued creatures, all kinde of bleſſednes: and that wee ſhould enioye his goods by all meanes poſſible. And for that intent he choſeth men to him ſelf who liue in this world that he may once tranſlate vnto him ſelfe: in whome alſo (euen while they liue heere) hee maye dwell, whome he may enriche w̄ all his goods, in whom he may reigne, and that they ſhould be called by his name, to wit, a people, a houſe, a kingdome, an inheritaunce, a flocke, a congregation or Church of the liuing God. Of which Church I will ſpeake (being ayded w̄ your prayers) ſuch things, as the Lord of the Church ſhall graunt vnto mée to vtter.

Ecclesia, a church or cõgregation.

This word Eccleſia which ſignifieth a Church or Congregation, is a Greeke word, vſed & receiued amonge the Latines, ſignifying, as I ſaid, a congregation, communion or aſſemblie, (in the Dutche tongue, Ein Gemeind) or a people called together to heare of matters of ỹ cõmon wealth. For ſo it is founde that S. Luke vſed this word in the 19. Chap. of the Actes of the Apoſtles. But it was tranſlated to an holy vſe, and began to bée called a congregation, aſſemblie, or companie of the faithful, calling vppon the name of ỹ Lord. S. Paul ſaith, that he perſecuted ỹ cõgregation or Church of God: who in another place, ſayeth, I receiued authoritie from the highe prieſtes, to binde all thoſe that call vpon the name of chriſt. For now doth hee terme them ſuch as call vppon the name of Chriſt, or Chriſtians, whome before he named the Church. Or elſe this word Eccleſia, ỹ church or congregation, is ſo called of caling forth together: for in ỹ Greeke tongue ἐκκαλέω ſignifieth to call forth. For God calleth forth from al parts of the wide world, and from the whole congregation of men, all beleeuers together with their ſeede, that they may bee his peculiar people, & he againe may be their God, (that is to ſay,) that they may be the Church of the liuing God. In times paſte, the congregation or aſſemblye of the Jewiſhe people being God his

1. Cor. 15.

Actes, 22.

Synagogue.

flocke, was called a Synagogue. For this word Synagogue, signifieth as much as Ecclesia, the Congregation. But because of the stubbornesse of the Iewes, and the vnappeasable hatred whiche they bare towards Christian religion, this word Synagogue, is not esteemed, but is almost quite growen out of vse. But we will not dispute by due and right order of the Churches, either of the Iewes or the Turkes, or of other strange Churches of the Gentiles, whereof we know there are many sortes and kinds. Wee will speake of the Christian Church and congregation of the faithfull: which the Germans do call Die kirch, alluding peraduenture to the Greeke word κυριακη. For they call κυριακην, any thing belonging to the Lord, to witt, a house or a people, as the Germans doe call Die kirchen, both the people of God themselues, and also the place wherin they assemble together to worship GOD. But first of all wee will describe a little plainelier what the Church or congregation is.

What the church is.

The Church is the whole companie and multitude of the faithful, partly being nowe in heauen, and partly remayning yet here vpō earth: where it doth agree plainely in vnitie of faith or true doctrine, and in the lawefull partaking of the Sacraments: neither is it diuided, but ioyned and vnited together, as it were in one house and fellowship.

The catholique church.

This Church was vsuallie called Catholique, that is to say vniuersall. For shee bringeth forth her branches in all places of the wyde world, in all times of all ages: and generally doth comprehend all the faithfull of the whole world. For the Church of God is not tyed to any one region, nation, or kinred, to condition, age, sexe or kinde: all the faithfull generally and each one specially where euer they or hee be, are citizens and members of this Church. Saint Paule the Apostle sayeth: There is neither Iewe nor Greeke, neither bondman nor free, neither man or woman, for ye bee all one in Christ Iesu. Galathi.3.

The distinctiō of the church

The Church is distinguished into the Triumphant, and the Militant. The Triumphant is that great companie of holy spirits in heauen triumphing for the victorie gotten against the world, sinne, and the diuel, still enioying the sight of God, wherein consisteth all fulnesse of all kinde of ioye and pleasure. Whereuppon they set forth Gods glorie, and praise his goodnesse for euer. This Church doth S. John the Apostle set forth verie notablie in his Reuelations, saying: After this I sawe, and behold a great companie which no man was able to nūber of all nations, peoples & tongues, standing before the Throne, and in the sighte of the Lambe clothed in white garments, and Palmes in their handes: and they cryed out with a lowde voice, saying: Saluation belongeth to him that sitteth vppon the throne of our God, & to the Lambe. And a little after that he sayeth: And one of the Elders aunswered & said vnto me, These which are clothed in white garments, who are they? or frō whence come they? And I said vnto him, Thou knowest Lord. And hee said vnto mee. These are they, that haue come out of great affliction, and haue spread abrode their garments, & haue made them white in the bloud of the Lambe: therefore are they before the Throne of God, and serue day & night in his holy temple. And hee that sitteth on the Throne shall dwell ouer them. They shall neyther

The triumphant church.

Reuela.7.

Whence perfect holinesse procedeth

neither hunger nor thirst henceforth any more: neither shall the Sunne shine on them or any heate: beecause the Lambe who sitteth in the middest of the Throne shal gouerne them, & bring them to the springes of the water of life. And the Lord shall wype away all teares from their eyes.

Brethren, ye haue heard a notable description of the triumphant Church in heauen, and that tw, triumphinge truely thorroughe the bloud of Jesus Christ, by whom they conquered, and doe nowe reigne. For Christ is that Lambe of God that taketh away the sinnes of the world: By whome all which be sanctified are sanctified: and shalbe sanctified, and doe liue from the first creation of the world vnto the end of all times. Saint Paule in a certeine place giuing vnto vs also a notable description of this Church, telleth that wee whiche as yet are busied in the Militant Church, shall sometime bee translated to the same, and be made fellowes with the Angels of GOD, receiued amonge the orders of the Patriarches, and placed in the companie of the blessed spirites with the most highe God himselfe, and the Mediatour oure Lord Jesus Christe. For hee preaching the greatnesse of Gods grace, brought vnto vs by the Gospell, & exhorting vs to receiue the same with a true faith, Ye came not (sayeth he) vnto mount Sina, to a fire, to a whirlewinde, a stormie tempest and darckenes, but vnto mount Sion, to the citie of the liuing God, to heauenly Hierusalem, & to the innumerable companie of Angels, and to the Church or Congregation of the first begotten, whiche are written in heauen, and to God the Iudge of all, and to the spirites of the perfecte iust, and to the mediatour of the newe testament Iesus Christe, speaking better things than the bloud of Abel spake. And therefore all the Saintes in heauen do belonge vnto our companie, or rather, we belonge vnto their fellowship. For we are companions and fellowe heyres with the Saintes from Adam, vnto the end of all worlds, and Gods householde. Which conteyneth the greatest comfort of all mans life, and moueth most of all to the studie of vertue. For what more worthie thing is there, thā to be of Gods household? Or what may be thought more sweete to vs, than to thincke our selues fellowes with the Patriarches, Prophets, Apostles, Martyrs, of all Angels & blessed spirits? This benefite, I say, Christ hath bestowed on vs. To him therfore be praise, glorie, and thankes for euer and euer. Amen.

Ephe. 12.

The Militant Church is a congregation of men vppon earth, professing the name and religion of Christ, continually fightinge in the world, against the diuel, sinne, flesh, and the world, in the campe and tentes, and vnder the banner of oure Lord Christe. This Church is to be cōsidered two wayes. For either it is to bee taken strictly, comprehending them onely which bee not onely called, but are in very deede the Church, the faithfull and electe of God, liuely mēbers knit vnto Christ, not with bandes and other outward markes and signes, but in spirite and faith: & often times by these meanes without the other. Of which matter wee will speake hereafter. This inward and inuisible Church of GOD, may be wel named the electe spouse of Christ, onely knowen vnto God, who alone knoweth who are his. When wee bee first taught to knowe this Church, we confesse her with the Apostles creede, saying: I beleeue the ho-

The militant churche.

The holy churche.

beeleue the holie catholique church.

lie Catholique Church, the communion of Saincles. And in these fewe woords, wee conclude, that there is a Church, also what is the Church, and what manner one it is. For first wee confesse that there hath beene, and is a Church of God, and that it shall continue for euer. Then professing what it is, wee add this, The communion of Saincles. That is to say: Wee beleeue the Church to bee nothing else, but the companie of all those Saincles that are, haue beene, and shalbe as wel in this present age, as in the age to come, who enioye all good thinges in common, granted vnto them by God. Also wee declare what manner one it is in calling it holy, I say the spouse of Christ cleansed and blessed. For S. Paule calleth them holy whiche are cleansed with the spirit and bloud of oure God, of whiche a great part haue receiued crownes of glorie: the residue labour heere vppon earth hoping to receiue them in heauen. And truely, in consideration of the Church, the chiefest matter is, that thorough the Grace of God, wee be made the members of Christes body, and partakers of all heauenly gifts with the Angels. For wee confesse none to be more holy than our owne selues.

.Cor.6.

The churche doeth comprehend the wicked.

Or else it may be taken more largly, and then it doeth comprehende not onely them that are the very faithfull and holy in deede, but also them, who althoughe they beleeue not truely or vnfeignedly, neither be cleane or holy in the conuersation of their life, yet do they acknowledge and professe true religion with the true beleeuers, and the holy men of God: yea, they speake well and allowe of vertues and reproue euill, neither doe seauer themselues from the vnitie of this Militant Church. In whiche consideration, not so much as the wicked and hypocrits, such as wee read to haue beene in the Church in the time of Christe and the Apostles, as Iudas, Ananias and Saphira, Simon Magus, also Demas, Hymenęus, Alexander, and many other are excluded and put from the church, which Church maye well be called the outward and visible Church. But this Church whereof wee speake, is to bee accompted of either by reason of some part thereof, or else of the whole. For it is to be considered generally & particularly. And the particular Church is that whiche is comprised in a certeine number, & is knowen by some sure and certeine place. For it is named of the place, being called after the names of cities, as the Churches of Zuericke and Bernes, &c.

The particular church.

The Greekes called those particular Churches παροικιας, whiche wee commonly call Parishes. And we call that a parish which hath dwelling houses and streates ioyned together in neighbourhode. But in cities and townes vnto certeine portions, are vsually ascribed both Churches and parish priestes to serue them, and the whole circuite is called a parishe: In the Dutche tongue, Ein Barchi, oder pfarkirch, oder ein kirchhory. And in the old time the parish priest was a prouider. For hee prouided and gaue necessaries to straungers, and chiefly salt and wood. Some called him the maker of the feast, other cal him a preparer of Virgins. Therefore, because the pastours of Churches were preparers of Virgins for the redeemer and head of the Church whiche is Christe, bringing vnto him a chast and vndefiled virgin: & to be short, because they themselues prouided things most necessarie for the people of God, and also prepared heauenly meates and banquets

Parish and parishe priest.

quets, the paſtours of the Lords flocke are very well called pariſh prieſtes, or the curates of ſoules. The Lord ſpeaking in the Goſpel of the particular Church, ſaid: If hee that offendeth the Church will not regard when hee is warned, complaine vnto the Church. Matth. 18

But it is not poſſible that the vniuerſall Church through the whole world, ſhould aſſemble & come together, that the rebellious and obſtinate ſhould be brought before it: wherfore iudgment is referred to be giuen on ỹ ſtubborne by the particular Churches. To conclude, the vniuerſal Church conſiſteth of al the particular Churches throughout the whole world, and of all the viſible partes and members thereof. This is the ſame which we diue forth euen nowe when wée ſpake more at large thereof.

The church of God hath bene and ſhalbe for euer.

But the catholique Church of God doeth abide with vs (as wée began to tell a litle before) cõtinually from age to age from the beginning, and is at this time diſperſed throughout the whole world, both viſiblye and inuiſiblye, and the Lords people and God his houſe ſhall continue vppon earth, vnto the worlds end. For there was neuer yet any world, neither ſhalbe any age, wherein God hath not or will not ſanctifie ſome vnto himſelfe, wherin he will dwell, and that they ſhall be his flocke and holy houſe. For the teſtimonies of auncient Prophets doe record that the Church is perpetual. For thus wee finde it written in the 132. Pſalme. The Lord hath choſen Sion, hee hath choſen her for an habitation for him ſelfe. This is my reſting place for euer and euer, heere will I dwell, becauſe I haue choſen her. And againe, I haue ſworne vnto Dauid in my holineſſe, his ſeede ſhall remaine for euer, and his ſeate ſhall continue before mee as the Sunne. But who knoweth not that all this is to be vnderſtode of Chriſt the ſonne of Dauid, and of his ſeate and ſpirituall Sion, which is the Church? He alſo, ſignifying the continuaunce of the Church, ſayeth in the Goſpell: I will remaine with you continually vnto the ende of the world. Matth. 28. And againe, I will aſke of my father, and hee ſhall giue you an other cõforter, the ſpirite of truth, that he may abide with you for euer. Iohn. 14. To this belongeth alſo that ſaying in the Goſpel: And the gates of hell ſhal not preuaile againſt the Church. Matth. 16. Whiche ſaying truely is a great comfort to the faithfull, in ſo many and ſo great perſecutions intended to the vtter deſtruction and ouerthrowe of the Church.

The church of the diuell and Antichriſt.

As Chriſt had alwayes his Church heere vppon earth, hath now, and for euer ſhall haue: So likewiſe the diuel as longe as the world ſhall continue, ſhall neuer want his people in whom hee maye reigne. This Church of the diuel toke her firſt beginning of Cain, and ſhall continue to the laſt wicked perſon, comprehending alſo all thoſe euill peoples that haue beene in the meane time and ſhalbe betwixte the beginning and the ending. But they liuing heere on earth, haue ſocietie and common with them that are tormented in hell. For as all that bee Godly being vnder one head Chriſt do make one body, ſo all the wicked vnder one head Sathan are one incorporate body. This maye right worthily be called ỹ wicked Church, Sodome and Gomor, Babylon, ỹ cõgregation of Chora, Dathan, & Abyron, a ſynagogue, a ſchole and a ſtewes of the diuell, the kingdome of antichriſte, or any other of like ſort. In this Church are reckoned vpp all ſuch as are wicked, and infidels,

and infidels, separating themselues from the societie of oure holy mother the Church, or forsaking the communion thereof: and specially such as are mockers of God, and his holy woord, blasphemers, & persecutours of Christ and his Church. Such in these dayes are the heathen, Turkes, Iewes, heretiques, scismatikes, and generally all such as are professed enimies to Christian religion. And to these also wee may add hypocrites. For it is no smal offence that the Lord him selfe in euery part of the Gospell doth so earnestly persecute and blame. Amonge other thinges hee sayeth: The Lord of that seruaunt shall come in the daye wherein he loketh not for him, and in an houre that he shall not knowe off, and shall diuide him, and shall giue him his portion with hypocrites, where shalbe weeping and gnashing of teeth. Out of all doubt he signified the greatnesse of the offence by the sharpenesse of the punishment. This Church doeth followe the motions of the diuel, and the deuises, or imaginations of her owne heart, and is busied and exercised in all kinde of blasphemie and wickednesse, wherein shee excelleth her selfe, and at last sinketh downe to hell, that shee be not in any place separated from that head wherevnto she hath so diligently or rather obstinately ioyned her selfe.

Math.5.
&.23.
Math.24.

I knowe right-well that ye will obiecte against mee, for that I haue reckoned the hypocrites to bee in the outward communion and fellowship of the Militant Church, and nowe againe to accompte them of the companie of the diuels Church. Moreouer you will saye, That it is impossible that the same hypocrites maye take part of both Churches differing betwixte themselues, for that the Lord sayeth: Either make the tree good and the fruite good, or else the tree nought and the fruite nought. And Saint Paule also sayeth, that there is no fellowship betwixt Christ and Belial, twixt lighte and darckenesse, twixt trueth and lying, and that hypocrisie is lying and darckenesse.

Howe hypocrites are, or may be accounted in the church of God.

Matth.12.

2.Cor.6.

Here therefore I perceiue a fitt place to shewe, by what meanes, and howe farre I may accompt hypocrites to be of the congregation of the Churche. First wee make a distinction or difference of hypocrites. For there are certeine hypocrites that put their confidence in their humane iustice and equitie, doeing all their woorkes openlye that they maye bee seene of men, firmely trusting, and stiffely standing to mens traditions.

Hypocrits

To these it is a custome and propertie not onely to flie from ỳ Church whiche teacheth the righteousnesse of Christ, but also to curse, detest, and to persecute it, with all crueltie. Such kinde of people were the Iewes and Iewishe Phariseis, with whome oure Lord Iesus Christe had much contention, and with whom euen at this day, the Church contendeth and maketh warres. These be the plaine and visible members of the diuels Church, and they are not to be counted of the outward Church, yea, they are not once worthie to be named in ỳ Church of Christ.

Matth.13

Againe, there are some kinde of hypocrites that are dissemblers, whiche neither giue any confidence to their owne righteousnes and iustice, neither yet doe greatly regarde the traditions of men. These kindes of people neither hate the Church, nor flye from it, nor persecute it: but outwardly they agree with it, professing the same faith, and participating the selfe

selfe same Sacramentes: but inwardly and in minde they neither beleeue vnfeignedly & sincerely, neither doe they liue holilie. Of this sorte, some of them for a season will cleaue to the fellowship and company of the Church: and hauing any occasion giuen, they wil fall from it as heretikes and scismatikes are wont to doe, and such as of frendes are become enimies. Other there be againe that neuer fall from the Churche, but keepe them selues in the fellowship of the Church all their life time, outwardly pretending and feigning Religion: but inwardly giuing them selues vp to their owne errors, faults and wickednes: vnto whome without doubt the outwarde behauiour and fellowship profiteth nothing at all. For we ought to liue for euer, and to participate all heauenly gifts with them that desire them, to ioyne in fellowshippe with the Church of God, not onely by outwarde and visible societie, but by inwarde communion and felowship, wherein consisteth life and saluation. Of which matter we will speake in conuenient place. Such Hypocrites or dissemblers hanging on the ecclesiasticall bodie, are called members of the body, and are said to be of ỳ church. Which matter that it may the better be vnderstode of you all, we wil set it forth by certeine parables.

We say that the wicked or hypocrites, be in like sorte in the Church, as chaffe is in the corne: which indeed is of an other nature, and is no corne. Like as therfore oft times their hang members vnto mens bodyes, either drye or rotten, or feeble, which members although they haue no societie nor take parte with the liuely members in the vitall spirite, yet by coupling together and certeine stringes they cleane fast vnto the liuely members, by meanes whereof they are also called by men members and partes of the body, whoe, lest they should infect the other, they cut them off: oft times they let them alone, lest by cutting them off the whole bodie should be in danger of life: Euen so in like sort, we saye that hypocrites are in the church of Christe, though they be not vnited to the Church, either by the bond of the spirit, or offaith and loue: neither are they to be taken for liuely members: yet are they suffered, lest some worse mischiefe happen to the whole bodie of the church and oft times they are cut off, wherby the better health may come to the ecclesiasticall body. But let vs heare what the Euangelicall and Apostolicall testimonie saith. The Lord saith plainly in ỳ Gospel, that in the lords field cockell groweth vpp being soawen by a wicked man, whiche he forbiddeth to be plucked vpp, least that therewith the corne be plucked vp also. Beholde cockel soawen by an euil man (I say) by the Diuell him selfe, which is no corne, yet doeth it increase and is in the Lords fielde. Againe, the lord saith in the Gospel, The kingdome of heauen is like vnto a nett, which beeing cast into the sea, draweth al maner of things vp with it, and when it is filled it is brought to the shoare, and there men sitting reserue that which is good in a vessell, and that which is euil they cast away. Againe, beholde how ye may see bothe good and bad to be drawen in the selfe same nett: and therefore in the selfesame kingdome, bothe good and euil to be reckoned. Also in an other parable, there entereth one in among the guestes, which hath not on his wedding garment, who is suffered for a season, but yet at last

Matth. 13.

Matth. 22.

is cast out of doores by the Lord of the feast. In an other place, it is said that he hath a fanne in his hand, and cleanseth the flower, and burneth the chaffe Matth. 3. with vnquencheable fire. S. Paule in his Epistle to the Corinthes, putteth a difference, betwixt the professed and open enimies of Christes Church, and the impure sorte of men, who as yet are not quite repugnaunte and aduersaries to the Church, and the name of Christe: If any man (sayth he) that is called a brother, be a theefe, or a whoremonger, or a couetous person &c. with such an one see that ye eate no meate. For what doeth it belong vnto me to iudge of thē that be without? For God iudgeth them that are without. Without, that is to say, he placeth them ẏ are not called brethren, without the bonds & compasse of the Church, to witt, such as doe not acknowledge the name of Christe, or of the church. Within, that is to say, in the societie of the Church (I meane of the outwarde church) he reckoneth vp them that as yet doe acknowledge the Christian name, neither yet doe withstand ecclesiasticall discipline, though they thē selues in meane time be defiled and spotted with much mischiefe. Of all men, S. Iohn the Apostle spake plainliest saying, They 1. Iohn. 2. went out frō vs, but they were none of vs. For if they had beene of vs, they had taried stil with vs. This seemeth to be a straunge kinde of speeche. For if they which go out of the church had not bene in the societie of the church, how could they go out of the Church? Can a man come forth of a place, in the which he neuer came, or in which he neuer was? Therefore if hypocrits and euill men are gone out of the Churche, surely they were sometime in the Church, then to witt, when they 1. Cor. 5. had not as yet gone out of it, and did plainly shew what maner ones they were indeede. Againe, for that they went out of the Church, they manifestly shewe that they were neuer indeede the true and liuely members of Christe and the Churche, yet for a while they were numbered amōg the members of the Church. The Apostle giueth the reason, it is the disposition of Christes true members neuer to forsake Christe and his church, but to continue, and also to prosper and increase dayly more and more.

The Saincts and holie men truely doe offend or fall, but yet they doe not forsake Christe vtterlye. Dauid hauing committed adulterie and man-slaughter, cryeth out sayinge, Psal. 51. Make me a cleane hart (O lord) and renew a right spirit within me. Cast me not away from thy presence, and take not thy holie spirite from me. O giue me the comfort of thy helpe againe, and stablish me with thy free spirite,

Saint Peter denied the Lord, and Luke. 22. the weake flesh ouercame a good spirite, but immediatly (the Lord stirring vpp his harte) he repented, and departing from euill company, he adioyned himselfe to the good fellowship of the Lord, who foretolde him of this greate fall, and thereto added these wordes, I prayed for thee that thy faith should not faile, and thou when thou art conuerted, confirme thy brethren. The same Peter also in an other place, what time manye fell Iohn 16. from Christe, being demaunded whether he also prouided to departe? answered, Lord to whome shall we go? Thou haste the word of eternall life. And wee beleeue and knowe that thou art Christe the Sonne of the liueing GOD.

Wherefore

Wherefore S. Iohn said verie truely, They went out frō vs, but they were none of vs. He addeth the reason, If they had bene of vs, they had stil taried with vs. Therefore bicause they continued not still with vs in the societie of Christ & the Church, they shewed by their defectiō and falling away, what maner ones hitherto they haue bene: we accounted them to be members of the Church, but they by their fallinge away, did declare, that they were chaffe in the Lordes corne. For as chaffe being not stirred nor fanned, doeth seeme to be beautie with a graine of Wheate in it, but beeinge once moued it appeareth emptie and light, and by fanning, is put aparte from the corne: so hypocrites beeinge light by reason of their defection, doe manifestly proue that they were neuer beautie with the seede of Gods worde, & that they were neuer the true corne of Christ.

All that be in the Church be not the Church

From hence a generall and auncient opinion is gathered, that all that are saide to be the Church, and beautifie themselues with the title of the church, are not by and by the Church. For Saint Iohn plainely addeth, But that it may be euident, that all be not of vs. We read how that S. Paule to the Romanes saith: They are not all Israelites which came of Israel, neither are they all children straight way because they are the seede of Abraham, but in Isaac shall thy seed be called. Therefore the faithfull are the true and liuely members of Christe and of the Saincts. In meane season truely, so long as hypocrites or wicked persons, not yet putting off their visours shall by their sayings and doings declare what they are, that they may lawfully be cut from the church, who not yet breaking away by their owne accorde, do forsake Christ in the open fielde, and flie to the tents of antichrist or the diuell, are knowen and taken to be the true inhabitants of the church, and are called the church and the members of the church, although God whoe beholdeth the heartes of al men, doe well inough discerne them. I will againe make this matter plaine by an example. As longe as Iudas the betrayer of Christ and manslayer, did not vtter his craftie or rather moste wicked deuise, either by open deede or worde, neither forsoke the companie of Christe and the Apostles, but did preache and prouide necessarie things of househoulde for Christe, he was accounted for an Apostle and the stuwarde of Christe, yea and for a member of the Apostolique church. Yet the selfe same Iudas was called by the Lord, a Diuell, and when he spake of the electe, and of his true and liuelye members, he was moste plainely shut out, so that there is no occasion of dout to think that Iudas was no member of the inwarde and holie Churche of God, though he were a member of the the outwarde Churche beeing reckoned in the number of the holie men. And therefore they speake not without greate aduise that said: That of Gods Churche there was one visible and outward, an other inuisible and inwarde.

Rom. 9.

Iohn. 13.

Iohn. 6.

Iohn. 13.

The visible and inuisible, the outwarde & inward Churche.

The visible and outwarde Churche is that which is outwardely knowen by men for a Church, by hearing Gods worde, and partaking of his Sacraments, and by publique confession of their faith. The inuisible and inwarde is so called, not that men are inuisible, but because it is not to be seene with mans eye, and yet doeth appeare before Gods eyes, who beleeue truely, and who feignedly.

For

For the true beleeuers, are the true and liuely members of this inwarde Church: which before I called the militant Churche more strictly considered: but the other visible Churche comprehending both good and bad is more largely considered.

Of the outwarde markes of the church of God.

Now forasmuch as we haue said, that the Church militant vppon earth is marked by GOD with certeine tokens and markes, whereby it may be knowen in this worlde: it followeth next, that we shuld speake of those outward marks of the church of God. And there are two speciall and principall markes. The sincere preaching of the word of GOD, and the lawfull partaking of the sacraments of Christ. Wheras some add vnto these, the study of godlinesse and vnitie, patience in affliction, and the calling on the name of God by Christe: but we include them in the se twaine that we haue set downe.

S. Paule writing to the Ephesians, saith: Christ gaue him selfe for the congregation, that he might sanctifie it and clense it in the founteine of water through the worde. Ye haue in this testimonie of the Apostle, the markes of the Church, to witt, the Worde and the Sacrament, by the which Christe maketh to him selfe a church. For, with his grace he calleth, with the bloud of Christ he purifieth, that which he sheweth by his worde to be receiued by faith, and sealeth with sacraments, that the faithfull shoulde doubt of nothing touching their saluatiō obteined through Christ. And these things truly do properly belong vnto the faithfull, and the holy members. Whereas hypocrits are not purified, the faulte lieth in themselues, and not in God or his holy ministerie: They are surely sanctified visibly, wherevpon they are counted holy amongst men: and these things doe improperly belonge vnto them. S. Peter in this pointe differeth not a whitt from S. Paule, who when he preached the worde of God to the people of Ierusalem, and they demaunding what they should doe, Peter aunswered, Repent, and be ye euery one baptised in the name of Iesus Christ for the remissiō of sinnes. S. Peter therefore ioyned baptisme with doctrine, the sacrament with the worde. Which thinge he had learned of our sauiour him selfe in the gospel written by S. Matth. saying, Teach ye all nations, baptising them in the name of the Father, and of the Sonne, and of the holie Ghoste. So that ye reade in the Acts no other mysteries of the Word and Sacraments of the Church, than are recited in these wordes, They continued in the doctrine of the Apostles, and in doing almes deeds, and in breaking of bread, and prayer, where ye may see the supper of the Lorde, an other sacramente adioyned to the sacramēt of baptisme, also the desire and studie of vnitie and loue, and the calling vpon the name of God.

Actes.2.

Matth.28.

Actes.2.

These things beeing thus sufficient plaine and firme enough, yet notwithstanding I will add other testimonies out of the holie Scriptures. Concerning the token of Gods worde, or the preaching of his Gospel, the Lord him selfe speaketh by Esaie ỹ Prophet, saying: I will make this couenant with them, My spirite that is come vppon thee (the church) and my words which I haue put in thy mouth, shall neuer go out of thy mouth, nor out of the mouthe of thy childers children, saith the Lord, from this time foorth for euermore. For in ỹ gospel also the Lord Iesus saith: He that is of God doth

Esai.59.

doeth heare the word of God. Againe, My sheepe heare my voice, and I knowe them, and they followe me, and I giue to them euerlasting life: and they shall not perishe for euer. And againe, He that loueth me will keepe my commaundements, he that loueth mee not, will not keepe my commaundements. Againe, Who so is of the truth, wil heare my voice.

Now as touching the markes and tokens of the Sacramentes, Sainct Paule, speaking of holie Baptisme, saith, Through one spirite we are all baptised in one body. And he also speaking of the Lords supper, saieth: Though we be many, yet are we one bread & one body, for we are all partakers of the same bread. Is not the cup of blessing which we blesse, partaking of the bloud of Christe?

It is moste certeine therefore, for that it is approued by testimonies of holie Scriptures, that the outwarde markes and tokens of the church are, the word and the Sacrament. For these bring vs into the societie of one ecclesiasticall bodie, and keepe vs in the same.

How these marks declare the church.

All these testimonies properly (as I said a little before) doe belong vnto the elect members of GOD, being endued with faith & true obedience: but vnto the hypocrites, whiche are voide of faith and due obedience, they nothing at all belong: notwithstanding because these also doe heare the voice of the shepheard outwardly, and insue vertue, and openly or outwardly are annexed to the elect and true beleeuers in the partaking of the sacraments, yea vnto ỹ true body of christ, for those outwarde signes sake, they are accoũted to be in ỹ church so long as they departe not from it. In which pointe, for perspicuitie sake, hauing treated of the markes of the Church, we must add this therevnto: that by common order these markes doe declare and note, the members of the Church. For there are certeine speciall members, who although they want these markes, yet are they not excluded from the societie and communion of the true churche of Christe. For it is moste euident, that there are many in the world which doe not heare the ordinarie preaching of Gods worde, neither doe come into the congregation and companye of them that call vpon God, or that receiue the Sacraments: not for that they despise them, or that it is a delight vnto them to be from Sermons and the preaching of Gods worde, but because through necessitie, as imprisonmẽt, sicknes, or being let by sõe other vrgent cause, they cannot attaine vnto that whiche they earnestly desire, and yet for all that, they are the true and liuely members of Christe and of the Catholique church. In times past the Lord instituted or appointed to the people of Israel a visible Churche, whiche he established by a certeine lawe, and set it forth by visible signes. If any man had despised this Church, or refused when he might, to heare the doctrine of the Church, and to enter in among the holie companie, and to doe sacrifice, or else had railed at it, or in sted of the order of worshipping GOD that was appointed, had embraced any other kinde, truly he was not accoũted at al to be of the order & number of the people of God. And yet it is certeine, that there were an innumerable company of men dispearsed throughout the whole world among the Gentiles, who neuer did, nor could, communicate with this visible companie and congregation of Gods people: and yet

notwith-

notwithstanding, they were holy mẽbers of this societie and communion, and the friends of the almightie God. There were a great many of the children of God, with Joachim and Jechonias, taken prisoners by Nabugodonosor, and brought captine into Babylon, to whome it was no preiudice, neyther did it hurt them, that they were separated from the people of God, the Church, and worshipping of God, being then visibly vpholden by Zedechias at Jerusalem: euen as in very deede it did little auayle a great manye, to be in the visible assemblies and congregations, with the people of G D D in Gods temple, when their mindes and hearts were not sounde and perfect. We may in these dayes, finde out a great many of the faithfull dispersed on the seas, condemned to the galleys for the confession of the true faith: we may find many that be holden in captiuitie vnder Antichrist, of the whiche we will speake in the next Sermon folowing: we may finde also a wonderful many in Græcia, Natolia, Persia, Arabia, or in Africa, being ỳ seruants of Jesus Christe, and worthy members of the catholique church of Christ, being shut out and debarred from the holy mysteries of the christians, through impiety & crueltie of Machomet, neuertheles, we shall finde them almoste nearely ioyned together in one spirit, and one faith, with all the true members of the Church, and marked also with visible signes. Therefore, the word and the Sacraments by common decree, are the markes of the Church, not putting apart or disseuering the faythful from the communion and societie of other faithfull, being by some necessitie shut out from the visible companie of those that are faithfull.

But to the perfect vnderstanding of the markes of the Churche, this belongeth also, and that most principally, that it is not enough to brag of the worde of God or of the scripture, vnlesse also we imbrace, reteine, and defende the true sense, and that which is agreeing with the articles of faith. For if ye corrupt the sense of the scripture, and vrge the same in the churche, then dost thou not bring forth the sincere scripture it selfe, but thyne owne opinion, and thy fansies, which thou hast deuised of thine owne mind. The Churche of the Arrians did not refuse the word of the Lord, but rather laboured both to beautifie and defend their owne blasphemous errours, by the testimonies of holy scripture. That Church denyed our Lord Jesus Christe, to be of one substaunce with God the father: which thing, sith that the sense of the scriptures, and of the auncient faith amonge the chiefest pointes of our faith doth both affirme and vrge, truely it alleadged not the sincere and pure word of God, how so euer it boasted of it, but an adulterate word, yea, and thrust in and defended her heretical opinion, for the true and perfect meaning of the holy scripture: and therfore it had not the true mark of the Church, neyther was it the true Church of God. By this one vnhappie example, we may iudge of al other Churches of heretiques: who thoughe they seeme not to be voyde of the testimonie of Gods worde, yet for all that in very deede, they haue no puritie of Gods word in them.

What maner of Gods worde it ought to be that is the marke of the church

That whiche we haue sayde concerning the worde of God, is also necessarily to be vnderstoode of the vse of the Sacraments: for except they be orderly and lawfully vsed, I say, in that order, in the which the Lorde him selfe

After what sorte the Sacramẽts ought to be vsed.

selfe instituted them, they are no markes or signes of the Churche of God.

Ieroboam truely sacrificed, yea, he sacrificed vnto God: but bycause he sacrificed not lawfully, he was accounted a straunger, and a faller off from the true Church of God. Yea, Dauid him selfe brought with greate deuotion and much ioy and melodie, the Arke of the Lorde of hostes: but bicause he carryed it not lawfully vpon the shoulders of the priestes, by and by, in steade of greate ioy, the exceeding sorrowe which followed declared, that it is not enoughe to vse the Sacraments and ordinances of God, vnlesse ye vse them lawfully, whiche if you doe, God will acknowledge you for his.

Moreouer, those which of old were baptised of heretiques, were not for that cause rebaptised againe by the auncient catholikes: bycause the heretiques baptised not into the name of any man, or into ỹ societie of their errours or heresies, but baptised In the name of the Father, and of the Sonne, and of the holy Ghoste: neyther did they inuocate their owne name, or the name of Archheretiques, but of Iesus Christe. Wherefore, not the baptisme of heretiques, but the baptisme of the Churche, yet ministred by heretiques, they not refusing, they allowed not the Churches of heretiques, as knowne to be true by true signes: but they acknowledged that heretiques vse thinges properly belonging vnto the true Church: neyther that it doth any thing at all derogate or take from a good thing, if any wicked or euill man doe administer it.

We doe not acknowledge at this day, the vpstart Romishe Churche of the Pope (we speake not nowe of that olde Apostolique Churche) to be the true Churche of Christe, yet we doe not rebaptise those which were baptised of the priestes, embrued with Popish corruption.

For we knowe that they are baptised with the baptisme of Christes church, and not of the Pope, in the name of the holy Trinitie, to the articles of the Catholique faith, not to errors, not to superstitions, and papisticall impieties. Finally we confesse, that not at this day the vnworthinesse of the minister can derogate any thinge from the seruice of God. In like sorte also we refuse not the Lordes prayer, or the Apostles Créede, or finally the canonicall Scriptures themselues: because the Romishe churche doeth also vse them: for she hath them not of her selfe, but receiued them from the true church of God. Wherefore we vse them in common with her, not for the Romish churches sake, but because they came from the true church of Christe, doe we vse them.

Of the inwarde markes of the church of God.

Besides those outwarde markes of the church, which the true beleuers haue common with hypocrites, there are certaine inwarde markes specially belonging onely to the godly: or els if you will, rather call them bondes or proper giftes. These doe make the outwarde markes to be fruitfull, and without the outwarde markes, being by some necessitie absent, doe make men worthie or acceptable in the sight of God. For without these no man can please God: in these therefore is the true marke of Gods children. And those be the fellowship of Gods spirite, a sincere faith, and double charitie.

For

For by these the faithfull, being the true and liuely members of Christe, are united and knit together, first vnto their head Christe, then to all the members of the ecclesiasticall bodye. And the consideration hereof doeth chiefely belong to the knowledge of the true Churche of GOD, whiche though she should suffer rotten members, yet is she not defiled of them thorough their outwarde coniunctiō. For with continuall studie she laboureth by all meanes to kepe her selfe vndefiled to God. And first of all the Euangelicall and Apostolicall doctrine doth teach vs, that Christe is ioyned to vs by his spirit, & that we are tyed to him in minde or spirite, by faithe, that he may liue in vs, and we in him. For the Lord cryeth out in the Gospel, saying: If any man thirst, let him come to me and drinke. He that beleeueth in me (as the Scripture saith) shall haue streames of liueing water flowing out of his bellie. To which saying by and by the Euangelist addeth this: But this he spake concerning the spirite which they should receiue that beleeued in him. Againe he promising in his Gospell, his spirite vnto his Disciples, yea euen vnto all his faithfull, which shoulde abide with them for euer, sayeth: In that day ye shall knowe that I am in my father, and you in me, and I in you, to witt, by the holie Ghoste. John the Apostle expounding it, and saying, By this we knowe that he dwelleth in vs, by the spirite that he gaue vnto vs. And againe, By this we knowe that wee dwell in him and he in vs, because he hath giuen of his spirite vnto vs. S. Paule, the vessell of election, differeth not from Sainct John, writing and saying to the Romanes, If any man hath not the spirite of Christe, the same is none of his. And whosoeuer are led by the spirit of God, they are the children of God. Now as touching true faith, which tyeth vs vnto, the Lord, S. Paule saith: I liue now, yet not I, but Christe liueth in me. But the life whiche I now liue in the flesh, I liue yet thorough the faith of the sonne of God, who loued me, and gaue vp him selfe for me. And againe he saith, Christe dwelleth in our hartes thorough faith. With which sayings, Sainct John the Apostle agreing againe, saith: Whosoeuer confesseth that Iesus Christe is the sonne of God, God dwelleth in him, and hee in God. For the Lord him selfe before that, said in the Gospell, He that eateth my flesshe and drincketh my bloud, dwelleth in mee, and I in him. And he eateth Christes flesh and drinketh Christes bloud, that beleeueth.

Therefore Christe our Lorde is ioyned vnto vs in spirite, and we are tyed to him in minde and faithe, as the body vnto the head: they therefore that lack this knotte and bonde, that is, that haue not the spirite of Christe, nor true faith in Christe, are not the true and liuely members of Christe: the Lord him selfe in the gospell, witnessing and saying: If a man abide not in me: he is cast foorth as a branch and withereth, and men gather them, and cast them into the fier and they burne. Which words of our sauiour the Apostle imitating, (as we said euen now) said, He that hath not the spirite of Christ, is none of his. But they that are not destitute of the spirite of Christe, are inflamed with the loue of God. Neither do we separate loue from faith, the same S. John so teaching vs & saying, God is loue, and he that dwelleth in loue dwelleth in God, and GOD in him.

For,

Iohn.7.
Iohn.14.
1. Iohn. 3.
1. Iohn. 4.
Rom.8.
Galath.2.
Ephe.3.
2. Iohn.4.
Iohn.6.
Iohn.15.
1. Iohn 4.

For the Lord saith in the gospell, If a man loue me, he will kepe my word, and my father will loue him, and we wil come vnto him, & wil dwel with him. But although properly faith ioine vs to our head Christ, yet the same also doth knit vs to all Christes members vpon earth. For whereas there is but one faith of them al, and therefore the same spirit, there can not but be the same mouth, the same minde, & the same sentence amongest them all: although faith be not nowe taken only for a confidence in the mercy of God through Jesus Christe, but also for an outwarde confession of fayth.

For we all confessing one faith, and one and the selfe same head, with one spirite and mouth, we also together professe that we all are members of one and the selfe same body. Neither is there any thing else in the worlde, that more vnappeaseably disseuereth the mindes of men, than the diuersitie of faith or religion: and therfore there is nothing that maye more nearely ioyne vs together, than vnitie of faith. We come nowe to speake of loue, whiche I sayde, ioyneth together the members of the ecclesiasticall body, mutually amongst them selues. The Lord saith in the gospel, A new commandement giue I vnto you, that ye loue one an other: as I haue loued you, that ye also loue one an other. By this shall all men knowe that ye are my disciples, if ye haue loue one to an other. It is therfore out of doubt, that the onely marke of the church next after faith, is loue, a bond most firmely knitting together all the members.

This groweth from the communion of Christ, and vnitie of the spirit. For insomuch as Christ the king, the head, and highe Bishop of the catholique churche, enduing vs all with one and the same spirite, hath made vs all his members, the sonns of God, brethren and fellow heires, whom vndoubtedly he loueth tenderly: euery faithfull man can not chose, but with feruent loue embrace the members and fellowe heires of their king, their head, and their high Bishop. For John the Apostle saith, Euerie one that loueth him that begatte, doth loue him also that is borne of him. If any man say, I loue God and hateth his brother, he is a lyar. For howe can he that loueth not his brother whome he hath seene, loue God whome he hath not seene? Paule to the end that he might moste properly expresse before oure eyes, and as it were set to viewe and beholde this vnitie and agreement of the members, vseth a parable taken from the members of a mans body, and saith: For as we haue many mēbers in one body, and all members haue not one office, so we being many are one body in Christ, and euery one, one an others members. The same in the twelfth chapter of the first Epistle to the Corinthians, more largely and plainely expounding, ioyning together of the heade and the members, and that chiefly by the sayd parable of the members of a mans body, and publishing it very eloquently, witnesseth, that betweene the highest members of the churche and the lowest members of the same, there is a very greate and apt consent, and moreouer, a diligent care, and a helpe both continuall and most faythfull. Of all whiche it appeareth, that the markes of the true & liuely church of Christ, are the cōmunion of the spirit of Christ, sincere fayth, & christian charitie: without the which thinges, no man is partaker of this spirituall body. By these thinges also it shall be

1. Iohn. 4.

Rom. 12. 1. Cor.

Iohn. 13.

easie to iudge whether thou art in the fellowship of the churche, or thou art not. Moreouer, we gather out of those things which we haue hitherto disputed touching the markes of Christes churche, from whence is her original, & also how the church is planted, spred abroade & preserued. Her originall is heauenly, for S. Paule speaking of ỳ churche, saith: Ierusalem which is aboue, is free, which is the mother of vs all. Therefore he calleth the church heauenly, not that it dwelleth altogether in heauē, but that she being here on earth, hath a heauenly beginning. For, ỳ children of God are not borne of flesh & bloud, but from heauen, by ỳ renuing of ỳ holy spirit, who through the preaching of Gods word, planteth faith in our hearts, by which faith we are made the true members of Christ & his church. For Peter saith, Ye are borne a newe, not of mortal seed, but of immortall, by the worde of God, whiche liueth and lasteth for euer. And Paul saith, I begat you in Christ Iesu through the gospel. And ỳ same apostle saith in an other place, Faith cōmeth by hearing, and hearing cōmeth by the word of god. Since therfore faith cōmeth by hering, & hearing by the word of God, and that specially by the word of God, the church truely can by no meanes spring or be builded by the decrees & doctrines of men. Therefore we affirme, that onely the word of god is apt for the building vp of the church of God. Mens doctrines set vppe mens churches, but Christes word buildeth the Christian churche. For the doctrines of men proceede of flesh and bloud. But Peter confessing Christ with a pure faith, and therfore grounded vpon Christ, who is ỳ foundation of ỳ church, heard these words of Christ him selfe, Flesh and bloud hath not reuealed these thinges vnto thee, but my father which is in heauē. And therefore Paule saith, When it pleased God that I should preach his sonne among the Gentiles, I conferred not of the matter with flesh and bloud. &c. He also most manifestly abolishing all doctrines of men, from ỳ setting vp & building of faith and the church, & only commending the word of God, saith to the Corinthians, My word and preaching stood not in the enticing speech of mans wisdome, but in plaine euidence of the spirit & of power, that your faith should not be in the wisdome of men, but in the power of God. To this now pertaineth these testimonies of Christ. He that is of God, heareth Gods word. Againe, He that is of the truth, will heare my voyce. And againe, more plainely he saith. The shepe wil follow the shepheard, bicause they know his voyce. They will not follow a stranger, but wil run away from him, bicause they know not the voice of strangers. But vnder the voice of straungers, we include all traditions and decrees of mē, differing from the doctrine of Christ: to which traditions ỳ apostle S. Paul doth attribute the shape of wisdome, but the truth he denieth them, & calleth them superstitious. For our lord him selfe in the gospel, bringeth forth of ỳ prophete Esaie ỳ immutable saying. They worship me in vaine, teaching for doctrines mens preceptes. Let vs therefore holde, that the true church is not built by mans decrees, but ỳ she is founded, planted, gathered together, & builded onely by the word of Christe. We doe adde that it is out of doubt, ỳ the church of God is preserued by the same word of God, least at any time it should be seduced, or least it should slip & perish, & ỳ neither can it at any time be

Of the originall of the church

Gala. 4.

1. Pet. 1.

1. Cor. 4.

Rom. 10.

The church is not builte by the doctrine of men.

Matth. 16.

Galath. 1.

1. Cor. 2.

Iohn. 8.

Iohn. 18.

Iohn. 10.

Colo. 2.

Titus. 1.

Matth. 15.

The church is preserued by the worde of God.

be preserued by any other meanes.
Paul againe witnessing and saying, Christ hath giuē some to be apostles, & some prophets, & some Euāgelists som pastors, & techers for the gathering together of the Saintes for the work of the ministerie (that is to say, to teach & preach the word, (& for the edification of the body of Christ, till we al meete together in the vnitie of faith, and knowledge of the sonne of God, vnto a perfect man, & vnto the measure of the age of the fulnesse of Christ, that we hēceforth be no more children, wauering & carried about with euery winde of doctrine by the deceit of mē, (marke, I praye, howe mens doctrines are condēned againe with great & inuiolable authoritie) & with craftinesse, whereby they lay in wait to deceiue. But let vs folow the truth in loue, & in al things grow vp into him whiche is the heade, that is, Christ: by whom al the body being coupled and knit together by euery ioint, for the furniture therof, (according to the effectual power which is in the mesure of euery part) receiueth increase of the body, vnto the edifying of it selfe in loue, increaseth the body vnto the edifying of it self through loue. These wordes of the apostle are so plaine, ỳ they need no better expositiō thā they haue of thē selues. In this place also ỳ order & maner of the church by ỳ preaching of Gods word, shuld of right be set downe, which many doe terme & call ỳ ministerie of the word, or of ỳ church: but we wil speak of ỳ (God willing) in the third sermō.
It shalbe sufficient in this place to defend, ỳ our Lorde God, hauing giuen doctours vnto the church, doth found, build, mainteine, & inlarge the church by his word, yea, by his word only.
There come two things now to be cōsidered. First that the church of god for ỳ continual and constant studie of ỳ word of God, is called prophetical, & apostolical, ye, & also orthodoxical. For it is called prophetical or apostolical, bicause by ỳ trauell of ỳ prophets & apostles it was first builded, & by their doctrine is preserued euen at this time, & shall by it be spred abroad, euē vnto ỳ end of ỳ world. It is called Orthodoxical, bicause it is sōd of iudgement, opinion, & faith. For wout ỳ church there is no true faith, neither any perfect doctrine touching true vertue & felicitie. The faith & doctrin of the church, was reuealed from God him self, by Adā & the patriarchs, by Moses & the prophets, by Christ and the apostles. Wherby she elsewhere is named a mother, whereof we will speake in the next sermon. Secondarily, ỳ the succession of doctor or pastors of ỳ church, doth proue nothing of it selfe, wout ỳ word of God. The chāpions & defenders of ỳ papisticall churche do boast, ỳ they haue a most certein marke of the apostolique church, to wit, in ỳ continuall succession of bishops, cōming from S. Peter by Clemēt ỳ first, & so to Clemēt ỳ 7. & to Paul ỳ 3. who died of late, & so cōtinuing to Iulius ỳ 3. not lōg agoe created. Moreouer, they add, ỳ al such members are cut off, as do separate themselues from ỳ church, in ỳ which only that apostolical succession is found. And we do not deny, but that the right succession of pastors in ỳ primitiue church, was of gret weit. For thei which then were call pastors, were pastors indeed, & executed the office of pastors. But what maner of pastors they haue ben a great many yeares, which of the rout of Cardinals, mitred bishops, & sophisters, haue ben caled pastors, none is ignorāt, but he which is altogether wout any vnderstāding. The Prophete Zacharie heard these wordes spoken to him from ỳ lord: take to thee yet the instruments of a foo-

The prophetical Apostolicall, and Orthodoxicall Church

Of the cōtinual succession of Bishops.

Zacha.11. a foolish shepherd, for loe, I wil raise vp a shepheard in the lande, whiche shall not looke for the thing that is lost, nor seeke the tender lambs, nor heale that that is hurt, nor feede that that standeth vp: but he shal eate the flesh of the fat, and teare their hoofes in pieces. Woe be to the idle shepeheard, that forsaketh the flocke, &c. Therfore neuer a whit more do these men proue by their continuall succession of Bishops, who teache not the worde of God sincerely, nor execute the office and dutie of Pastours, than if they should set before the eyes of the world a companie of Idols. For who dare denie, but that a great part, yea, the most part of the bishops of Rome since Gregorie the great, were suche maner of Idoles, suche kinde of woolues and deuourers, as are described by the Prophete Zacharie? What than I praye you can the continuall succession of such false pastors proue? Yea, and they which were of the later time, did they not fill almost the vniuersall churche, with the traditions of men, and partly oppressed the worde of God, and partly persecuted it? In the ancient church of the Israelites, there was a continuall order of succession of bishops, without any interruption thereof, euen from Aaron to Vrias, who liued vnder Achas, and to other wicked bishops also, falling from the worde of god, to the traditions of men, yea, and also idolatrie. But for all that, that succession did not proue the idolatrous bishops, with the churche that claue vnto them, to be the true bishops of God, and the true church of God. Truely the true Prophetes of God, the sounde & catholique fathers, preaching only the worde of God without mens traditions, yea, cleane against all traditions, were not able to reckon vp any continual succession of priests their predecessours, to whome they them selues should succeede, & yet notwithstanding, they were most excellent lights, & worthy members of ỳ church of God: & they which beleeued their doctrine, were neither Schismatiques, nor heretiques, but euē to this day are acknowledged to be the true church of Christ. When Christe our Lord the blessed son of God, did teach here on earth, & gathered together his church, the succession of bishops was on his aduersaries part. But they for that cause were not rulers of the true church of God, & Christ of the heretical church. The apostles of our lord could not alledge for thē selues & their doctrine, a succession of bishops not interrupted: for they were ordeined of the Lord, who was also him selfe created of God the high priest for euer, after ỳ new order of Melchisedech, without ỳ succession of the order of Leuie, & yet the church ỳ was gathered by them, is acknowleged of al men to be the true & holy church. The Apostles thēselues wold haue none other to be accounted for their true felowes & successors, but those who walked vpright in ỳ doctrin & way of Christ. For notable & manifest is ỳ saying of Paule, Be ye the followers of me, euen as I am of Christ. 1.Cor.11. And though he speaketh these wordes to al the faithful, & not only to ỳ ministers of Gods word, yet those wold he chiefly haue such followers of him, as ỳ residue of cōmon christians, ỳ is to say, euery man in his vocation & calling. The same Apostle speaking at Miletū with ỳ bishops of Asia, amōg other things saith. I knowe this, that Actes.20. after my departing shall grieuous wolues enter in among you, not sparing the flocke. Moreouer, of your owne selues shall men arise, speaking peruers things to draw disciples after thē. Paul ỳ apostle not frō any other

place, than out of the apostolique churche it selfe, yea, out of the companie or assembly of Apostolique Byshops and Pastours, fetcheth out of the wolues and deuourers of the Church.

But could not these (thinke you) alege the Apostolique succession for them selues and their most corrupt cause, that is to say, that they be descended from Apostolique Pastours? But for so much as forsaking the trueth, they be faine from the faith and doctrine of the Apostles: the offspring and Apostolicall succession, doth nothing at all make for them. Therefore we conclude, that the continuall succession of Byshops by it selfe proueth nothing, yea rather, that that is no lawful succession whiche wanteth the puritie of the doctrine of the Scriptures and Apostles. And therefore Tertullian greatly esteeming (and that worthily) the continuall succession of Pastours in the Churche, yet requireth the same to be approued by the sincerite of Apostolique doctrine: yea, hee acknowledgeth those Churches whiche are instructed with pure doctrine, and yet not able to make any reckoning of succession of Byshoppes, to be Apostolique Churches. If anye man require the words of the author, they be these. But if there be any churches that dare presume to plant them selues in the very age of the apostles, that therfore they may seeme to haue bene planted by the apostles, because they were vnder the Apostles, wee may say thus: Let them bring foorth the first beginning of their churches, let them turne ouer the order of succession of their Byshops, so by successions going from the first beginning, that that first Byshop of theirs maye be found to haue for his authour and predecessour, some one of the Apostles and apostolical sort of men, and yet such an one as cõtinued with the Apostles. For by this meanes the Apostolique churches giue their iudgment. As the church of Smyrna testifieth, that they had Polycarpus placed there by S. Iohn. And as the churche of Rome sheweth, that Clemens was appointed by S. Peter. And as in like sort also, other do shew for them selues, who haue their offspring of Apostolique seede, placed in their Byshopricks by the Apostles. Let heretiques faine some such matter. (For after their blasphemies, what is vnlawful for them?) But albeit they doe faine, they shal not preuaile. For their owne doctrine being compared with the doctrine of the Apostles, by the diuersitie & contrarietie therof shall shewe, that it had neyther Apostle, nor Apostolicall man for the author: Bicause, as the Apostles taught nothing that was contrarie among thē selues: euen so, Apostolicall men set forth nothing contrarie to the Apostles: but only such as fel away from the Apostles, and taught other doctrine. In this manner therefore may those Churches appeale, who albeit they can bring for their authour none of the Apostles or Apostolique men: as those that are of farre later time, & are but nowe daily erected, yet they agreeing in one faith, are neuertheless counted Apostolicall, for the likenesse of the doctrine. The selfe same authour speaking of the auncient church of Rome, and gathering the summe of that it either taught or learned, saith: Happie is that Church to which the Apostles haue vttered all their doctrine, with their bloud: where Peter in suffering is made like to the Lord: where Paul is crowned with the like end that Iohn had: where the Apostle

Tertullia of the cõtinuall succession of Pastors.

The doctrine of the auncient church of Rome.

ſtle Iohn after that he was plunged in hote ſcalding oyle, felt no paine, & was baniſhed into the Iſle. Let vs ſee what it lerned, and what it taught, & how it doth agre with the churches of Africa: it acknowlegeth one god the maker of all things, & Ieſus Chriſt the ſonne of God the creator, borne of the virgine Marie: & the reſurrectiō of the fleſh: it ioyneth the lawe & the Prophets with the doctrine of the Euāgeliſts & Apoſtles, & frō thē drinketh that faith: baptiſeth with water, clotheth with the holy ghoſt, feedeth with the lords ſupper, exhorteth with martyrdome, & cōtrarie to this inſtitutiō receiueth no man. This is the inſtitution. Thus far Tertullian in his booke which he intituled, Of the preſcription of heretiques. The laſt thing that is to be noted is this: that the lord God not only of old & vnto this time, but in theſe daies alſo, giueth doctors and paſtors to the church: doctors I ſay, and not leaders, and captaines of hoſtes and armies of men, not princes, not ſouldiers, not craftie men, vſing deceitful meanes which in theſe days they call practiſes. For by no other meanes or maner, nor by no other inſtrument, than by the doctrine of truth and ſounde & ſimple godlineſſe, is that holy & catholique church of God, built vp, fenced, & preſerued, wherof at the beginning ſimple men & Chriſtes Apoſtles, by ỹ preaching of the goſpel laid the foundation. Paule therefore remoueth all worldly wiſedome, and ſaith: I was among you (Corinths) in weakneſſe and in feare, & in much trembling, neither ſtoode my worde & my preaching in the enticing ſpeach of mans wiſedome, but in plain euidence of the ſpirit & of power, that your faith ſhould not be in the wiſedome of men, but in the power of god. The ſame apoſtle alſo baniſheth al craftie counſel, with al ſorts of deceite, whē writing to ỹ Theſſalonians, he ſaith. Our exhortation was not by deceit nor by vncleaneſſe, nor by guile. But as we were allowed of God, that the goſpel ſhould be cōmitted vnto vs: euenſo we ſpake not as thei that pleaſe men, but god, which trieth our harts. Neither yet did we euer vſe flattering words, as ye knowe, nor coloured couetouſneſſe, God is recorde, neyther ſought we praiſe of men. &c. Wherfore he is greatly deceiued & madde, ỹ thinketh ỹ church can either be gathered togither, or being gathered, can be mainteined & preſerued wō practiſes, ỹ is to ſay, with crafty counſels, & ſubtile deceits of men. It is truly ſaid of the common people, That, the ſame is ouerthrowne againe by mans wiſedome, which was firſt built by mans wiſdome. Beſides this, the Lord himſelfe doth remoue force & armes frō ỹ building of the church, ſince he forbids his diſciples the vſe of ſworde, & vnto Peter ready preſt to fight, ſaith, Put vp thy ſword into the ſcabberd. Neido we euer reade ỹ any were ſent of ỹ Lord as ſouldiers, which with armed force ſhuld bring the world in ſubiectiō. But rather ỹ ſcripture witneſſeth, the great enimie of God, Antichriſt, ſhalbe deſtroied with ỹ breth of Gods mouth. Wherefore there is no doubt, that all thoſe thinges which are reade in diuers places of the prophets, and chiefly in ỹ 12. of Zacharie, cōcerning wars to be made againſt all nations, by ỹ apoſtles & apoſtolical men, ought to be figuratiuely expounded. For the Apoſtles according to their manner, fight as apoſtles: not wō ſpeare, ſword, & bowe of carnal warfare, but of ſpiritual. The apoſtolical ſword is ỹ word of god. Yet in the meane time no man denieth, but ỹ the wepons of carnal or corporal warfare, haue been profitable ſometime

The church is not builte by warre or deceipte.

1. Cor. 2.

Matth. 26. Luke. 22.

1. Theſ. 2.

2. Theſ. 2.

sometime to apostolicall men, and to the church, & do good euē at this day. No mā denieth ỹ God doth oftimes vse ỹ helpe of souldiers & magistrates, in defēding ỹ church against the wicked, & tyrants. Yea, rather al men will confesse, ỹ a good and godly magistrate oweth a dutie toward ỹ church of God. For not without great cause ỹ worthy prophete of God, Isaie, calleth kings noursing fathers, & Isai.49. Queenes noursing mothers. Paul being oppressed of ỹ Iewes in the temple Acts.21. of Ierusalem for preaching of ỹ gospel amongst ỹ gentiles, by ỹ army of Claudius Lysias ỹ Romane tribune is taken away, and rescued. And not long after Acts.23. there was sent with the Apostle by the same Tribune, no small companie of souldiers, to wit, a troupe of horsmen, & certeine companies of fotmē, by whom he was brought safely to Antipatris & Cæsarea, before Felix the Proconsul of Iudea.

Whiche thing is not rashly with so great diligence, & at large remembred by Luke in ỹ Actes of the Apostles. The Ecclesiastical history reciteth many examples of holy princes, whiche haue defēded & succoured the church. But these things in another place in som measure I haue intreated of, in the. 7. and. 8. sermons (as I remēber) of the second decade. And thus farre of the originall of the churche of God, and of the increase and preseruation of the same haue we spoken.

Whether the church of God may erre.

In this place, it seemeth vnto me, not vnfitly may ỹ famous question be handled or briefly expounded, whether the church of god may erre: which, ỹ it may more plainely be vnderstode, I will briefly discusse the parts of this question. I haue taught that the catholique church of God doth comprehend, firste, the blessed spirites in heauen, then all faithfull Christians here on earth, vnto whom I say did cleaue the wicked, or hypocrits, feyning faith for a season. Now therfore, if we vnderstand by ỹ church the blessed spirits in heauen, ỹ church can neuer erre. But if we vnderstand the wicked or hypocrits ioyned & mingled with the good, & the wicked alone by them selues, they do nothing else but erre: but as they are ioyned vnto ỹ good & faithful, & do follow thē, they eyther erre, or they erre not. For ỹ church of ỹ good & faithfull here vpon earth doth erre, & doth not erre. Which thing we will declare when we haue weyed the diuersities of errors, and gathered ỹ number of them together wholy in a bundle. Errours, some be of doctrine and faith, & some be of life and maners. And what maner of ones either of them be, I think there is no man but knoweth. Let vs see then, whether ỹ church of the faithful vpon earth doe erre or no, and if it erre, in what point, or howe farre it erreth. As concerning the manners and life of the church, it can not wholy and clearely acquite it selfe of errours: that is to say, frō sinne. For alwayes so long as it is liuing here on earth, it prayeth hartily, And forgiue vs our trespasses, as wee doe forgiue them that trespasse against vs. And GOD for his mercies sake doth alwayes purge in his Saints, all dregs and infirmities, as long as they liue in this world, continually renewing and defiling the elect. I am not ignarant what may here hinder thee (faithfull hearer). If the churche (sayest thou) be not holy and pure, howe is it called of the apostle holy without spot and wrinkle? I answere, if thou wilt acknowledge no churche vpon earth, but that which is altogether without blemishe, thou shalte be forced to acknowledge none at all.

1. Iohn.1.8. Rom.7.

How the holy church is without spotte & wrinkle.

For there shall neuer be any suche kinde of Church remayning on earth, where The moste righteous God, as the Scripture witnesseth, hath shutte vppe all things vnder sinne, that he might take mercie on all men.

S. Paule therefore doeth call the church, pure, without spot or wrinkle, through the benefite of Christes sanctification: not that by her selfe, while she is in the flesh, she is without spot, but for that those spots in deede otherwise cleauing vnto her, through the innocencie of Christ, to those that imbrace Christe by faith, are not imputed: finally, for that ỳ selfe same church in the world to come shall be without spot or wrinckle. For hauing put off the flesh, & cast off all miseries, it shal at length be brought to passe, that she shall want nothing. Besides this, it is saide, that the church is without spot, because of the continuall studie of the church, wherby she laboureth and trauelleth by all meanes, that as farre as it is possible, she may haue as fewe spottes as maye be. And by that meanes, and chiefly by the benefite of imputation, the church erreth not, but is moste pure and without sinne.

Moreouer, as touching doctrine and faith, ỳ church of Christ doth not erre. For it heareth the voice of the shepeherd only, but the voice of straungers she knoweth not: for she followeth her onely shepheard Christ, saying: I am the light of the world: he that followeth me, shal not walk in darknesse, but shall haue the light of life. Paule also to Timothie saith. These thinges hitherto haue I writtē vnto thee, that thou maist know how thou ought'est to behaue thy selfe in the house of God, whiche is the Church of the liuing God, the piller and grounde of trueth. But the Churche is the piller and ground of truth, for that being stablished vppon the foundation of the Prophetes and Apostles, Christe him selfe, which is the euerlasting truth of God, & the only strength of the church, receiueth this by fellowship, which it hath with him, that she also might be the piller and foundation of the truth.

For the truth of God is in the church, and the same through the ministerie of the church, is spread abroade: and being assaulted and warred against by the enimies, abiding sure, is not ouercome: so farforth, as being made one body with Christe, she doth persuere in the fellowship of Christe, without whome she can do nothing. Againe, the same church doth erre in doctrine and faith, as oftē as she turning from Christ and his word, goeth after men and the counsels and decrees of the flesh. For she forsaketh that thing that hath hitherto stayd that she erred not, which is the word of God and Christ. I thinke no man will denie, that the greate congregation of the people of Israell in the desert, was an excellent Churche of God: with the whiche the Lord made a couenaunt, and bounde him selfe vnto it, by Sacraments and ordinances. And yet howe shamefully she erred, whilest neglecting Gods word, & Aaron ỳ high priest of religiō not cōstantly & earnestly resisting, she both made a molten calfe, & worshipped it as a God: no man is ignorant. Where also surely it shalbe necessary more diligētly to loke into, and mark the whole number of the church. For many in the church erring, it foloweth not that none at all is free from error. For as in the churche of Israell, the Lord reserued a rēnant to him selfe, I meane Moses, Iosua, & vndoubtedly many moe, as wel in ỳ cōgregatiō, as else

ler and the grounde of the truthe.

Exod. 32.

Iohn. 8.

1. Tim. 3.

The Church is the pil-

elſe-where without, whiche did neuer worſhip the calfe: ſo there is no doubt, although there doe manye erre in the Church, but that the Lord through his mercie doeth preſerue to himſelfe a certeine number, who both vnderſtād a-right, and by whoſe faithfull diligence errours are deſtroyed, and the wandering flocke of the Lord brought backe againe into the holy fould.

The Church therfore is ſaid to erre, when a parte of it hauing loſte Gods word doeth erre: and the ſame erreth not wholie and altogether: foraſmuch as certeine remnauntes (through the grace of God) are reſerued, by whome the trueth maye flouriſhe againe, and may againe be ſpred abroad in euery place. S. Paule called the Churches of the Corinthians and Galathians, The holie churches of God: yet theſe erred greatly, in doctrine, in faith, and in manners. And yet who doubteth that there were many amonge them, who were moſt ſincere followers of the pure doctrine preached by Saint Paule? That holy Church therefore erred ſo farre forth as it cōtinued not ſtedfaſtly in true doctrine: and it erred not, ſo farre forth as it departed not from the truth deliuered by the Apoſtles. From hence it plainly appeareth to the whole world, that thoſe are moſt vaine lyars, which commend vnto vs Churches, not builded vppon the foundation of the Prophets and Apoſtles, but vppon the decrees of men, which they ſhame not to commend vnto vs for moſt true Churches, and ſuch as cannot erre. Dauid cryeth out, Onely God is true, and euery man a lyar. Ieremie alſo cryeth: They haue reiected the woord of the Lord, and what wiſedome is in them? Therfore thoſe Churches doe erre, neither bee they the true Churches of God. The true Church groundeth vppon Chriſt Ieſus, and is gouerned by his woorde onelye.

Ieremi. 8.

Unto this treatiſe of the woord of God, which is the onely rule whereby all thinges are done in the Church, the diſputation of the power of the church of God in earth, & of the ſtudies thereof, which alſo are directed according to the word of God is verie like. But before I wil bring forth my iudgement, that is to ſay, the iudgement deliuered by the Scriptures, I will briefly rehearſe the ſumme of thoſe things whiche the Papiſtes haue lefte in writing concerning this matter, and doe vndoubtedly mainteine for ſounde doctrine. Iohn Gerſon (not much amiſſe vnleſſe he haue an ill interpreter) hath defined Eccleſiaſticall authoritie to be a power ſupernaturally and ſpiritually giuen of the Lord to his diſciples and to their lawefull ſucceſſours vnto the ende of the world, for the edification of the Church Militant, according to the lawes of the Goſpell, for the obteyning of eternall felicitie. But Peter de Aliaco the Cardinal, ſayth, that this authoritie is fiue-fould, to witt, of conſecration: of adminiſtring the ſacraments: of appointing miniſters of the Church: of preaching: of iudiciall correction: and receyuing thinges neceſſarie vnto this life.

Of the power of the church

They call that the power of conſecration, whereby a prieſt being rightly ordered maye conſecrate the body & blood of Chriſt on the altar. This power they ſay was giuē to the diſciples of the Lord, by theſe words: Doe this in the remēbraunce of mee. But vnto the prieſtes in theſe dayes they thinke it to be giuen of ỳ biſhop, giuing with the bread, the chalice, and ſaying: Receiue ye power to offer vp & to conſecrate Chriſtes bodie both for the

Power of conſecration.

quicke and the dead. This moreouer they call the power of orders, and a marke or character that cānot be wyped out. The power of administring the sacraments, & chiefly of the sacrament of Penance they call the power of the keyes. The keyes they make of two sortes. The keyes of knowledge, that is to say, the authoritie of knowledge in the cause of a sinner makinge his confession: and the keyes of giuing of sentence & iudgement, or of openinge & shutting vpp of heauen, of forgiuing or reteyning of sinnes. They say that this power was promised to Peter in Matthew, the Lord saying, Vnto thee wil I giue the keyes of the kingdome of heauen: but that it was giuen to all the disciples in Iohn Christe saying: Whose sinnes soeuer ye forgiue, they are forgiuē to thē. And in these dayes is giuen to the priests by the bishop in their consecration, laying their hands on ẏ priests at ẏ giuing of them their orders, sayinge: Receiue ye the holy Ghost, whose sinns soeuer ye forgiue, they are forgiuen them. They call the power of placing ministers of the Church, Ecclesiasticall iurisdiction, & to consist in a certeine prelacie, and the fulnesse of it to rest onely in the Pope, hauing respecte to the whole vniuersall Church. For it belongeth onelie to the Pope to appoint rulers and prelats in the Ecclesiastical Hierarchie: because it was said to him: Feede my sheepe. Moreouer they say, that all iurisdiction ecclesiasticall doth come from the Pope to inferiour rulers, either mediatlie or immediatlie: in which thinges authoritie is limitted at his pleasure that hath the fulnesse of power. For a bishop hath authoritie onelie in his diocese, and a curate in his parish, &c. Power of Apostleship or preaching the word of God they call the authoritie of preaching, which the Lord had giuen to his disciples, saying: Go ye into all the world preaching the gospel to all creatures. But doctours in these dayes affirme, ẏ none ought to be sent out to preach, but onely by Peter, that is, his successour, mediatly or immediatly. &c.

The power of the keyes.

Power of iurisdictiō.

Power of preaching

They say that the power of iudiciall correction was giuen to Peter by God, to whome he said: If thy brother shall offend or trespasse against thee, &c. For the words of ẏ Lord are knowen wel enough in S. Matth. cap. 18. They say therfore that God gaue authoritie vnto priestes, not onely of excōmunicating, but also of determining iudging, and establishing commandements, lawes, and canons: because in that place it is said, Whatsoeuer ye bind vppon earth, it shalbe bound in heauen. To conclude, they saye that the power and authoritie to receiue thinges necessarie for this life, in reward of their spirituall labours, was giuen by these woordes of the Lord, Eatinge and drincking suche as they haue.

Power of iudgment, or iudicial correctiō.

Power to receiue.

These thinges do these men teach concerning Ecclesiasticall power, not onelie foolishlie but also falslie. Of the power of consecration & sacrificing, howe vaine and foolish it is, wee haue oftentimes said in other places, and perhaps will say more, (if God graūt life) in conuenient place and time. Of the power of the keyes, we wil dispute (God willing) about the end of ẏ next sermon. And something we brought, when we disputed of penance & auricular confession. But they are foolish & shameles trifles, which they babble of ecclesiasticall iurisdiction, of the fulnesse of the high power, (that is to saye) of the bishop of Rome, whiche I doubt not are knowen well enough to the

the whole worlde, longe agoe: and of that matter there shall followe hereafter some arguments for the confutation therof in these our sermõs. Whereas they vsurpe vnto themselues ẏ office of teaching: and crie out that no man can lawfullie preach, but such as are ordeined by them, they thereby seeke the ouerthrowe of Gods worde, & the defence & assertion of their owne errors: whiche shall also be intreated of in his due place. The power of excommunicating they haue so filthilie & shamefullie abused, that the Church (through their negligence and wicked presumption) hath not only lost true discipline, but also excommunication it selfe hath bene a great many yeares nought else with the bishops of Rome but fire & sworde, wherewith they first raged against the true professours of Gods worde, and persecuted the innocent worshippers of Christ. Moreouer that there is no power giuen of God to the ministers of the Church, to make newe lawes, we wil shewe in place cõuenient. The authoritie and power to receiue wherewith to liue, haue they put in execution to the vttermost: but in recompence of their temporall harueste they haue not sowen spirituall thinges, but rather being a sleepe, they haue suffered him ẏ is oure enimie, to sowe cockle in the lords field, and that not by any other, but by their owne meanes. For haue not they, not being contented with thinges necessarie for this life, vnder that colour subtilely inuaded kingdomes, and most shamefully & cruelly possessed them? Wherfore, he that seeth not that ecclesiastical authoritie, as it is by these men affirmed and also by them put in practise, is but a meere tyrannie ouer simple soules, it is plaine hee seeth nothing at all. Wee wil nowe hereunto ioyne a true, simple, plaine, & manifest doctrine concerning ecclesiasticall iurisdiction. Power is defined to be a right which men haue to doe some thing by. It is called in Greeke, Ἐξουσία, & Δύναμις, wherof the first worde signifieth right and power, the second abilitie to execute power, or authoritie. For oftentimes it commeth to passe ẏ a man shall haue authoritie to doe a thinge, but is destitute of abilitie to performe it. But God can do both, and hath giuen them both vnto the Apostles against those ẏ were possessed with diuels, as Luke witnesseth, saying: Ἔδωκεν αὐτοῖς δύναμιν, καὶ ἐξουσίαν, Hee gaue them power and authoritie ouer all diuels, &c. And there is also one sort of power whiche is free and absolute, & an other sort of power whiche is limitted, whiche is also called ministeriall. Absolute power is that which is altogether free, and is neither gouerned or restreyned by the lawe or will of any other. Of which sort is the power of Christ which he speaketh of in the Gospell saying: All power is giuen vnto me in heauen & in earth: goe therefore and teache all nations, baptising them, &c. Hee speaking againe of this power in the Reuelation shewed vnto S. Iohn the Apostle sayeth: Feare not. I am the first & the last, and I am aliue but was dead, and behold I am aliue for euermore. And I haue the keyes of hell and of death. And againe, These thinges sayeth he that is holie and true, which hath the keye of Dauid, whiche openeth and no man shutteth, and shutteth & no man openeth.

What power is.

Luke 9.

2. kindes of power.

Matth. 28.

Reuela. 1.

Reue. 3.

The power whiche is limitted is not free, but subiecte to an absolute or greater power of another, whiche cannot of it selfe doe euerye thinge, but that onelye, that the absolute power

absolute power or greater authoritie doth suffer to be done, and suffereth it vnder certeine conditions. Of whiche sort surely is the Ecclesiasticall iurisdiction, and which may rightly be called the ministeriall power. For the Church of God vseth her authoritie committed vnto her, for this purpose, by her ministers. S. Augustine acknowledging this distinction, & speaking of Baptisme in his fifte treatise vppon John, sayeth: Paule baptised as a minister, & not as one that had power of himselfe: but the Lord baptised as he that had power of himselfe. Behold, if it had pleased him, he could haue giuē this power to his seruants, but he would not. For if hee should haue giuen this power vnto his seruaunts, that it should also haue beene theirs which was the lords, then there should haue beene as many sundrie baptismes as seruaunts, &c. In the Church, Christ reserueth that absolute power to himselfe. For he continueth the head, king, & bishop of the Church for euer: neither is that head whiche giueth life separated from his body at any time. But that limitted power he hath giuen vnto the Church. Whiche thing it ought to acknowledge: to wit an Ecclesiastical iurisdiction, hemmed in with certeine lawes whiche proceedeth from God, and for that cause it is effectuall, and therefore in all thinges ought to haue chiefe regard vnto God: and that Ecclesiasticall iurisdiction is for that purpose giuen vnto the church, that it might be put in practise for the profite of the Church. For S. Paule sayth: The Lord hath giuen vs power to the intent we should edifie, & not for the destruction of the Church. 2. Cor. 12.

And therefore that power whiche tendeth to the hinderance and destruction of the Church, is a diuelish tyrannie, and not an ecclesiasticall power proceeding from God. And it behoueth vs diligently to marke and reteine this ende of Ecclesiasticall power.

But ỳ limitted power of the church consisteth verie neere in these points, to witt, in ordeyning of ỳ ministers of the Church, in doctrine, and in the discerning betweene doctrines, and finally, in the ordering of Ecclesiasticall matters. Of euery one of which pointes in their order, we will speake a litle: declaring what manner of authoritie the Church hath, and howe farre it is limitted in euery part thereof. In what pointes ecclesiastical power consisteth.

The Lord himselfe appointed the chiefe doctours of the Church whiche were the Apostles, that all men might vnderstand that the Ecclesiastical ministerie is the diuine institution of God himselfe, and not a tradition deuised by men. And therefore after that the Lord was ascended into heauen, S. Peter calling the Church together, speaketh out of the scriptures, of placing an other Apostle, in ỳ stead of the traytour Judas, by that very facte shewing that power was giuen vnto the Church by God to elect ministers or teachers. The same Church also not longe after, by the persuasion of Peter, and the Apostles so persuading vndoubtedly by the inspiration of the holy Ghost, chose seuen deacons. The Church of Antioche, being manifestly instructed by the holy Ghoste, doeth ordeine and sende Paule and Barnabas, althoughe they were longe before that time assigned to the ministerie. It is read also in the Actes of the Apostles, that the churches, by the commaundement of the Apostles, did ordeine doctours for the holy ministerie, as often as neede required. And yet notwithstanding they did not ordeine euery one without choice, but such onely as To ordeine ministers of the church. Actes. 1. Actes. 6. Actes. 13.

were

were fitt for that office, that is to say, such as afterward by expresse lawes they themselues did describe, to witt:
1.Tim.3. If any man were faultles, the husband of one wife, watchfull, sober, &c. The rule set downe by the Apostle is sufficiently knowen, as appeareth in the 1. to Tim. 3. Cap. But as touching the ordeyning of ministers (God willing) wee will speake in the third sermon of this Decade. But if ỳ Church haue receiued power to appoint fitt ministers for the Church, I thincke no man will denie that the Church hath authoritie to depose the vnworthie & wicked deceiuers: and also to correct and amende those thinges whiche being lacking, may seeme necessarie for this order.

Power to teach. And forasmuch as ministers are chosen chiefly to teach, it must follow, that the Church hath power to teach, to exhort, to comfort, and such like, by her lawfull ministers: and yet no power to teach euery thing, but that onely which she receiued being deliuered vnto her from the Lord by ỳ doctrine of the Prophets and Apostles. Teach them (sayeth the Lord) that whiche I commaunded you. Go ye, and preach the Gospell to all creatures. And S. Paul sayth: I am put a part to preach the Gospell of God, which he promised before by his Prophets in the holy Scriptures. But this ministerie & office of preaching, is nothing else but the power of the keyes whiche the Church hath receiued. The office (I saye) of binding and loosing, of opening & shutting heauen. In another place also the apostles receiued power from the Lord ouer all: ouer all, I say, not absolutely, but ouer all diuels, and not ouer all Angels and men: and yet that authoritie and power they receiued ouer diuels, they receiued it not absolutely: for it is added vnto it, that they should expell and cast them out. And therefore they could not deale wt diuels after their owne fancie, but that onely, & so farre forth as he would haue them to dee, who hath absolute power ouer all diuels: and that they might cast diuels out of men, but not to sende them into men, thoughe they would haue desired it neuer so much. And so also as touching diseases, they could not doe what they would: else would not S. Paule haue left Trophimos sicke at Miletum, who might so greatly haue beene profitable vnto him in the holy ministerie. The two disciples if they had been able to haue done what they would, would haue commanded fire from heauen, to haue fallen downe vppon Samaria, and so would haue taken vengeaunce of the vncourteous and barbarous people of Samaria, for that they denied to harbour the Lord Christ. In like manner those same Apostles receiued keyes, that is to saye, power to binde and to lose, to open and shutt heauen, to forgiue and to reteine sinnes, but perfectly limitted. For they could not lose ỳ which was bound in hell: neither bind them that were liuing in heauen. For he said not: What soeuer ye binde in heauen: but whatsoeuer ye binde vppon earth. Neither said he, Whatsoeuer ye lose in hell, but what soeuer ye lose vppon earth.

2.Tim.4 Luke.9. Matth.18. Mark.16. Rom.1. The power of the keyes. Matth.10.

Againe, they were not able eyther to binde or lose whom they would not so much as vpon earth. For they were not able to lose (that is to say) to pronounce a mã frée from sinne, that was without faith. Againe, they could not binde (that is say) pronounce condemned, him ỳ was lightened with faith, & was truely penitent. And surely such as teach other doctrine than this, touching

chung the power of the keyes, deceiue the whole worlde: of whiche wee will more largly intreat in place conuenient. Likewise, the Church hath receiued power from Christ to administer the sacraments by ministers, but not according to her owne will and pleasure, but according to Gods will, and the forme and manner sett downe by the Lord himselfe. The Church cannot institute sacraments, neither yet alter the ends & vse of the sacraments.

Power to administer the Sacramentes.

Finallie, that the Church hath power to giue iudgement of doctrines, euen by this one sentence of the Apostle Paule appeareth: Let the Prophets (sayth he) speake two or three at once, and let the other iudge. And in an other place he saith: Proue all thinges, and kepe that which is good. And S. John said, Dearelie beloued, beleeue not euerie spirite, but trie the spirits whether they are of God. But of this kinde of power to iudge, there is also a certeine order. For the Church doth not iudge at her owne pleasure, but after the sentence of the holy Ghost, and according to the order and rule of the holy scriptures. And heere also order, moderation, and charitie is obserued. Therefore if at any time the church of god according to ỹ authority which she hath receiued frō ỹ Lord, do call a counsel together for some weightie matter, as we read that the Apostles of ỹ lord did in the Actes of the Apostles, it leaneth not here to her owne fleshly iudgment, but giueth ouer her selfe to bee guided by the spirite, and examineth all her doinges by the rule of the word of God, and of the two-fould charitie. Wherefore, ỹ Church maketh no new lawes, as the church of Hierusalem or rather the Apostolique church sayeth, ỹ it seemeth good both to the holy Ghost and to the Church, that no other burthen should be layd vppon the faithful Christians, but onely a few, and those verie necessarie thinges, and neither beside nor contrarie to the holy scriptures. Now Ecclesiastical matters, are of diuers sortes, the good ordering and well disposing whereof, for the cōmoditie of men is in the power of the Church: of whiche sorte those thinges are which concerne outward worship, in place & in time, as is prophecying, or interpretation of tongues, and scholes. Also the Church hath to iudge in causes of matrimonie, and chiefly it hath correction of manners, admonitions, punishmentes, and also excommunicating or cutting off from the bodie of the Church. For the Apostle also sayeth, that this power is giuen him, and yet to the intent hee should therewith edifie & not destroy. For all these thinges whiche we haue remembred, & such like, are limitted with the rule of the word, and of loue, also with holy examples and reasons deduced out of the holy scriptures. Of all which wee will perchaunce more largelye speake, in their place.

Power to iudge of doctrines.

1. Cor. 14.

1. Thes. 5.

1. John. 4.

To call a counsel.

Actes. 15.

Power to dispose the affaires of the church

1. Cor. 13.

Thus much haue I hetherto said concerning Ecclesiastical power, the contrarie whereof I haue declared with how open a mouth our aduersaries do publish, but yet they handle these matters so grossely, that it may appeare euen vnto children what they seeke, or what they would defende, to witt, not the Ecclesiasticall power, but their owne couetousnesse, lustes, and tyrannie. The Canonicall trueth teacheth vs, that Christ himselfe doeth hold and exercise absolute or full power in the Church, and that he hath giuen the ministeriall power to ỹ Church, who executeth it, for the most part, by ministers, and religiously executeth it according to the rule of Gods word.

These

These thinges beeing in this sorte considered, it shall not bee greatly labourſome to knowe the ſtudies of the holy Church of GOD. For it executeth (as I ſaid euen nowe) that power whiche it hath receiued of GOD moſt carefully and faithfullye: to the ende that it maye ſerue God, that it may be holy, and that it may please him.

Of the ſtudies of the church

And that I may reckon vp ſome of her ſtudies ſpecially: firſt of all it worſhippeth, calleth vppon, loueth and ſerueth one God in Trinitie: and taketh nothing in hand not hauing firſt conſulted with the worde of this true God. For ſhe ordereth all her doings accordyng to the rule of Gods worde: ſhe iudgeth by the worde of God, and by the ſame, ſhe frameth all her buildinges, & being built mainteyneth them, & being fallen downe ſhe repaireth, or reſtoreth them againe. The aſſemblies and congregations of Saincts vppon earth ſhe feruently furthereth and loueth. In theſe things it harkeneth diligently to the preaching of the worde of God: ſhe is partaker of the ſacramẽts deuoutly and wt great ioy and deſire of heauenly thinges. It prayeth to God by the interceſſion of our only mediatour Chriſt, with a ſtrong faith, feruẽtly, continually, and moſt attentiuely. It praiſeth the maieſtie of God for euer, and with great ioy giueth thanks for all his heauenly benefits. It highly eſteemeth all and euery the inſtitutions of Chriſt, neither doth it neglect any of them. But chieflie it acknowledgeth, that it receiueth all things belonging ether to life, ſaluation, righteouſnes, or felicitie, of the onely ſonne of God our Lord Jeſus Chriſt, as he who onely chooſe her, and then by his ſpirite and bloud ſanctifyed her, and made her a Church (ỹ is) a choſen people, whoſe onely king, redeemer, high prieſt, and defender he is, & without whom there is no ſaluation. Therefore in God alone by our Lord Jeſus Chriſt, ſhe onlye reſteth, him ſhee onely deſireth and loueth, and for his ſake ſhe reioyceth to loſe all things that apperteine to this world, yea, and to ſpend her bloud and her life. And therefore it cleaueth vnto Chriſte by faith inſeparablie: neither doeth it hate any thing more bitterly, than falling awaye from Chriſt, and deſperation. For without Chriſt there ſeemeth nothing in all this whole life, to be pleaſant. With Sathan as with a deadly enimie ſhe hath vnappeaſeable enimitie. Againſt hereſies and errours it ſtriueth both conſtantly and wiſely. The ſimplicitie of the Chriſtian faith, & the ſinceritie of the doctrine of the Apoſtles it moſt diligently kẽpeth. She kẽpeth her ſelfe as much as lieth in her vnſpotted of the world and of the fleſh, & from all carnall and ſpiritual infection. And therfore ſhe fleeth from, and by all meanes deteſteth all vnlawefull congregations, and prophane religions with all wicked men, and willingly and openly confeſſeth Chriſte both by worde and deede, euen with the damage of her life. It is exerciſed with afflictions, but yet neuer ouercome. It keepeth vnitie and concord carefully. All and euerye the members of her body ſhee moſt tenderly loueth. It doeth good vnto all men as much as power and abilitie will ſuffer. It hurteth no man. It forgiueth willingly. It beareth with the weake, brotherlye, till they bee brought forth forward to perfection. She is not puffed vpp with pride, but thoroughe humilitie is kept in obedience, in modeſtie, and in all the dueties of godlineſſe. But who (I praye you) is able to recite all and

euery

euery one of the studies of the church, in a very large discourse, much lesse in this short recitall: And who would not desire to be a member of so diuine and heauenly a congregation?

I would by and by ioyne hereunto that which remayneth touching the vnitie of the catholique Church, of the diuision thereof, and of other thinges belonging to the consideration hereof, but that I doe perceiue you beeing alreadie wearie of hearing, do earnestly loke for an end of this sermon. Therefore we will put off the residue till to morowe. And now lifting vpp our minds into heauen, let vs giue thankes to the Lord our God, who through his beloued sonne hath purified vs and gathered vs together, to bee a chosen people to himselfe, and to be heires of all his heauenly treasures. To him therefore be all praise and glorie world without end. Amen.

¶ That there is one Catholique Church, that without the Churche there is no light or saluation. Against scismatiques. Wherfore wee depart from the vpstart Church of Rome. That the Church of God is the house, vineyard, and kingdome of God: and the bodie, sheepe-foulde, and spouse of Christ, a mother and a virgin.

¶ *The seconde Sermon.*

There is one holie Church of God.



Wee you are assembled, brethren, w attentiue mindes, to the exposition of those thinges which the rest to bee spoken of the Catholique Churche of God, which we affirme to be one and vnseparable, according to the holy oracles of the sacred scripture. Solomon in his Canticles, sayeth: One is my doue and my beloued. Whereunto doubtlesse the doctour of the Gentiles had respect when he said: There is one body and one spirite: euen as ye are called in one hope of your vocation. There is one Lord, one faith, one baptisme, one God and father of all, which is aboue all, & through all, and in you all. To these heauenly testimonies, agree the testimonies of men. For Cyprian the bishop & martyre in his booke De simplicitate Clericorum, sayeth: The Church is one which is spred further and further abroade by fertile increase: euen as there are many beames of the Sunne and but one light, and many boughes of a tree, yet but one oake grounded vppon a stedfast roote: and whereas many brookes issue out of one spring though the number seeme to bee increased by the aboundance of stoare, yet is it but one at the head. Plucke a beame of the Sunne from the globe, that one once separated is voide of light. Breake a boughe from the tree, it can bring foorth no fruite. Cutt a brooke from the spring, & being cutt off it drieth vpp. Euen so the Church lightened with Gods light, spreadeth abroad

Cant. 4.

Ephe 4.

abroad the beames of her light through all the worlde, yet is it but one light, whiche is spread euerie where, neyther is the vnitie of the body separated: shee extendeth her braunches with plentious increse through out all the earth, she sendeth out her plentifull riuers all abroade. Yet is there but one heade, and one spring, and one mother plentifull with fertile succesion. And so forth.

Moreouer, where we reade that diuers names are giuen to the church, we must not imagine that there are many churches in the worlde, neyther is that bodye to bee separated, whiche can beare or suffer no kynde of diuision. Writers call the Church Catholique, which vndoubtedly signifieth vniuersall, bycause it is but one, neither can there be any moe. For albeit this be distinguished into the Churche triumphant and Militant, into the Churche of the olde fathers, and the congregation of people of later time, yet doe all these members remaine, perpetually knit together in one bodie, vnder one heade Christe.

And euen as the seuerall conditions of bonde and free men, separateth not a kingdome or common wealth into partes: so neyther dothe the quiet rest or felicitie of the blessed spirites triumphing in heauen, and the labours and sorrowes wherwith we warring as yet in this world vnder Christes enlignes are exercised, make two Churches.

The holie Angel sayth to Sainte John in the Apocalypse, I am thy fellowe seruant, and of thy brethren the Prophetes. He therefore acknowledgeth both the Prophetes and Apostles, to be the sonnes and seruauntes of one God. Whereof we reade in the Gospell, that one onely vineyarde, not two or diuers was let out to husband men, though they were diuerse. Matth. 21.

For euen so there is but one church of the olde Fathers, whiche were before the comming of Christe, and ours or the newe people since Christes comming, taken out of the Gentiles. But what they differ from vs, or we from them, hath beene sayde in the eight Sermon of our thirde Decade.

Againe, there are mingled with the holie Churche euill men and hypocrites, but the Churche is not separated for euill men. For euen as traytours mingled with citizens, and not yet discouered, make not two cōmon wealthes: so although euill men cleaue to god, yet are they both gathered into one Churche. And when hypocrites depart from the vnitie of the Churche, the Churche is not rent in peeces, but becommeth purer.

For excellently sayth Sainte Augustine, That euill men or hypocrites are that in the Churche, that chaffe is amongest wheate, cockle in standing corne, traytours in a citie, and runnagates amongest souldiers. But it is playne, that wheate is the cleaner, standing corne the lustier, citizens safer, and souldiers the strōger, when runnagates, traytours, cockle and chaffe, are separated from them.

Yea, and except sometimes rotten members of the Churche be cutte off from the Ecclesiasticall bodie, the Churche can not be in safetie. And particular or seuerall Churches, are as townes or cities in a kingdome. The multitude of cities, diuideth not the kingdome.

Of particular Churches dispersed throughout all the worlde, as a bodie

of many members, is gathered and compacted together the Catholique and vniuerſall Churche, whiche is the fellowſhippe of all the Saintes.

Without the church is no light or ſaluatiō

Therefore moſt certeine it is, that there is but one onely church of God, not many, whereof the onely Monarche is Jeſus Chriſte, to whome be glorie. The vnitie and vnited ſocietie of this Churche of God is ſo greate, that out of her fellowſhippe is there no people found acceptable vnto GOD, any true ſaluation or ſafetie, any light or truth. For without the pale of Gods Churche, are no wholeſome paſtures founde, all are infected with poyſon. No religion pleaſeth GOD out of the Churche of GOD.

If of olde time any man had ſacrificed to GOD him ſelfe, without the tabernacle or temple, in the highe places, he was accounted to haue ſacrificed to diuelles, and eſteemed to haue ſhead innocent bloude. Rightly therefore the bleſſed martyr and Byſhoppe of Carthage, Cyprian, hath left in writing: Who ſo euer ſeparated from the Churche, is ioyned to an adulterous Churche, the ſame man is ſeparated from the promiſes of the Churche: neyther perteineth hee to Chriſtes merites, whiche hath left the Churche of Chriſte. Hee is a ſtraunger, hee is vncleane, hee is an enimie. Hee can not now haue GOD his father, who hath not the Churche his mother. If hee might ſcape that was out of the arke of Noah, hee may alſo eſcape that is abroade out of the Churche. Hee muſt needes be a moſt wicked man, who ſo euer hee be, that leaueth his owne countrie, and the fellowſhip of verie good men, and falleth away to the enimies.

De ſimplicitate Prælatorum.

Lactantius therefore moſte truely ſayd, It is only the Catholique churche whiche reteyneth true religion. Here is the founteine of trueth: this is the houſholde of fayth: this is the temple of GOD: into whiche if one enter not, or out of whiche if any departe, hee is excluded from the hope of ſaluation and life euerlaſting. For oure Sauiour firſte ſayde, that out of the ſheepefolde life is not found.

Inſtitut. li. 5. ca. 30.

Againſte certeine Scismatiques.

Wherefore I can not maruell enough at the corrupt and Scismaticall manners of certeine men, who ſeparate them ſelues for euerie light cauſe, from the moſte wholeſome and pleaſaunt companie or ſocietie of the Church.

For you ſhall finde in theſe dayes, captious and phantaſticall men, not a fewe, whiche of many yeares haue had fellowſhippe with no Churche, nor as yet haue fellowſhip with any. For in euerie man that is, they finde ſome kynde of faulte, in them ſelues onely they finde nothing worthy reprehenſion. Therefore they conceiue with them ſelues a wonderfull faſhion of the Churche, whiche except they ſee ſomewhere eſtabliſhed after that faſhion whiche they them ſelues haue deuiſed, they contende (with ſhame enough) that there is as yet no true Churche of Chriſt in the world.

They are worthy ſurely to be maiſter builders in Vtopia, or Cyribiria, where they might ſet vppe a building fit for them ſelues. But it ſeemeth vnto them, they haue iuſt cauſe of Scisme. For they will not communicate with our Churche, for that it ſeemeth the doctrine of the miniſters in the Churche, is not yet ſufficiently cleanſed and poliſhed, neyther

ther yet loftie (as they them selues terme it, Hoch gnug gericht) subtile and spirituall enough. Elsewhere they complaine that in our Churches are diuers customes vsed. Furthermore, they desire the rigour and seueritie of discipline, and finally an exact pureneſſe of life. For they feare they shal be defiled with the vncleane companie of certeine men. Many for the faultes and vices of certeine ministers, eyther forsake or flée the congregation of the Churche: of whiche sorte at this day are the Anabaptistes. But there is as yet no sufficient cause alledged by these men, for whiche of right they ought not eyther to be ioyned vnto vs, or for the whiche they maye bée separated from vs.

Wée acknowledge that there bée iuſt causes, for the whiche the godly bothe maye, and ought to separate them selues from wicked congregations: in whiche not onely the lawfull vse of the Sacraments is altogether corrupted and turned into Idolatrie, but also the sounde doctrine is altogether adulterated, the preachers or pastours are not nowe Prophets, but false Prophetes, whiche persecute Gods trueth, and finally to them that sitte to receiue the foode of lyfe, they minister poyson.

But none of these things (GOD be thanked) can they obiect againste vs.

For the diuerſitie of doctrin ſcifme muſt not be made.

For as concerning doctrine, it consisteth partely in sure opinions, and those as it were numbered, firme and immutable: of whiche kynde are the Articles of faythe, and those without addition and corruption, lawfully and sincerely vnderstode: and of that sorte are also these principles. That al men are sinners, conceiued and borne in sinne.

That none but those that are regenerate, can enter into the kingdome of GOD. That men not by their owne desartes, but through the grace of GOD, by the onely merites of Christe, are iustified by fayth. That Christe once sacrificed for sinne is no more sacrificed, that he is the onely and perpetuall Priestе. That good workes are done of those that are iustified: and those are in deede good workes, whiche the Lorde hath prepared for vs to walke in. That the Sacramentes of the Lorde and of the Churche, are to bée receyued, and not to be despised. That wee must pray cõtinually, & that in that maner which ỹ Lord hath appointed vs. And if there bée any moe of the same sorte. But it sufficeth if these and other like groundes bée vniformely, purely, and simply taught in the Churche according to the Scriptures, thoughe there bée added no Rhetoricall figures, nor no paynted eloquence bée hearde. For aptly the blessed Martyr Irenæus, after the rule of fayth, sette out in his firſte boke againſte hereſies, Since there is but one onely faythe (sayth hée) neyther hee whiche can say muche of it, sayth more than hee ought: nor hee whiche sayth little thereby, diminisheth it.

Therefore when the doctrine of ministers expoundeth those thinges in the Churche, whiche are agreeable to the true and sincere fayth, whiche it also corrupteth not, what haue these captious smatterers of Rhetorique, and selfe-learned to require, though eloquence and plentifull learning be wanting in ỹ teachers. Was not the doctrine of the Apostles and Prophetes moſte simple and moſte

free from all subtiltie: that rightly it might be said, how much more simple it seemed to be, so muche the safer it was? But in the meane season, I despise not true eloquence (as that which is a singular gift of God) as I haue elsewhere often witnessed. And partly doctrine consisteth in the daily expounding of the Scriptures, and in the applying of them to oure time, place, and affaires.

In that kinde was euer great varietie and diuersitie, for whiche notwithstanding, no wise man euer yet separated him selfe from the fellowshippe of the Church. For it commeth to passe verie often, that two or three, or else moe, may expounde one place not after one manner, but after most diuers sorts. There may be one that expoundeth verie darkely, and an other expoundeth more plainlie: this man hitteth the marke, he comes not neare it. And this man applyeth the place, whiche he handleth very fitly: some other vseth not like simplicitie of application: in the meane season notwithstanding, he saithe nothing contrarie to the soundnesse of faithe, and the loue of GOD and our neighbour, and vseth all thinges to edification. I say that of this diuersitie, no man taketh iust occasion to depart from the Church. For al godly men proue all thinges, and keepe that which is good: and in al sermons and holie exercises, referr their whole studie only vnto edifying.

And moreouer, the preachers agree wel among themselues, and herevnto direct all things, that both themselues and their hearers may become better: not that they may seeme better learned, or to haue vttered that, which no man sawe heretofore.

And the best learned loathe not their Sermons which are not so learned. For albeit they may seeme not altogether to haue hit the marke, yet for as muche as they haue taughte wholesome thinges, they are praysed and not condemned: albeit in fit time and place, they be somewhiles admonished.

Againe, they that are vnskilfull doe not enuie the giftes of the learned, nor refuse to labour for more perfection, neyther loath they or condemne they learned Sermons of those that be better learned: but they prayse GOD, and being warned, striue to more perfection. For wisely sayd S. Aurelius Augustine, in his firste booke of Christian doctrine, the fire and twentie Chapter. Who so euer sayth he seemeth to him selfe to haue vnderstoode the holy Scriptures, or any part of thē, so as of that vnderstanding, he gather not the two folde charitie of God and his neighbour, he yet vnderstandeth nothing. But who so euer gathereth suche a sense thereof, as may be profitable to him for the increase of charitie, and yet gathereth not that sense, that it may probably seeme he whome hee readeth ment in that place, he is not perniciously deceiued, neyther lyeth he at all.

The same anon after, Hee is notwithstanding to bee corrected, and must haue it shewed him, howe muche more profitable it were for him not to leaue the highway, lest by accustomable straying, hee be forced eyther to goe crosse or croked. Thus farre he.

Therefore where an Ecclesiasticall interpreter doth erre grossely, it is lawfull to a better learned, brotherly to admonishe him, but to make a Schisme it is not lawfull.

The

The authours of scisme lightly are somewhat proude and arrogant, and swell with ennie, and therefore are voyde of al charitie and modestie, they alloiwe nothing but what they them selues bring forth, neither will they haue any thing common with others, they are alwayes musing some high matter, & nothing that is cõmon or simple. Unto these men very well agreeth ỹ saying of the Apostle Paul, Knowledge puffeth vp, but loue edifieth. Therfore godly teachers in the church and also godly hearers, for doctrine which is not altogether foolish, & though it be somewhat grosse, yet being godly and tending to edification, they neither leaue or forsake the fellowship of the churche, neither striue they or contend, but rather vse charitie in all things. And if the ministers liues be attached with grieuous vices, and yet in the meane season, they be faithful in teaching, admonishing, exhorting, rebuking and comforting, if they lawfully distribute the lawful sacraments, no man hath iust occasion to forsake the church. The Lorde expresly saith in the gospel, The Scribes & the Pharisеis sit in Moses seate. Al therefore what so euer they bid you obserue, that obserue and do: but after their workes do not: for they say and do not. Behold the Lorde saith they say and do not: therefore the teachers liues were not agreable to their doctrine: yet for that they stode in Moses seat, that is to say, bicause they taught the word of God lawfully and sincerely, he biddeth to receiue their sincere doctrine, but their life not being agreeable to their doctrine, that he biddeth to refuse: and therefore to make a scisme for the preachers euill liues sake, the Lorde doth forbid. Surely he commaundes to flie from false Prophetes. But not an euil life but false doctrine maketh a false prophet. A great conflict about this matter had the holy father S. Augustine with the Donatistes, who contended that the ministerie was of smaller power, through the imperfection of the ministers. Which case is to be considered in an other sort. But now what cause haue they to leaue and forsake our churches for the vnlikelinesse or varietie of ceremonies? In the baptisme of childrē, say they, you obserue not one order: and so also in the celebration of the supper. Some take the breade of the Lorde in their handes sitting: some do come and take it at the handes of the minister, who also put it in the mouthes of the receiuers. Some celebrate the Communion often: some seldome, and that but vpon set dayes. And you vse not one forme of prayer. Neither haue all your assemblies one manner, neyther meete they at one time. But howe shall we beleeue that the spirite of vnitie and peace is in you, in whome is founde so great diuersitie? For iust causes therefore we doe not communicate with you. But of these customes we shall speake more fitly in their proper place.

But it is maruell, that men not altogether rude and ignoraunt of Ecclesiasticall matters, bring no other argumentes for defence of their wicked scisme. Are the poore wretches ignoraunt how great diuersitie there hath bene alwayes in ceremonies, vnitie notwithstanding alwayes remayning vndiuided in the catholique Church? Socrates the famous writer of the ecclesiasticall history, in the fift booke of his histories, the 22. chapter, setteth out at large the diuersitie of ceremonies in the church of God. A-

1. Cor. 8.

For the vices of the ministers, scisme must not be made.

Math. 23.

For the diuersitie of Ceremonies, scisme must not be made.

mongſt other things he ſayth, No religion, ſaith he, keepeth all one kynde of ceremonies: albeit it agree in doctrine about them. For they which agree in faith, differ in ceremonies. And againe, It ſhall be both labourſome and troubleſome, yea, and impoſsible to deſcribe al the ceremonies of all the churches in each citie & regiō. The bleſſed martyr Irenæus, writing to Victor biſhop of Rome, reherſeth a great diuerſity of ꝑ churches in their faſtings, and keeping the feaſt of Eaſter: and then addeth, And yet not withſtanding all theſe, euen when they varied in their obſeruations, were both peaceable among themſelues and with vs, and yet are, neyther doth the diſagreement about faſting, breake the agreement of faith. And againe, Bleſſed Polycarpus (ſaith hee) whē he came to Rome vnder Anicete & hauing ſome ſmall controuerſie about certeine other matters, were by and by reconciled: But of this kinde of matter, they cōtended not awhit. For neither could Anicetus perſuade Polycarpus, that he ſhould not obſerue thoſe thinges which with Iohn the diſciple of our Lord, & the reſt of the Apoſtles, with whom he had ben conuerſant, he had always obſerued: Neither did Polycarpus perſuade Anicetus, not to keepe that cuſtome, which by the traditiō of thoſe elders to whom he ſucceeded, he ſaid he was to kepe. And theſe maters thus ſtanding, they had felowſhip one with an other. Thus far he. Moreouer, ꝑ auncient church vſed great libertie in obſeruatiō of ceremonies, yet ſo allways as it brake not ꝑ bond of vnitie. Yea, &c. Auſtine preſcribing vnto Ianuarius, what in this diuerſitie of ceremonies he ſhuld either do or followe, bideth not him to make a ſciſme, but iudging moderately & wiſely. No rule (ſaith he) in theſe things is better, thā a graue & wiſe chriſtian, who wil do in ſuch ſort, as he ſhal ſe euery church do, vnto which by chaūce he cōmeth. For that whiche neither contrarie to faith nor good maners is cōmaūded, is to be counted indifferent, & according to their ſociety, amongſt whom we liue to be obſerued. Againe, leaſt vnder pretence of this rule & counſel, any might force vpon euery mā what ceremonies they wold, he addeth, The church of God placed amidſt muche chaffe & cockle, ſuffereth many thinges: & yet whatſoeuer is either cōtrarie to faith or good life, ſhe alloweth not, neither holds ſhe her peace, neither doth ſhe it. Laſt of al, whereas theſe men thinke that there is no true church, where as yet faultie manners are to be ſēn in men conuerſant in ꝑ churche, by whoſe conuerſation they feare to be polluted, vnles either they come not at ꝑ churche, or elſe quickly forſake it, they fall into ꝑ madnes of ꝑ heretikes called Catharoi, who deceiued with ꝑ falſe imagination of erect holineſſe, & vſing ſharpe crueltie, fled from thoſe churches, in which ꝑ fruits of ꝑ doctrine of the goſpel plainly appeared not. Againſt theſe we ſet both ꝑ prophetical & apoſtolicall, to wit, the moſt holy churches. For Eſaie & Jeremie rebuking ꝑ maners of their time, do greatly inueigh againſt corruption of doctrine & maners. Neither charge they them with light & cōmon faults, but heynous. Eſaie crieth, That from the crowne of the head to the ſoale of the foot, there is no whole place, and yet he departed not frō ꝑ churche, nor planted him ſelfe a newe, albeit frō al vngodlineſſe & corruptiō, he kept him ſelf very diligētly. How many faults, nay, howe many errours I pray you

For the impure life of men conuerſant in the church the ſciſme muſt not be made.

were there amongest the Apostles of Christ them selues: what did our lord depart from them? The church of Corynth was corrupted, not only in maners, but also in doctrine. There was in it contētions, factiōs, & brawlings. Whordome & breaking of wedlocke, vndoutedly was cōmon among them. What thinke you of that, ỳ many of them were present at prophane sacrifices? Surely it was no small error, ỳ they esteemed baptisme according to ỳ worthinesse of the minister. They had defiled the Lords Supper, with their priuate & prodigal banquets: yea, & of the resurrection of the dead, they thought not aright. But did ỳ apostle for ỳ cause either depart from them him selfe, or commaund others to depart? yea, rather he calleth thē a holy church, & greatly rebuking their cōtentions, he exhorteth al mē to obserue ỳ vnitie of the church, in the sinceritie of truth. It is not to be douted therfore, ỳ they greatly sinne, which abstein from the fellowship of our, or rather the catholique churche, in which albeit there be great corruption of life, yet ỳ doctrine is sincere, & the sacramēts are purely ministred. But these men obiect: ye admit al men wout exception, to ỳ receiuing of the Lordes supper, wicked men, drunkards, couetous men, souldiers, & such like kindes of men, with whome the holy apostle forbids vs to eate cōmon bread: so far off is it ỳ he graunteth vs to be partakers at the lords table with such. Except therfore we like to be defiled with the fellowship of the wicked, it is needful either not to ioyne with this societie, or else altogether to flee from it. But of the Lords supper, & the receiuing therof, if I liue, I wil speak in an other place apt for it. At this time, this onely we bring against them, ỳ Paule the most faithfull seruant of Jesu Christe, was not sharper than his maister. But it is manifest, ỳ he admitted Judas to ỳ holy table, whō he knew as it is wont to be saide, *Intus & in cute*, ỳ is to say, throughly, within & without, & yet he did not put him by. But he wold haue reiected him, if he had knowne, ỳ rest of his disciples wold haue ben polluted with his cōpanie. Judas him selfe was polluted, for his minde & conscience were corrupt: but the rest of the apostls, whose minds were pure through perfect faith, could not be defiled by another mans trecherie. Therfore saith Paule ỳ apostle, Let a mā proue him selfe, and so let him eate of that breade, and drinke of that cup. He biddeth euery man to proue him self, not to iudge an other mans seruant, who standeth to his Lorde or falleth. If thou beest indued with faith, & dost lawfully participate at the Lords table, thou art not defiled with an other mans wickednesse. Therefore to auoyd pollution, there is no cause why thou shouldest be separated from the church, in which ỳ sest the bad mingled with the good, to be partakers of ỳ Lords supper. But if so be thou beest separated ỳ plainly declarest thy selfe, being hardned with arrogancie, to be partaker with those whome S. Aug. in his 3. booke against Parmenian, the first chapter, painteth forth with these proper & liuely colours. They are euil childrē, who not for the hatred of other mens iniquities, but throughe the studie of their owne contentions, go about eyther wholy to alure, or at lest to diuide the simple people prouoked with the bragging titles of their names, puft vp with pride, foolish with frowardnes, subtile with slaunders, troublesome with seditions: who least they should be detected to want the lighte of trueth, pretend

1. Cor. 11.

For the vnworthie partakers of the Lordes supper, Scisme must not be made.

the ſhadowe of ſharpe ſeueritie: and thoſe things which in the holy ſcriptures the ſinceritie of loue beeing ſaued, and the vnitie of peace beeing kept, are commaunded for the correction of the faults of their brethren, wherein moderation alſo ſhould be vſed, they vſurpe to the ſacrileage of ſciſme, and occaſion of cutting off.

The ſame authour amongſt other things godlily and wiſely diſputed in ỹ two chapters following, giues this counſel to modeſt wits, That quietly they ſhould correct what they may, and what they can not mende, they ſhould patiently ſuffer, and louingly mourne, till God him ſelfe either amend it, or in the day of iudgement fan away the chaffe. **Furthermore, concluding this place, I wil recite vnto you the wordes of the bleſſed martir** Cypriã. **He in his 3. booke & 13. epiſtle, hath thus left it written.** If cockle appeare to be in the churche, yet ought neither our faith nor our charitie be letted, that bicauſe wee ſee cockle in the church: we our ſelues depart frõ the church: we muſt rather labour to bee good corne, that when the corne ſhalbe laid vp in the lords barne, we may receiue the fruite of our labour and trauell. The Apoſtle ſaith in his Epiſtle, but in a great houſe are not only veſſels of gold and ſiluer, but alſo of wood and of earth: & ſome veſſels of honor, ſome of diſhonor. Let vs indeuour and labor what we may, that we may be a veſſel either of gold or of ſiluer. But the Lorde only hath libertie to break in peeces the earthẽ veſſels, to whõ alſo is giuen an yron rod. The ſeruãt can not be greater thã his Lord, Neither let any man thinke it lawful for him to challenge that to him ſelfe, which the father hath giuẽ only to his ſonne, that he might now be able to purge the flowre, or fanne the chaffe, or by al the wit man hath, to ſeparate al the chaff frõ the corne. This is a proud obſtinacie, and wicked preſumption, which lewde furie taketh to him ſelfe. And whiles ſome men alwayes take to thẽ ſelues a further dominion, thã peaceable iuſtice requireth, they periſh frõ the church: and whiles they proudly lift vp thẽ ſelues, blinded with their owne preſumption, they are bereft of the light of truth. **The Lord Jeſus reduce the wandering ſhepe into the vnitie of ỹ catholique churche, & liuing in vnitie, keepe & vphold them. Amen.** Theſe aduerſaries of ours being ouercome, there ariſe vp new & cruel enimies, ỹ is to ſay, ỹ defenders of the Romane Monarchie, & of the apoſtolique ſea, as they cal it, & the moſt auncient church: for they cry euẽ whiles they be whoſe that we are guiltie of ỹ ſame cryme, whereof we condemned the Anabaptiſtes, & certeine other fantaſtical fellowes. For they ſay, that we with a wicked ſciſme, & forced by no neceſſitie, haue forſaken the olde Romiſhe church, and haue ſet vp for our ſelues newe & hereticall Synagogues. And they alledge, ỹ the holy ſcripture hath as yet her authoritie in the church of Rome, ỹ it is reade as yet in all their churches, ỹ they fetch their diſputations out of it in al their ſchooles, yea, & alſo ỹ the ſacraments haue their right place & vſe: & therfore that we are wicked ſchiſmatiques, who without any neceſſary cauſe to go away, are departed from the catholique church, moſt of all for the faultes of fame of the clergie & of the biſhops. I muſt needs therefore digreſſe a little & contende with theſe defenders of the Popiſhe church, and ſhewe that we neuer departed from the catholique church of Chriſte.

Vnitie muſt be kepte and ſciſme eſchued.

Of the departing from the church of Rome.

And

And because in this matter it chiefly behoueth vs to knowe who is truely said to be an heretique or who is a scismatique, of these matters I will first of all speake these fewe words. S. Augustine thinketh ỹ this difference there is betweene an heretique, & a scismatique, ỹ an heretique doth corrupt the sinceritie of faith and doctrine of the apostles, with his wicked doctrine: and a scismatique although he sinne not at all against the pure doctrine and sincere faith, yet he rashly separates himselfe from the Church, breaking the bond of vnitie. And surelie he properly is an heretique, whosoeuer hee bee that contrarie to the scripture whiche is the word of God, against the Articles of faith, or against the sound opinions of the Church grounded on the word of God, through hope of any temporal commoditie, of his owne braine, and fleshly choice, chooseth, receiueth, teacheth, followeth straunge thinges, and stiffely reteyning doeth both defend them and spread them abroade. By the Imperiall edicte of Augustus Cęsar, Gratian, Valentinian, & Theodosius, they are defined to bee Catholiques or Christians, who continue in that religion whiche S. Peter taught the church of Rome, and which blessed Damasus and S. Peter bishop of Alexandria did teach, that is to say confessing according to the teaching of the Apostles and doctrine of the Gospel the only Godhead of the father, and of the sonne, and of the holy Ghost in equall maiestie and in an holy Trinitie. And againe they are by them declared to be heretiques, who followe contrary opinions, whome they accompte both madd and infamous, and worthie of punishment. And he is a scismatique, whosoeuer he be that separateth himselfe from the vnitie of ỹ true Church of God, and rather himselfe gathereth together newe assemblies, or ioyneth himselfe to congregations gathered by others, albeit in doctrine he erre little or nothing. And I thinke no man can either denie or gainesaye any thinge in these descriptions. And therefore the defenders of the Romishe monarchie do greatly offend against vs, euermore hauing in their mouthes against vs the most heynous crimes of heresie and scisme. For wee teach nothing against the sinceritie and trueth of the holy scriptures, or against the articles of faith, or against the opinions of the Catholique Church whiche be sounde & stablished by the Canonicall scriptures. If it had liked vs to haue sought earthly commoditie, we would surely haue continued in ỹ Popishe doctrine, in which all things are gainefull. But because we haue receiued the doctrine of Christ, we are open to euery mans reproche. Wherein wee were not ignorant when we departed from the doctrine of ỹ Pope. For no hope therfore of temporall commoditie doe wee embrace the doctrine of Christ, neither doe wee presumptuously affirme any thing. For if any man can teach vs any better out of Gods word, wee will not refuse to embrace that whiche is better. And moreouer with open voice and with all our hearts we condemne all heresies and heretiques, whosoeuer they be which the auncient Church either in generall counsels or without Counsels hath killed with the sworde of Gods word. But we striue against the false doctrine of the Pope, his newe decrees which fight against the word of God, and most filthie abuses & corruptions in the Church. The bishops of Rome haue taken to themselues vñ their conspiratours, a tyrannie ouer the Church, playing the part of very

Antichriſts in the temple of GOD: their tyrannie therfore and Antichriſtianiſme wee flie and refuſe, Chriſte and his yoke wee refuſe not, the fellowſhip of ſaincts we flie not: yea, rather to that end wee may remaine in that ſocietie and become the true mẽbers of Chriſt & of his ſainctes, flying out of the Popiſh church, wee are gathered together againe into one holy catholique and Apoſtolique Church. And this Churche wee doe acknowledge to be the verie houſe of GOD and the proper ſheepe-fould of Chriſt oure Lord, whereof hee is the ſheepeheard.

A free cõfeſſion of departing from the Romiſhe Church.

For freely we confeſſe, and wt great ioy giuing thanckes to God that hath deliuered vs wee publiſh abroad that wee are departed from the Romiſhe Church, and that we do at this day alſo abhorre the ſame. But firſt of all wee diſtinguiſhe and put a diuerſitie betweene the old church of Rome, and the late vpſtart church. For there was ſometime at Rome a holy and a faithfull Church, whiche Apoſtolique men and the Apoſtles of Chriſt themſelues did eſtabliſhe and preſerue by the woord of GOD: whiche auncient Churche was not onely without the Ceremonies there vſed and receiued at this daye, but if ſhee had but ſeene them, ſhee would ſurely haue accurſed them. That auncient Churche wanted the decrees wherevppon the Churche of Rome at this daye altogether ſtayeth her ſelfe. She was ignoraunt of that Monarchie and all that ſtately court. Therfore from that auncient and Apoſtolique Church of Rome wee neuer departed, neither will we euer depart. We acknowledge moreouer all that are at Rome, who at this day doe worſhipp Chriſt, and keepe themſelues from all Popiſh pollution, to be our beloued brethren, of which ſort we doubt not but Rome hath a great many. Finally wee doe not acknowledge that vpſtart church of Rome to be ỳ true church of Chriſt, whiche doeth acknowledge and worſhipp the Pope as Chriſt his vicar in earth, and is obedient to his lawes. Wherefore, wee cannot be ſciſmatiques, who leauing ỳ Church of Rome, haue not departed from ỳ true church of God.

The vpſtarte churche of Rome is not the Churche.

For the holy catholique churche cleaueth vnto her onely ſheepeheard Chriſt, beleeueth his woord, and liueth holily: But you ſhall finde all thinges quite cõtrarie in the church of Rome, ſo as it cannot come within the compaſſe neither of the outward and viſible, neither of the inward and inuiſible church of God. The godly beare with many thinges in the church, that is to ſay, in the members of the church and in the miniſters (as I ſhewed of late when I entreated againſt ſciſmatiques) but in that vppſtart church of Rome thou ſhalt not finde ſmall and tollerable faultes either of doctrine or of life, or of errours: all theſe faultes in her are heynous, deſperate and abhominable. What manner of charitie ſhould it bee therefore that could hope for better of theſe moſt vntoward and lamentable thinges? Hypocrites and euill men are accompted to be parcell of the outward and viſible church of God, and are ſuffered in the ſame: but theſe Romaniſtes, are neither euill men nor hypocrites, but the verie worſte and the moſt cruell enimies of Chriſt his trueth, openlye blaſpheming the Goſpel, and perſecuting thoſe that beleeue in Chriſt. And therefore they neither haue the outward nor yet the inward markes of ỳ Church.

The

The Spirite of the Lord resteth vpon those that tremble at the woord of God: these men fret and fume if any man vnfeignedly reuerence the woord of God.

True faith attributeth onelye vnto Christe all the meanes whereby it commeth vnto euerlasting life: these men doe persecute the faithfull, because they attribute vnto Christe Jesus alone, all the meanes whereby they atteine vnto euerlastinge life, and will not parte stakes in the meanes of saluation with Popish fancies. In steede of charitie they exercise cruelties against their brethren, and against their neighbours. What shall a man saye of them who abuse the publique goodes of the Churche, and spende them according to their owne priuate lustes? For that whiche of old time the faithfull haue of charitie giuen to the vse of the church, and for the sustentation of the poore, that doe these men waste, liuing most lecherously and filthily. Whiche thing the electe Apostles of the Lord Peter and Thaddeus did fore-tell the Church of GOD of, concerning them.

And as touchinge the outwarde markes of the Churche, what shall I saye? These men saye that the Canonicall Scripture hath her authoritie in the Churche of Rome, and that the same woorde is reade bothe in their Churches and in their Scholes, and that the Sacramentes haue their force, and are effectuall amoungest them. But I can shewe the contrarie. First of all they will make subiecte the interpretation of the holy and sacred scriptures vnto their Sea, and the righte of iudgement in all cases they giue vnto their idol the Pope of Rome. For that canon euery man knoweth: Whatsoeuer hee decreeth, what soeuer hee establisheth, is of all men to bee obserued for euer inuiolably. And againe, The whole Churche thoroughout the vniuersall worlde, knoweth that the holye Churche of Rome, hath authoritie to giue iudgement of all thinges, neither is it lawefull for anye to giue iudgement of her iudgements. Therfore shee also iudgeth the Scriptures and expoundeth them, and turneth and windeth them whiche waye shee listeth.

I will not nowe remember howe by manifest woordes the Standardbearers of that Sea doe write, that the canonicall Scripture taketh her authoritie of the Churche, abusinge this sentence of the auncient father Saint Augustine, I would not haue beleeued the Gospell, if the authoritie of the holy Churche had not moued mee, &c. This will I affirme, whiche cannot but bee manifest vnto all men, that the Romishe Church or the rulers of the same Churche, doe take awaye the naturall sense and true meaning of the holy Scriptures, and haue sett downe a straunge sense in steede of it, whiche sense to the ende it maye the better bee liked of men, they call the sense of the holye mother the Churche, whiche sense also they vrge with so great wickednesse, as if you oppose against it the native sense, you shall receiue for your labour, the reprochefull name of an heretique.

In fewe woordes, except you bring out the whole Scripture wrested after their minde and gaine, that is to saye, tempered with their diuelliche decrees as with poyson, it will bee saide that you haue not broughte out the holye Scriptures, but that you

The Church of Rome hath not the inward markes of the church of God.

Peter. 2. in the Epistle of Iude.

The Church of Rome hathe not the outwarde markes of the church of God.

that you haue taught hereſie. By examples the matter wil be made the plainer. The Scripture teacheth that Jeſus Chriſte is the onely head of the Church: but vnleſſe you alſo ioyne the Pope to be the head of the Church militant in earth, you wilbe called an heretique. The Scripture teacheth that Jeſus Chriſte is the onely interceſſour or mediatour, Prieſt and onely ſacrifice propitiatorie of the faithfull: but vnleſſe you ioyne herevnto that Chriſt is in deed the mediatour of Redemption, but that the ſaintes together with Chriſte are ẏ mediatours of interceſſion, and that the prieſts do daily offer an vnbloudie ſacrifice, ſo as the Saintes maye bee acknowledged to be interceſſours together with Chriſt in heauen, and that the prieſtes in earth do daily offer in their maſſe a ſacrifice for the quicke, and for the dead, you will elſe be called an heretique. The Scripture teacheth that Jeſus Chriſte is the righteouſneſſe of the faithfull, which righteouſneſſe we receiue by faith: but vnleſſe you will part ſtakes betweene this righteouſneſſe of Chriſt, and woorkes or mens merits, you wilbe called an heretique. The Scripture teacheth that Chriſte aſcended into heauen, and hath eſtabliſhed a Vicegerent power, to witt, the holy Ghoſt, and that alſo he wil not come againe into ẏ world bodily, but onely at the daye of Judgement: but vnleſſe you do acknowledge the ſame Chriſt to be alſo corporally preſent in the bread of the Sacrament, and doeſt alſo worſhip him there, thou wilt elſe be called an heretique. Chriſte our Lord ſaid at his laſt ſupper, reaching the cup to his diſciples, Drincke you all of this: but and if thou wilt contend that both the kindes of the ſacrament ought to be giuen to al the faithfull, thou wilt be called an heretique. God ſaid in his lawe: Thou ſhalt not make an Jmage, thou ſhalt not worſhip it, thou ſhalt not ſerue it: But vnleſſe thou vnderſtād by an Jmage the Jdols of the Gentiles, as of Saturne or Mercurie, but not of the true God, or any ſainct, thou wilt be called an heretique. Many mo thinges of this ſort I could bring forth, if I ſpake to them that were ignorant. What authoritie therfore or what place ſhall we ſay the word of God had in that ſea: Who ſeeth not that theſe filthie beaſtes doe tread vnderfote as a captiue the moſt holy word of God, that they eſtabliſhe and reeſtabliſhe lawes of God according to their owne giantlike boldneſſe: It is therefore as cleare as any thing may be cleare, that the Romiſh Church is deſtitute of the holy word of God. I haue ſhewed plainely in the firſt Sermon of this Decade that it is not enough to boaſt out the woords of the holy Scripture vnleſſe therewith all the naturall ſenſe be reteined vncorrupted. The Church of Rome hath corrupted the ſenſe and meaning of ẏ holy Scriptures, and thruſt vppon the ſimple people opinions contrarie to ẏ ſcriptures: and therfore the Church of Rome is not ẏ true Church of Chriſt. The ſacramēt of baptiſme miniſtred by Popiſh prieſtes, albeit we doe not reiterate, for that they baptiſed in the name of the father, and of the ſonne, and of the holy Ghoſte (as in the firſt Sermon of this Decade I haue ſhewed) yet the breaking of bread or diſtribution of the Lords ſupper, they ſo defiled and alſo corrupted the ſame wt doctrines contrarie to the ſound faith, and turned the ſame into ſuch a filthy merchaundize, as no man that is of a ſound iudgement can with a ſafe conſcience, and without corruption of his

Religion

religion communicate with them. Of the moſt filthie life, and wicked manners of the prieſtes of the Romiſhe Church, I will at this time ſaye nothing. For alreadie it appeareth, I doubt not, to them that are not wilfully blinde, that that ſea of Rome hath not the outward markes of the true Church of God, ioyned with the pure woꝛd of God, and ſound preaching of the Goſpell. It wanteth (I ſay) a heauenly miniſterie, and lawefull miniſters of the Church, and alſo the wholſome vſe of the Lords Supper: and therefore it is not the true Churche of God from whiche no man may depart without beeing guiltie of ſciſme.

The Lord reſerueth to himſelfe a Church though he the gouernoures of it erre.

By this meanes ſome man wil ſay, Chriſt ſhal haue no Church left him in the earth. For they that be the gouernours of the Church, if they erre and corrupt and forſake the woꝛd of God, what hope (I pray you) remayneth of the Church? Or where the markes of the Churche appeare not, where (I pray you) is the Church? I aunſwere, that almightie God in ſuch calamities of the Church, in the which the gouernours fall away from the woꝛd & true woꝛſhip of God, and doe imbrace and bring in newe lawes, and newe ordinances into the Churche, the true outward markes of the Church being for a time either darckened or worne out of vſe, doth yet notwithſtanding reſerue vnto himſelfe a Churche in the earth, whiche Church alſo he furniſheth and repaireth with true teachers, whome he ſendeth into the ſame, albeit they be not acknowledged for true miniſters and teachers of Gods Church, by thoſe who will ſeeme to be the true and the ordinarie gouernours of the Church: but are rather cõdemned as ſeditious diſturbers of the Churche and execrable heretiques. By examples taken out of the Scriptures, the matter will be made more manifeſt. In the time of Achas king of Juda (Vrias the high prieſt winching at it, and the princes of the land and prieſtes not reſiſting,) the king ſhutt vpp the temple of the Lord, and toke awaye the holy altar: whiche thing the Scripture expreſſely witneſſeth, and therefore both the miniſterie of the woꝛd, and the lawefull or ordinarie miniſtration of the Sacraments ceaſſed: but yet notwithſtãding there was a holy Churche in the kingdome of Juda: in the which (as I may ſaye) extraordinarilie no man doubteth the prophete Eſaie with certeine other did preach. Under Manaſſes the nephue of king Achas, true doctrine and adminiſtration of the ſacraments was baniſhed, except onely circumciſion: and that falling awaye continued vntill the Churche was reformed by that moſt Godly king Joſias: and yet in the meane ſeaſon prophets were ſent & God had his Church in Juda, albeit the moſt part of the people with their gouernours did both followe and defende the wickednelle and defection of Manaſſes. In ỹ kingdome of Iſrael king Ieroboam thruſt out of their offices the teachers and preachers of the lawe of the Lord and of the ſounde trueth, and in ſtede of them gaue vnto the people prophane, and vnlearned prieſtes and rulers. And moreouer built newe temples, yea, & thoſe were cathedrall churches, and ſett vpp newe idols or calues, a newe religion, new altars, and newe feaſtes, and by this meanes abrogated the true religion of GOD, to that end ỹ there might no outward marks at all of the Church of God appeare in Iſrael, and yet there is no doubt but God had a notable Church in Iſrael, for the preſeruation and repairing where-

4. Reg. 16. 2. Par. 28.

4. Reg. 21. &. 22. 2. Par. 33. &. 34.

3. Reg. 12. 2. Par. 11.

whereof from time to time God sent his Prophets, albeit they were not acknowledged to be the true Prophets of God at the hands of the false church and of the false prophets. Under Ieroboam the second of that name, Amos the Prophete a shæpeheard or neatcherd of Tecoa, taught and preached ẏ true word of God: but he heard at the hãds of Amasias the high priest of the kingdome, Get thee quicklie hence and goe into the land of Iuda, and prophecie or preach there: But prophecie no more at Bethel, for it is the kings chappel, and it is the kings court. Furthermore, when Achab passed all the kings before him in wickednesse, and added moreouer to the vngodlines and falling away of Ieroboam ẏ abhominable religion of Baal, and had filled all the kingdome of Israel with superstitions, idolatries, enchauntments, and sacrileges, yea and moreouer persecuted the pure word of God in his prophets most cruely, there was yet founde in Israel a most famous church of God. Helias that great and most excellent prophet of God, because of that horrible falling awaye from God and loathsomnesse of that most miserable people, in whom there appeared no one token of the true Church of God, flying into the wildernesse hid himselfe in corners, and being asked of the Lord, what hee did there, he aunswearedꝫ I haue beene verie iealous for the Lord God of hostes, for that the childrẽ of Israel haue forsaken thy couenaunt, cast downe thine altars and slaine thy Prophets with the sword, and I onely am lefte, & they seeke my life to take it away. But streight wayes hee is sent backe into the land of Israel from whence he was fled, and heard moreouer these words: I haue left vnto my selfe seuen thousand mẽ in Israel, who haue neither bowed their knees to Baal, neither kissed him. Behold this mightie prophet thought that only he himselfe had bẽene left of all the number of the faithful in Israel: but he heard ẏ God had reserued seuen thousand holy mẽ, who had not bowed their knees, that is to say, had neuer serued Baal so much as with outward reuerẽce. But who knoweth not that the prophete vnderstood by the number of seuen an exceeding great number of ẏ true seruants of God: who vndoubtedly were circũcised, not into the couenaunt of Baal, but into the couenaunt of the eternall God? The same men lacked not faith, and therefore they were not without doctrine, though the same were not so common, neither seemed vnto the Baalits to be either ordinary or catholique. But vndoubtedly they wanted ẏ vse of the sacrifices: for seeing they were not lawfully offered, they would not be partakers of those ẏ were vnlawful: but in the meane season they were not destitute of the things which were signified by the outward signes or sacraments, being partakers throughe faith of all the gifts of God.

Amos. 2.

Amos. 7.

3. Reg. 19.

Rom. 11. Apoc. 19.

After the selfe same sort since the bishop of Rome after ẏ maner of king Ieroboam, hauing forsaken the sound preaching of the Gospell, and hauing corrupted the first and simple institution of the Lords supper, & depraued and wrested to his owne profite other commaundements of God, and placed himselfe in ẏ throne or temple of God, or in the church of God, bragging that he is a God in earth, surely the church of God oppressed wᵗ grieuous tyrãnie, could very hardly hetherto bee discerned by outward marks. For in steed of the sincere preaching of the Gospell, a certeine kinde of doctrine mired & corrupted

Though the Romish church be not the church yet God hathe a Church in Earth.

Dan. 9. 2. Thess. 2.

rupted wᵗ mens decrees was set forth, and in steed of ẏ Lords supper, Popish masse was celebrated: & in steede of other ordinances of god came in a high heap of folish and superstitious Ceremonies, whervnto a great number of men yelding, made themselues subiect to the sea of Rome. In ẏ meane space notwtstanding the church of God was not vtterly extinguished throughout al the world, neither the holy ministerie of the word of God & the true worship of God vtterly decayed amongest all men. For there were found spred abrode in euery place not a few men, who neither alowed the Pope and his conspirators, nether his corruption in matters of the church. But they worshipped the lord Christ, whom they acknowledged to be the onely authour of saluation, and therfore they kept themselues frē from Popish filthines. And god also sent almost in euery age since the beginning of Popedome men that were graue, godly, and learned, who greuously accused ẏ Popes kingdome and tyrannie, (euen as the Prophets did of old time in the dayes of Ieroboam the idolatrous corruption) cōstantly requiring ẏ reformation of ẏ church from Popish corruptions and also teaching the true doctrine of saluation, & the true vse of the sacramentes. And wheras a pure reformation by reason of Antichristes tyrannie could not bee obteined, there was notwithstanding found a continual studie of puritie, & a godly desire of the lawful vse of the sacraments: euen as I said there was in the elect members of the true church of God, in the dayes of Ieroboā, Achab, Manasses, & in the time of the captiuitie of Babylon. But euen as in those times the true prophets of God were not acknowleged for true prophets of the priests of Baal, but were cōdemned for scismatiques & heretiques: euē so in certeine ages past, ẏ bishops of Rome with their conspiratours, did excōmunicate & persecute godly and learnēd men, who preached the word of God, & called for the reformation of ẏ church, & many of them did they put to death with fire and sword: which thing our Lord and maister himselfe, with the prophets and Apostles, did foreshewe should come to passe. Moreouer God could vndoubtedly reserue to himselfe a mightie church euen vnder the Papisme: euen as we doubte not but hee hath done a very gret vnder Mahometanisme: for who will thinke ẏ no mēbers of the church of God are remayning in all Asia and Africa? Could not our merciful god with his mightie power in ẏ last calamitie and ruine of gods church, reserue againe (as sometime he did) 7000. mē of whom neuer a one had worshipped the beast or receiued his mark? What hath bēen don in Turkie, or what at this day is don, let them declare ẏ can do it best & most rightly. What hath bēene done amongest vs in these last ages, no man can denie. Through the great godnesse of God we sée it is come to passe, ẏ euen as circumcision, the signe of gods couenaunt of old, was giuē vnto the people of god euen in ẏ middest of the falling from god, so also at this day in ẏ greatest darcknesse of Antichrist, most holy baptisme was giuen to the Christiās to be as a seale of the forgiuenesse of sinnes & inheritance of the children of God. Surely the purenes of doctrine was prophaned wᵗ infinite most grosse traditions by ẏ Popes sworne frends, yet in the meane time it was not altogether abolished. For ẏ I repeat not againe any thing of ẏ which I haue said of godly and learned men sent of God crying for reformation of the Church,

and

and greatly profiting with all the children of God, was it not with a certein vniuersall consent receiued for most certeine and vndoubted, that in the decalogue or tenne commandements, there was set downe a short and most absolute summe of all the commaundements of God: and that in ẏ Lords prayer was taughte vs a most ample forme of prayer vnto God? And that in the Apostles creed was conteyned a most perfect rule of faith, or of ẏ which was to be beleeued? Surelie the custome was to recite the creede almost vnto euery one that was departinge out of this world, and to those that lay euen at the last gasp, as a most perfect rule of that faith whiche bringeth saluation. Neither do we doubt that the mercifull God und father of mercies, (who vouchsafed to saue the theefe vpon the crosse euen at the giuing vp of his life) had mercie vppon those that were oppressed with the tyrannie of Antichrist, and through his vnmeasurable grace touched the hearts of men both liuing and readie to die, & taught them by his holy spirite, and that they cõfessing one God the father & maker of all things, and one Iesus Christ the sonne of God redeemer of the world, to haue suffered and risen againe, and one holy Ghoste, and finallie the holie catholique Church, that he hath sanctifyed them, forgiuing them all their sinnes, and hath translated the soules of such faithfull men into life euerlasting (according as they beleeued) into which place also wee beleeue our flesh (being raised againe) shalbe caried in the end of the world. They haue here therfore their answere also who aske: whether all oure elders who died beefore these last times wherein the Gospell is reuealed be damned? Let therfore those that bee aliue rather looke, least for their contempt of the word of God, and contentions raised against the word of God, they come to worse end thã their forefathers came. Therfore thoughe we acknowledge not the Popish Church to be the true Church, yet it followeth not thereof that there neither is or was any Church of God in the earth. For we say that is ẏ true Church of G O D, which beleeueth in Christe, and forsaketh not his word, which Church also we haue plentifully enough described. We know moreouer that wee our selues which at this daye beleeue in Christe, are the true Church of Christ our Lord. For wee cleaue by faith to oure onely head Christe, and to all the members of the catholique church, so as we are not destitute of the true markes of the true Church of God.

But we read not (say they) that vnder the bishops, priestes, and kings of the Church of the Iewes, either the prophets (that is to saye) the guides of the faithfull, or else the faithful themselues, did depart away from the high priest, from the king, or from their vniuersall Church, and ordeyned vnto themselues new particular sacrifices as you at this day doe. For you departing from the bishopp of Rome, from kinges and gouernours, and from the vniuersal Church, do congregate vnto your selues a Church farre vnlike the vniuersall Church, both in preaching and ministring of the Sacraments? Whereunto I aunswere, that the old fathers before the comming of oure maister Christe, for a certeine prescribed cause did not seeke places to offer new sacrifices in, the temple being abused and defiled with idolatrie. For it was vnlawfull to offer sacrifice wout the bounds of the temple. As is to be seene in the 3. of Leuit. and the 12. of Deut.

Deut. Neither was there any other cause why ẏ the people being kept in bondage by ẏ space of lxx. yeres in the captiuitie of Babylō, offered no sacrifices: yet most certaine it is notwithstanding, ẏ both the prophets of God, & the holy & true worshippers of God, separated themselues both frō the worship and sacrifices which were vsed, being contrarie to the word of God. Surely we read in all the sermons of the prophets, that both those sacrifices and also that Churche are condemned. For whiche cause they thēselues also were condemned of the highe priest and other priestes of Baal, as most abhominable heretiques and scismatiques: euen as now a dayes also we are thrust through with the dartes of your curses, for that we will not communicate with the Popishe church and hor holy seruice, and doe reiecte their holy seruice it selfe. To this may be added ẏ the sacrifices of the lawe beeing nowe fulfilled and abrogated by the lord, the Apostles with manifest defection, departed not only from the high priests and church of Hierusalem, but moreouer gathered vnto Christe a newe church by the preaching of the Gospel, and badge of the sacraments: whiche church in the Actes of the Apostles we haue described: & according to whose patterne all churches ought of righte to bee reformed, euen as many as would be called Apostolique churches. What haue wee therefore offended now adayes reforming churches after the likenesse of the Apostolique church, whiche churches were of old prophaned by that sea of Rome, and the members therof? We read that ẏ church of God before the comming of Christ in the flesh, was oftentimes defiled with filthie pollutions of corrupt men, and that the same was purged againe and renued after the likenesse of the old church, according to ẏ word of God. And why should not we take the same course in our age in the very same cause?

Apostolique churches.

There remaine moreouer prophecies of our sauiour Christe, and of the holye Apostles and Prophets, liuely painting out this grieuous oppression of the church of Christ vnder the furie of Antichristes tyrannie in this oure last age: there remaine most weighty commaundements, commaunding to flie from Antichriste, from idolatrie & false prophets. For the Lord sayeth in S. Matthewes Gospel: There shal arise false Christes & false Prophets, and shal shew great signes and wonders, so that if it were possible they should deceiue the verie electe. Beehold I haue told yon before. Wherefore if they shal say vnto you: Behold he is in the desart, Go not forth: Behold he is in the secret places, beleeue it not. And againe, Beware of false Prophets, which come to you in sheepes clothing, but inwardly they are rauening wolues. Also, Can the blind lead the blind? shal they not both fall into the ditch? S. Peter also sayeth very grauely: Saue your selues from this froward generation. And also in his second and third chapiters of his second epistle he entreates very largly of this matter. And also S. Paule agreeing in all thinges with the holy Gospel and with S. Peter, and painting forth Antichrist, and those last times of Antichrist, & corrupt men, not lightes, but firebrandes of the church, commaundeth the saintes to departe from them, and to gather themselues together vnto Christe, and his sincere trueth. If any man aske for the places he shal find them 2. Thes. 2. 1. Tim. 4. 2. Tim. 3. and 4. The same Apostle in

Departure from the Romishe Church is cōmaunded.

Matth. 24.

Matth. 9.

Luke. 6.

Actes. 2.

1.Cor.10. 1.Iohn.5. 2.Cor.6.

another place euen the Apostle Iohn doth also say, Flie from idolatrie. And in the 6. cap. of the 2. epist. to the Cor. by expresse words, and most manifest opposition he sheweth, That there can be no agreement betweene Christe & Belial, light and darckenesse, and betweene idols and the temple of God. And therefore he addeth by and by after: Wherfore come out from among them, and separate your selues (sayeth the Lord) and touche none vncleane thinge, and I will receiue you. To this apperteyneth that whiche the blessed Apostle Iohn in his reuelation shewed him by the lord Christ, seeing the workes of Babylon, heareth also therewithall a voice cõming frõ heauen, & cõmanding after this manner: Go out of her my people, that ye be not partakers of her sinns, & that ye receiue not of her plagues. The same Apostle very often threateneth euerlasting destructiõ to those ỹ worship ỹ beast: but life & glory to those that forsake and flee from the beast, so as they cleaue only to the only sauiour of the world Iesus Christ. Therefore that departure of oures from the sea or church of Rome, is not onely lawfull, but also necessarie as ỹ which is commaunded vs of the Lord himselfe, and by his holy Apostles, vnto whome vnlesse wee obey, wee cannot be saued.

The kinds of falling away.

Otherwise we are not ignorannt, that fallings away are altogether abhominable and to be blamed, amongst the which notwithstanding except we distinguishe, it will not plainly appeare, what wee either allowe or disproue, either else what wee followe or flee from. There is a defection of apostacie, in the which thorough hatred of faith or religion, Atheistes or godlesse men of meere vngodlines & contempt of God with their wicked ringleaders

1

Lucian and Iulian the Apostata, fall away from the sounde and catholique faith, and finally from the fellowshipp of the faithfull, and moreouer do blaspheme & rayle vpon the Christian veritie, and either laugh to scorne or persecute the very Church of God. There 2.
is also an heretical defection, that is to saye, wherein with Valentine, Marcion, Arrius, Manicheus, Artemones, & other such monsters, certeine proude, arrogant, & malapert wicked persons, either refusing the verie Scripture, or wresting the same, despise and treade it vnder their feete, or else do denie, ouerthrowe and resist certeine articles of faith, and the sound and auncient opinions of the churche of God, and affirme the contrarie, and so frame to themselues heretical churches, and depart from the true, auncient, and catholique church. There is moreouer a 3.
scismaticall defection, such as was the Donatists, who separated themselues from the true church of God, vnder the pretẽce of obteyning a more absolute kind of holinesse. Wherof I haue spokẽ verie largly but a little before. And the aboue remembred two kinds of defection, are altogether abhominable & wicked, euen as also the third kind can by no meanes be defended. But none of all these kinds can be imputed vnto vs nowe a dayes, departing from the churche of Rome. For ỹ departure is voyd of all crime, whiche is made, not from ỹ true, but from the false church: not from the people of God, but from ỹ persecuters of gods people: not from the articles of faith, and sounde opinions of the churche: but from errours which obscure the articles of faith, and from the wicked traditions, and corruptions of men: whiche moreouer is made not throughe any lightnesse, but of necessitie: not for invocation, but for

true

true religions sake, that leauinge the fellowshipp of darckenesse, we maye bee gathered together againe with Christ the true light and all his members. And in this sort now a dayes haue wee forsaken that sea of Rome, flowing with false doctrine, idolatrie, and the blood of innocent martyrs: & haue embraced the doctrine of the Gospel and of the Apostles, and therefore Christ himselfe the head of the church, which is the fellowshipp of all saintes beleeuing in Christ. And this hetherto haue I spoken by digression, I nowe returne to the treatise of the catholique church, that I may make an end of those thinges whiche remaine to be spoken. And to that end that greater light and force maye be added to those thinges which I haue hetherto spoken of the churche, I will nowe bring out certeine parables out of the holy scriptures, whereby those thinges are as it were painted out before our eyes. And so shal it be easie for euerie man to put a difference betweene the inward and the outward churche, and to knowe what either apperteyneth properly to euery one, or else what is not proper.

The Church is the house of God.

First of all the church is set forth vnto vs vnder the shape and fashion of a house. A house is builded to this ende, that men maye dwell in it: and it is builded by workemen, of matter of all sorts, of wood, of stones, and morter, the foundation beeing first layde: vppon which are set walls which are ioyned together with a corner stone: last of all is added or placed aloft the roofe, without whiche the whole building, by little and little rotting, woulde fall downe & decay. I said that the churche is the house of God, the chiefe maister builder whereof is God himselfe, who in the figure therof, that is to say, in ỳ tabernacle made by Moses, and temple builded by Solomon, did deliuer both vnto Moses and Dauid the fashion of the temple, according to whiche patterne they should build it. For god from the beginning kept the Angels that they should not fall, but repaired man being fallen into sinne, & death, euen streighte wayes after the beginning of the world, sanctifying a church vnto himselfe, whiche hee also seuered out, cõpassing it about with his word. And this fashion of the church it is altogether needful ỳ we keepe, & that we receiue not any other fashiõ, either of Emperor or Pope, or deliuered by any other mã. The true master builder of this house of God, saith in ỳ Gospel: Vpõ this rock I wil build my church. Matth.16. For the same sonne of God is he, that maketh vs worthie of his kingdome, he giueth vs faith, by whiche wee are made true members of the churche of God. But albeit the Lord himselfe bee the onely and principall builder of his church, yet he refuseth not the labours of men in the building, yea rather hee ioyneth men with him in building of the church, whome also he vouchsafeth to call maister builders. For Paule sayeth: As a skilfull maister builder I haue laid the foũdation. And againe, 1.Cor.3. Who is Paule, and who is Apollos, but the ministers by whom ye beleeued, & as the Lord gaue to euery mã, I haue planted, Apollos watered, but God gaue the increase. So then neither is hee that planteth any thinge, neither hee that watereth, but God that giueth the increase. Againe, We together are Gods labourers: ye are Gods husbandrie & Gods building. Wee will make the matter plaine by an example.

✻ What time God would raise vp a house vnto himselfe amonge the Gentiles, first of all hee endued with Acts.10.

his grace Cornelius the gouernour of the Italian bande placed by Cęsar. or the capiteine and Centurion by ę by after sending the Apostle Peter, he prepared and made readie that house for himselfe. For Peter teacheth and baptiseth, Cornelius with his household hearkeneth, beleeueth, is baptised, and becommeth the house of god, the true church, which church the Lord dwelles in by his spirite. For euen as a house is dwelt in by men, so GOD dwelleth in the church. As Paul witnesseth saying: The temple of God is holy whiche yee are. Againe, Knowe you not that your body is the temple of the holie Ghoste which is in you, &c. The foundation of this house is Christ. For God sayeth by Esaie: Behold I put or lay in Sion (that is to saye in the Churche) a stone, a tried stone, a precious corner stone, a sure foundation. Hee that beleeueth shal not make hast. Which prophecie the Lord expoũding in S. Matthewes Gospel, and applying it to himselfe as the foundation of the church, saith vnto Peter confessing Jesus to bee the true sonne of the liuing God, the Messias that was loked-for, And vppon this rocke I will build my church, & the gates of hell shall not ouercome it. There is moreouer to be added herevnto the exposition of S. Peter ẏ Apostle, who reciting the verye same words of the prophete Esaie, and alluding to that saying of Dauid, The stone whiche the builders refused, is the head of the corner, sayth expresly, that Christe is that liuing stone, refused of men but chosen of God, a sure foundation, vppon whome whosoeuer stayeth, shall not be confounded. And also Paul the Apostle agreeth wt Peter, for hee sayeth: And the rocke was Christ. And againe, An other foundation can no man lay than that which is layd, which is Iesus Christ. Therfore wheras he in another place nameth the selfe same foundation, the foundation of the prophets and Apostles, it is not so to be taken as if the Apostles and prophets were the foũdation of the church, but ẏ they layed Jesus Christ for the foundation of the Church, ę builded the whole building vppon this foundation, yea, euen thẽselues also. For mortal men cannot be the obiect of faith, and foundation of ẏ church, wherevppon the faithfull may stay. Dauid crieth: The way of God is vncorrupt: the word of the Lord is tried in the fier: he is a shield to al that trust in him. For who is God besides the Lord? And who is mightie (or a rocke) saue our God? And Jeremie saith, Thus saith the Lord, cursed bee the man that trusteth in man, & maketh flesh his arme, and withdraweth his heart from the Lord. Blessed bee the man that trusteth in the Lord, & whose hope the Lord is. So the writings of the prophets and Apostles wt one consent thewe vs the rocke, ẏ is to say, the foundation of the church to be Christ, ę that it is he onely and alone.

Greatly do they erre therfore, whosoeuer they be, that do attribute to the bishop of Rome this diuine praise, power and prerogatiue which is due only to the sonne of God. And if so be it that they obiecte that many interpretours, both Greeke ę Latine, haue vnderstode by the rocke, Peter himselfe, we refuse mans authoritie, and do affirme ę bring forth heauenly authoritie. Christ said not, I will build my church vpon thee, but vppon a rocke, ę that selfe same rocke that thou hast cõfessed. Yea, ę Peter taketh his name of Petra, which signifieth a rocke, euen as a Christian of Christ. And Peter also him-

Ephe.2.
1. Cor.3.
1. Cor.6.
Esai.28.
Matth.16.
Psal. 118.
1. Pet.2.
Actes.4.
1. Cor.10.
1. Cor.3.
Psal.18
Ierem.17.
Peter or the Bishop of Rome is not the foundation of the Church.
Matth.16.

himselfe by ỳ rocke vnderstood Christ. Herevnto maketh the authoritie of Paule, saying: The rock was Christ. And, Other foundation can no man laye, than that whiche is laid, whiche is Iesus Christ. For Dauid before sayed: Who is God besides the Lord, or who is a rocke saue our God? These testimonies I repeate not vnadvisedly: for all those that are not beside their witts, wil confesse there is more credite to be giuen to these most manifest testimonies, witnessing Christ onely to be the rocke, and placing him for the foundation of the Church, than vnto those that teach both Peter & the bishop of Rome together with Christ to bee rockes and foundations of the Churche. I will vse no sharper speach at this time against them, for almuch as it is most manifest vnto all men what maner of men they be, most vnworthie to bee reckoned with Peter, but most worthie to be counted amongest Symoniackes. Peter foresawe what manner of men they would bée, and therefore least any man should be deceiued by them, he painted them out in their colours in the 2. Chapiter of his 2. Epistle. But leauing them wee will returne to the exposition of the parable we had in hand.

1. Cor. 10.
1. Cor. 3.

The matter of the house, as the walls & other parts, are faithfull men builded vppon the foundation Christ. Which thing those famous and principall workemen of this building Peter and Paule witnesse and explaine in these woordes. Peter sayeth: To Christ ye come as vnto a liuing stone disalowed of men, but chosen of God and precious. And ye as liuely stones bee made a spirituall house, and holie priesthood to offer vp spiritual sacrifices acceptable to GOD by Iesus Christ. And Paule saith: Now therefore ye are no more straungers & forreyners: but citizens with the saincts, & of the household of God. And are built vpon the foundation of the Apostles & Prophets, Iesus Christ himselfe being the chiefe corner stone. In whome all the building coupled together groweth vnto an holy temple in the Lord. In whō ye are also built together to be the habitation of God by the spirite. By the authoritie therfore of the Apostles, wee learne that Christ is the corner stone in the house of God, who least the walls should fall downe coupleth them together and vpholdeth the whole building. He is also the rose of the church, that is to say, the defender and ruler, vnder whose defence the church liueth safe, happie, and blessed. Herevnto apperteyneth the consideration of the tabernacle of Moses, and of the temple of Solomon: for either of them is called the house of God. The tabernacle was distinguished into The holiest of all, the holie place, and the court: and albeit these seuerall partes be named, yet is it called one house of ỳ Lord, because there is but only one vniuersal church, whiche neuertheless hath, as it were, her parts. The holiest of all is a figure of the triūphant church in heauen, where are our fellow seruauntes & brethren, the Patriarches, Prophets, Apostles, Partyrs, and all the blessed spirites. There doeth Christ our Lord appeare alwayes in the sight of god, who is our arcke wherein is conteined the treasures of the church, which is the fulfilling of the law, the certeintie of the couenaunt, & our propitiation. Thence haue we our Oracles. In this part of the temple all thinges are sumptuous gold and precious stones. For in heauen perfecte ioy is atteyned. In ỳ temple are formes of Angels, palmes and

Christ the corner stoane.

The Tabernacle & Temple, figures of the Church.

Who bee Gods House.

1. Pet. 2.

Ephe. 2.

floures, for because in the life to come the elect shalbe as the Angels of God.
Apoc.2. Here they ẏ doe ouercome are grene for euermore. To him that ouercommeth, saith the Lord, wil I giue to eate of the tree of life, which is in the middest of the Paradise of God. Here all thinges shine: for in Christ and in the life to come wee shalbe made bright. The holie place representeth vnto vs the militant & inward church, sanctified with the bloud of Christe, whiche hath not a shew of godlines onely, but godlines it selfe. For by faith they cleaue fast vnto God, and with mutuall charitie they are knitt together amongest themselues, they serue god in spirite, hearing gods word, and being partakers of the sacraments. In the holy place therefore Solomon placed 10. candlestickes, 10. tables, and tenne cauldrons. For in the church ẏ saincts are daily lightened, nourished & purged, through repentance. Finallie the Court receiued the whole assemblie of the people. For the Churche is the assemblie of all those that professe fayth, hauing also hypocrites mingled with them. Betwene the holy place and the Court or porch, are two pillers in Solomons temple dedicated to the posteritie of Dauid. For it is Christ that beareth vp the church, by whom ẏ way is open into the church. Through the benefite & power of Christ, the church hath obteined, that if shee continue in Christ, she should also be the piller and ground of the truth. But besids the tabernacle and temple of God, there is no place but in the Churche wherein God receiueth the seruice done vnto him. God is onely fauourable in the church of his saincts. Let the Iewes, Turkes, and Sarracens therefore do workes which in outward shewe are neuer so excellent, yet without Christ & his fellowship no man pleaseth god. Againe, the church of god is compared by Esaie to a most excellent vine, who saieth by plaine words: The vineyard of the Lord of hostes, is the house of Israel, & the men of Iuda are his pleasant plant. And also in the Gospel our lord in the parable of the vine, plainly expoundeth that mẽ are the branches of this vine. Yea, and in John he saith: I am that true vine, & my father is an husbandman. Euery branch that beareth not fruite in me he taketh away: and euerie one that beareth fruite, he purgeth it, that it may bring foorthe more fruite. As the braunche cannot beare fruite of it selfe except it abide in the vine, no more can ye except ye abide in me. I am the vine you are the braunches, he that abideth in me & I in him, the same bringeth forth much fruite, for without me ye can doe nothing. If a man bide not in me, hee is cast forth as a braunch & withereth, and men gather them & cast them into the fire, & they burne. There is one church therfore, for it is one vine. But of her come branches partly fruitfull, and partly vnfruitfull. For both the good or godly, and true worshippers of God, and euil men or hypocrites, are counted to be in the church. But hypocrits in their time are cutt off, and throwne into euerlasting fire. That ẏ good remaine in the vine and are not cutt off, but bring forth fruite, that are they indebted for to Christ the foundation of the church, and also the head & preseruer of the same: who by his spiritual & liuely iuice makes them fruitful in good workes. Herein most euidētly appeareth the knitting together of the head and the members, Christ and the faithful: whereof we spake at first, and of the which the Lord addeth in ẏ gospel, If ye abide in me, & my words abide

The Church is Gods Vine. Esa.5.

Iohan.15.

abide in you, aſke what you will and it ſhalbe done to you.

The Church is the kingdome of God.

Moreouer, this church of the faithfull is called the kingdome of God. For the ſonne of God himſelf Chriſt Jeſus is the king of the church, that is to ſay of all the faithfull: who by his ſpirite and word gouerneth the churche, and thée againe willingly ſubmitteth herſelfe to his gouernement. Neither are there found many kingdomes in the world: becauſe there is one onely king of glorie Chriſt. Of this king & kingdome I haue entreated in the 7. ſermon of my fourth Decade. Nowe we haue alſo ſaid oftentimes ỳ the church is likened to mans body. In the body the head is the chiefe, whiche is neuer abſent from the body. And being ſtriken off, leaueth a dead body voide of ſenſe. And albeit this haue verie many members, yet is there a moſt pleaſaunt agréement of them all amongſt themſelues. Euerie one agréeth & conſenteth together amongſt themſelues, they are ſoarie one with another, and help ech one another. The ſame thing likewiſe do al faithful people perform one towards another, that one member doth to another member. They are vnited to their head Chriſte by faith, the head it ſelfe is ioyned to the members, thorough grace and the ſpirite. Chriſt is neuer ſeparated from ỳ church: neither hath ſhe life elſewhere but from Chriſt: who although he bee abſent in bodie from the militant church, yet is he continually preſent in ſpirite, in operation, and in gouernemẽt: ſo as he néedeth no vicar in earth, ſince he gouerneth alone, & continueth for euer the onely head, the only king, the only prieſt, & ſauiour of his church. For the Lord ſayth in Ezechiel: I wil raiſe vp ouer my ſheepe a ſheepherd, who ſhal feede them, to witt, my ſeruaunt Dauid: he ſhal feede them and he ſhalbe their ſheepeheard. And I the Lord wilbe their God, & my ſeruaunt Dauid ſhalbe their prince among them. I the Lord haue ſpoken it. This laſt thing he added, leaſt any ſhould doubt of the faith and certeinty of thoſe things which are ſpoken. God is the eternall trueth, and he hath ſpoken it: therefore that whiche hee hath ſpoken cannot be but moſt true. But what hath he ſpoken? That there ſhalbee and is one Paſtor and Prince of ỳ Church. Behold that he ſaid one is not without ſignification. But who is that one? He expoundeth that & ſayth, My ſeruaunt Dauid, to witt, Chriſte Jeſus (that braunch of Dauids poſteritie) whom the authoritie of the Goſpell calleth euery where the ſonne of Dauid. He ſhalbe a ſheepheard not in name and title onely, but in déed. For he ſhall féede his ſheepe, and therefore ſhalbe in the middeſt of them. For in ỳ Goſpel he ſayth expreſſely: Whereſoeuer two or three are gathered together in my name, there am I in the middeſt of them. And againe, Behold I am with you alwayes euen to the end of the world. Now, if he be preſent with his church, ſhe hath no nède of a vicar. For a vicar ſupplieth the place of him that is abſent. Whereſoeuer therefore Chriſte his vicar is acknowledged, there is no Chriſte, and therefore there reigneth Antichriſte. This wil be made as yet much more cleare and ſure, if wee weigh what it meaneth that Chriſte is ſaid to be the head of the churche. The head is the life, ſaluation and light, or that whiche gineth lighte to the Churche, the ſupreme gouernour of the faithfull, who both can and will alwayes bee preſent to the whole Congregation of Saintes, of all ages, and diſ-

Ezech. 34.

Matth. 18.

Matth. 28.

The Church of God hath no Vicar.

The head of the Church.

perſed throughout the whole world, heare her prayers & requests, & moreouer ſend her ſuccour in all things: and briefely, who is able perfectly to gouerne the whole church, and both prouide for and bring to paſſe al her matters, and that in all things. But this priuilege, as I thinke, thou canſt giue to no creature, without blaſphemie and ſacrilege: onely therefore Chriſt, perfect God and man, is & remayneth the onely head of the Church. Thoſe that acknowledge the Pope of Rome to be the head of the church militant, either knowe not what they doe and ſaye, or willingly and wittingly doe blaſpheme the Sonne of God, whome they will not haue to reigne ouer his Church alone. But let vs nowe heare the teſtimonies of S. Paule the Apoſtle of this matter. God, ſayeth hee, hath raiſed vp Chriſt from the dead, and ſett him at his right hand in the heauenly places. Farre aboue all principalities and powers, and might and domination, and euerie name that is named not in this world onely, but alſo in that that is to come. And hath made all thinges ſubiecte vnder his feete, & hath appointed him ouer all things, to be head to the church: whiche is his bodie euen the fulneſſe of him that filleth all in all things.

The Pope is not the head of the Church.

Ephe.1.

Behold Chriſte is the head, for he ruleth all things in heauen and in earth, hee gouerneth all thinges, hee hath all thinges ſubiecte vnto himſelfe, and maketh the Churche his body, miniſtring vnto her thoſe thinges whereof ſhe hath need, and fulfilling all her deſires. Againe, the ſame Apoſtle ſayth: Chriſt is the head of the Church, and the ſame is the ſauiour of the bodie.

Ephe.5.

It is the part of the head to preſerue and gouerne the body: But that no man perfourmes but onely Chriſt, hee remayneth therefore the onely head of his Church: ſpeciallie ſince the church is the ſpirituall bodie of Chriſte, and therefore cannot haue a carnall head, without you will make of the Church a Poetical monſter. For Chriſt is the head of the Church, not becauſe hee is man, but becauſe he is God and man. But and if the defendours of the Romiſhe idol and champions of the menarchie of Rome, by the head doe vnderſtand the Prince or gouernour in earth, as Saule in the Scripture is called the head ouer Iſrael, and ſo doe vnderſtand the chiefe biſhop ruling in the chiefe ſea, let them againe heare the Scripture it ſelfe confuting their filthie errour, and ſaying: And there aroſe alſo a ſtrife amonge the Apoſtles which of thē ſhould ſeeme to be the greateſt. But Ieſus ſaid vnto them: The kinges of the Gentiles reigne ouer them, and they that beare rule ouer them are called Gratious Lords. But ye ſhal not be ſo, but let the greateſt amonge you bee as the leaſt, and the chiefeſt as hee that ſerueth. For who is greater, he that ſitteth at table or he that ſerueth? Is not hee that ſitteth at table? And I am amonge you as he that miniſtreth.

Luke.22.

That Primacie therfore of ỳ church of Rome is of men, it is not of the doctrine or inſtitution of Chriſte, yea rather quite contrarie it is & repugnant vnto the inſtitution, doctrine, and example of Chriſt: who will not haue the Apoſtles or apoſtolique men to reigne like vnto the Princes of this world. Hee inſtituted miniſters of the church, who ſhould ſerue the Churche. She ſitteth at the table, the miniſters ſett that food before her which they receiue of the Lord, and rightly diuide the word of the Lord. Did not Chriſte him ſelfe refuſe a Crowne vppon earth

earth, and did not hee that is Lord of all, minister? doth not he him selfe disallowe, that any minister shoulde seeke any prerogatiue, no, not in respect of eldership? He that is greatest among you (saith he) let him be as the yonger. He therefore commaundeth an equalitie amongst them all. And therefore S. Ierome iudgeth rightly, saying, that by the custome of man, and not by the authoritie of God, som one of the elders shuld be placed ouer the rest, and called a Byshop, whereas of olde time, an elder or minister and a Byshop, were of equall honour, power, and dignitie. And it is to be obserued, that S. Ierome speaketh not of the Romish Monarchie, but of euerie bishop placed in euerie citie aboue the rest of the ministers. Whiche thing I bring not out, to that end we shoulde stay vppon the authoritie of man, but to that ende I might shewe that euen by the witnesse of man it may be proued, that that maioritie, as they call it, hath not the original from the Sonne of GOD, and from Gods worde, but out of mans braine: and that therefore both Christe remaineth the onely head of his Churche, and the bishop of Rome is nothing lesse, than the head of the Church militant. And therwithall we cleaue most stedfastly to the sacred and holie Gospell, and to the vndoubted doctrine of the Apostles, which doctrine taketh away all pride of Supremacie, and commendeth vnto vs a faithfull ministerie, and the equall authoritie and humblenesse of the ministers: The Apostle againe witnessing and saying, Let a man so thinke of vs, as of the ministers of Christe, and disposers of the secretes of God.

Hierom in his commentaries vpon Titus, and in his epistle to Euagrius.

The Church is

Herevnto belongeth almoste the whole tenth chapter of Iohn, wherein the Lorde named him selfe the true, and also the onely shephearde of the vniuersall Church. The only shepefolde of this shephearde, is the catholique Churche, gathered together by the worde, out of the Iewes and Gentiles. And sheepe of this folde, are all the faithfull people in the worlde, hearing, and giuing them selues ouer, wholy to be gouerned by this chiefe shepheard Christe: who albeit he also communicate this name of Pastour or shephearde, vnto the ministers appointed to the ministerie of the churche, yet notwithstanding, he reteyneth vnto him selfe the charge of the chiefe shephearde, and also the chiefe power and dignitie. Yea that are Pastours of churches are all ministers, and are all equall: Christe our Lord is the vniuersall pastour, and chiefe and Lord of Pastours. The more worthy diligence and trust is in the Pastors, the more worthy it maketh them. Therefore, when the Lorde saide vnto Peter, Feede my sheepe: he committed not vnto Peter any Empire, eyther ouer the world or ouer the church, but a ministerie to the behalfe of his redeemed. Teach, saith he, and gouerne with my word my sheepe, my sheepe I say, whome I haue redeemed with my bloude. For Paule saith, Take heede vnto your selues, and to the whole flocke, whereof the holy ghost hath made you ouerseers, to feed the church of God, which hee hath purchased with his owne bloud. The bishop of Rome therefore is deceiued, who by the Lordes words spoken vnto Peter, thinketh that full power is giuen vnto him ouer all in the church. Let the Apostle Peter him selfe be heard, talking with his fellow elders, and as it were opening those wordes of the Lorde spoken vnto him, The

the sheepe foulde of Christ.

Iohn. 21.

Acte. 20.

elders that are among you, sayth he, I
1.Pet.5. beseeche which am also an elder, and a witnesse of the sufferings of Christ, and also a partaker of the glorie that shall be reuealed. Feede the flocke of God, which dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready mynde. Not as though ye were Lordes ouer Gods heritage, but that ye may be ensamples to the flocke.

The office of a pastor is not a Lordly dignitie. Peter speaketh not of any Empire and Lordship, yea, by expresse words he forbiddes Lordly dignitie. For euen as he is appointed of the Lorde a minister and an elder, not a Prince and a Pope: so also he appointed no Princes in the Churche, but ministers and Elders, who with the word of Christe should feede Christes flock, & that willingly and lawfully, al wicked deuises at once set apart. Hereto belongeth the whole 34. chapter of Ezechiel, whiche a little before we alledged. But had not the heart beene hardened, and the eyes blinded of the byshop of Rome and his, they shoulde long agoe haue seene, that they coulde in no parte nor by no meanes haue beene numbered amongest the shepeheardes of the Churche, and disciples of Peter. They woulde at least haue marked that sentence of their owne Gregorie, whiche sentence he reciteth vnto Maurice the Emperour, almost in these words.

I affirme boldly, that who so euer hee bee that calleth him selfe the vniuersall Priest, is a forerunner of Antichriste. And anon after, But for as muche as the trueth it selfe sayes, Euerie one that exalteth him selfe, shall bee brought lowe, thereby I knowe, that euerie puffing vppe is so muche the sooner broken, how muche the greater it is swollen.

These are his sayings.

The Church is the spouse of Christ. Iohn.3. Last of all, the estate of Christ and the Churche, is shadowed out by the similitude of marriage, betweene the husbande and the wife. For Christ is called the husbande of the Church: and the Churche is called the spouse of Christe. Sainte John sayth to his disciples, Ye your selues are my witnesses that I sayde, I am not the Christ, but that I am sent before him. Iohn.3. Hee that hath the bride, is the bridegrome: but the friende of the bridegrome, which standeth and heareth him, reioyceth greatly, bycause of the bridegromes voyce. This my ioye therefore is fulfilled. Hee must increase, but I must decrease. And in the Prophetes, this Allegorie is very common. Ezech.16.

In a certeine place is feigned a damsell despised and polluted to lye in her filthinesse, and a certeine noble man commeth by, who plucking her out of the myre, and making her cleane from her filthinesse, and also sumptuously apparelling her, chose her vnto his wife. And albeit this Allegorie declareth that heauenly benefite whiche GOD shewed vnto his people being in bondage in Egypt, by the wonderfull deliuerance and adopting them into his peculiar people: who notwithstanding, seeth not that all mankynde from his first originall, is defiled with sinne and wickednesse, and sticketh fast in the myre of hell? who knoweth not that the sonne of GOD came downe from heauen, and washed all mankynde in his bloude, and hauing purged her, hath ioyned to him selfe a glorious Churche, hauing neyther spot nor wrinckle, nor any suche thing? Surely by marriage is made a mutuall participation in common betweene

tweene those that are contracted of all their goods, and as it were a certeine knitting together into one body, not to be dissolued. Therefore when Ephe. 5. Christ toke vpon him our flesh, both he became oures in all thinges, and we also are members of the same body, of his flesshe, and of his bones. In vs there is infirmitie, sinne, and death: the same thinges hath our husband also taken vnto himselfe, that he might make them hurtlesse vnto vs. In Christe our husbande is iustificatiõ, sanctification, and life, the same thinges dothe he communicate vnto vs his spouse, that in him we might be iust and holy, and might liue through him.

The Church or Mother begetteth Children.

Of that lawfull ioyning together of the Lord and the Church, are borne lawfull children vnto God. Wherevpon the Churche is called a mother, and a free womã, that is to say, a matrone and a mistresse. For the Apostle Paule sayth, Ierusalem which Gala. 4. is aboue is free: which is the mother of vs all. For euen as through the ioyning of man and woman together by propagation of seede, are borne children: so Christe hath coupled the Churche vnto him selfe, wherein he hath left the seede of his worde. By the word, our mother the Churche begetteth children (whereof before I admonished you when I spake of the originall of the Churche) that is to say, whiles she reteyning the seede of the worde, by the preaching of the worde, doth fashion and nourishe vs in her wombe, and after bringeth vs forth into lighte, whome afterwardes she nourisheth with mylke, and bringeth vp with stronger meate, vntill wee growe vp into a perfect man. But euen as without a husbande, without true fayth plighted, and without 1. Cor. 3. Ephe. 4. seede, there is no other: euen so the Church without Christ, without true faith and the seede of Gods worde, is not that our mother, that is a free woman, and our mistresse. We haue by these things by the way learned, why the Church of God is called a mother. The same notwithstanding is also called a virgine. For of this holie mother the Church, the Lorde before all things requireth faith and integritie. For the Apostle Paule saith, I haue coupled you to one man, to present you a chaste virgine vnto Christe. Therefore it is the part of ỳ spouse to bring vnto her husband for her dowrie her virginitie, and to kepe the same vndefiled. But what manner of virginitie is that? sincere faith in Christe, whiche wholy or with all her mynde cleaueth for euer vnto one: whiche commeth to passe when we giue eare only to our spouse, and loue none but him alone, to be short, when we persеuere in the simplicitie of the Gospell.

The Churche a virgine. 2. Cor. 11.

For it followeth in the wordes of the Apostle, But I feare lest it come to passe, that euen as the serpent deceiued Eue with his subtiltie, so your mindes should be corrupt from the simplicitie that is in Christe. That simplicitie acknowledgeth Christe to be the meanes of saluation, the recouerie of life and all heauenly treasures: without whom there is no saluation nor no good thing.

But who wil call her a chaste matrone, who gyueth eare to bawdes, and setteth her hearte also vppon the loue of others, neyther contenteth her selfe with her husbande onely? will not all men cry out that she is a naughtipack, and an adultresse, lying with others, and bringing forth children of straunge seede? And in the holie

Adulterie and Fornication.

elders that are among you, sayth he, I
1.Pet.5. beseeche which am also an elder, and a witnesse of the sufferings of Christ, and also a partaker of the glorie that shall be reuealed. Feede the flocke of God, which dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready mynde. Not as though ye were Lordes ouer Gods heritage, but that ye may be ensamples to the flocke.

The office of a pastor is not a Lordly dignitie. Peter speaketh not of any Empire and Lordship, yea, by expresse wordes he forbiddes Lordly dignitie. For euen as he is appointed of the Lorde a minister and an elder, not a Prince and a Pope: so also he appointed no Princes in the Churche, but ministers and Elders, who with the word of Christe should feede Christes flock, & that willingly and lawfully, al wicked deuises at once set apart. Hereto belongeth the whole 34. chapter of Ezechiel, whiche a little before we alledged. But had not the heart beene hardened, and the eyes blinded of the byshop of Rome and his, they shoulde long agoe haue seene, that they coulde in no parte nor by no meanes haue beene numbered amongest the shepeheardes of the Churche, and disciples of Peter. They woulde at least haue marked that sentence of their owne Gregorie, whiche sentence he reciteth vnto Maurice the Emperour, almost in these wordes.

I affirme boldly, that who so euer hee bee that calleth him selfe the vniuersall Priest, is a forerunner of Antichriste. And anon after, But for as muche as the trueth it selfe sayes, Euerie one that exalteth him selfe, shall bee brought lowe, thereby I knowe, that euerie puffing vppe is so muche the sooner broken, how muche the greater it is swollen. These are his sayings.

The Church is the spouse of Christ. Iohn.3. Last of all, the estate of Christ and the Churche, is shadowed out by the similitude of marriage, betweene the husbande and the wife. For Christ is called the husbande of the Church: and the Churche is called the spouse of Christe. Sainte John sayth to his disciples, Ye your selues are my witnesses that I sayde, I am not the Christ, but that I am sent before him. Iohn.3. Hee that hath the bride, is the bridegrome: but the friende of the bridegrome, which standeth and heareth him, reioyceth greatly, bycause of the bridegromes voyce. This my ioye therefore is fulfilled. Hee must increase, but I must decrease. And in the Prophetes, this Allegorie is very Ezech.16. common.

In a certeine place is feigned a damsell despised and polluted to lye in her filthinesse, and a certeine nobleman commeth by, who plucking her out of the myre, and making her cleane from her filthinesse, and also sumptuously apparelling her, chose her vnto his wife. And albeit this Allegorie declareth that heauenly benefite whiche GOD shewed vnto his people being in bondage in Egypt, by the wonderfull deliuerance and adopting them into his peculiar people: who notwithstanding, seth not that all mankynde from his first originall, is defiled with sinne and wickednesse, and sticketh fast in the myre of hell? who knoweth not that the sonne of GOD came downe from heauen, and washed all mankynde in his bloude, and hauing purged her, hath ioyned to him selfe a glorious Churche, hauing neyther spot nor wrinckle, nor any suche thing? Surely by marriage is made a mutuall participation in common betweene

tweene those that are contracted of all their goods, and as it were a certeine knitting together into one body, not to be dissolued. Therefore when Christ toke vpon him our flesh, both he became oures in all thinges, and we also are members of the same body, of his flesh, and of his bones. In vs there is infirmitie, sinne, and death: the same thinges hath our husband also taken vnto himselfe, that he might make them hurtlesse vnto vs. In Christe our husbande is iustification, sanctification, and life, the same thinges dothe he communicate vnto vs his spouse, that in him we might be iust and holy, and might liue through him.

Ephe. 5.

Of that lawfull ioyning together of the Lord and the Church, are borne lawfull children vnto God. Wherevpon the Churche is called a mother, and a free womã, that is to say, a matrone and a mistresse. For the Apostle Paule sayth, Ierusalem which is aboue is free: which is the mother of vs all. For euen as through the ioyning of man and woman together by propagation of seede, are borne children: so Christe hath coupled the Churche vnto him selfe, wherein he hath left the seede of his worde. By the word, our mother the Churche begetteth children (whereof before I admonished you when I spake of the originall of the Churche) that is to say, whiles she reteyning the seede of the worde, by the preaching of the worde, doth fashion and nourishe vs in her wombe, and after bringeth vs forth into lighte, whome afterwardes she nourisheth with mylke, and bringeth vp with stronger meate, vntill wee growe vp into a perfect man. But euen as without a husbande, without true fayth plighted, and without

The Church or Mother begetteth Children.

Gala. 4.

1. Cor. 3. Ephe. 4.

seede, there is no other: euen so the Church without Christ, without true faith and the seede of Gods worde, is not that our mother, that is a free woman, and our mistresse. We haue by these things by the way learned, why the Church of God is called a mother. The same notwithstanding is also called a virgine. For of this holie mother the Church, the Lorde before all things requireth faith and integritie. For the Apostle Paule saith, I haue coupled you to one man, to present you a chaste virgine vnto Christe. Therefore it is the part of ỳ spouse to bring vnto her husband for her dowrie her virginitie, and to kepe the same vndefiled. But what manner of virginitie is that? sincere faith in Christe, whiche wholy or with all her mynde cleaueth for euer vnto one: whiche commeth to passe when we giue eare only to our spouse, and loue none but him alone, to be short, when we perseuere in the simplicitie of the Gospell.

The Churche a virgine.

2. Cor. 11.

For it followeth in the wordes of the Apostle, But I feare lest it come to passe, that euen as the serpent deceiued Eue with his subtiltie, so your mindes should be corrupt from the simplicitie that is in Christe. That simplicitie acknowledgeth Christe to be the meanes of saluation, the recouerie of life and all heauenly treasures: without whom there is no saluation nor no good thing.

But who wil call her a chaste matrone, who gyueth eare to bawdes, and setteth her hearte also vppon the loue of others, neyther contenteth her selfe with her husbande onely? will not all men cry out that she is a naughtipack, and an adultresse, lying with others, and bringing forth children of straunge seade? And in the holie

Adulterie and Fornication.

ly Scriptures ſpiritual adulterie and fornication is muche ſpoken of. All the ſermons of the Prophetes are ful of ſuche Allegories. They call thoſe men or Churches adulterers, whoremongers, and fornicatours, which receiue ſtraunge ſæde, that is to ſay, doctrine differing from the worde of god. For ſuche as they, going a whoreing from God, cleaue not vnto God only, they loue not alone him with all their hart, they do not worſhip, ſerue, & call vpon him only, yea rather, they chooſe vnto them ſelues others, whome they may worſhip and call vpon, eyther in ſtead of God, or together with God. Herevnto perteyneth a good parte of the fift chapter of Jeremie, and all the ſecond chapter of Oſee. Amongeſt other thinges the Lorde ſayth, I will not haue compaſsion vpon her children, bycauſe they are children of fornications, for their mother hath played the harlot, for ſhe hath ſayde, I will go after my louers. &c. Since theſe thinges are thus brethren, there is no cauſe why any man ſhuld reuerence the Churche of Rome, decking her ſelfe with the title and beautie of the holie mother the church. For ſhe is not the holie mother churche, ſhe is not an vncorrupted matrone and virgine. For where is the huſband, who is the onely huſbande of this chaſte matrone? where is the faith and integritie kept with her huſband? hath ſhe not defiled her ſelfe with ſtraunge ſæde? hath not ſhe receiued & taught a newe and ſtraunge doctrine from the word of God? and by that means, begetteth many children, not to Chriſt, but to antichriſt? Saint John beautifying this churche with her apt title, calleth her Great Babylō, the mother of whoredomes and abhominations of the earth: and a woman drunken with the bloude of the Saintes, and with the bloud of the martyrs of Ieſu Chriſte. Our holie mother ỹ church is an vndefiled virgine, hearing only the voyce or doctrine of her only welbeloued huſband, placing all the meanes of life and ſaluatiō in him alone, and depending onely vpon him in all things. With many other Allegories doth the Scripture paint out the myſterie of Chriſte and the Church: but thereof it ſufficeth to haue ſpokē thus muche. The Lord Jeſu, the true and onely ſhepheard of his Church, bring hoame againe louingly the wandering ſhæpe into his fould, and being gathered together, in his Churche, preſerue thē for euer. Amen. Apoc. 17.

The Church of Rome is not the holy mother churche.

Of the miniſterie, and the miniſters of Gods worde, wherefore, and for what ende they are inſtituted of God. That the orders giuen by Chriſt vnto the church, in times paſt were equall. Whence and howe the prerogatiue of miniſters ſprang, and of the ſupremacie of the Biſhop of Rome.

The third Sermon.

The

THe expositiō touching the Churche of God shal be truelyer vnderstode, (brethrē) by thole things whiche remayne to be spokē out of the worde of the Lorde, concerning the ministerie, and ministers of the Church. For I sayde, the Church of God is builded and preserued by the worde of God, and that through ministers appointed for that purpose by the Lorde, so that nowe it followeth, to speake of the ministers of the Churche, and of their ministerie, that is of that order, wher with God gouerneth his church.

And truely the Ecclesiasticall ministerie is extended, both to stirre vp, and also to mainteine publique prayers, and the administration of the sacraments, and especially it is occupied in preaching of the worde of God. Of the two former, I will speake in place and time conuenient. Of the ministerie of the worde, I will entreate at this present. In consideration whereof, first it is expedient to viewe, wherefore God in instructing men, vseth the ayde or ministerie of men, and what men perfect or worke in the ministerie it selfe, and what God. He verily for his exceeding goodnesse and mercy toward vs, coueteth to poure him self wholy into vs (which I thinke good to repeate often, that it may be the deeper roted in oure hearts, and that we also may bethink our selues what we owe vnto God) that we may bothe be strengthened and blessed in him, and may perfectly vnderstand his will to vswarde, and finally our duetie, whereby we be bound vnto him. As he therefore furthereth our saluation verie diligently in all thinges, so least there shoulde be any thing wanting to true doctrine, he him selfe commeth forth to instruct men. But such is our weakenesse and corruptiō through sinn, we can not abide the meeting of his eternall & wonderful maiestie. Which is apparant by muche communication of God had with our fathers, but especially at his meting with the whole Churche of Israel in mount Sina.

For when he came downe on the mount, not without glorie and heauenly maiestie, and vttered with his owne mouth, a briefe summe of his whole religion, and of all the lawes, (which summe we call the decalogue or tenne commaundements) the people being astonnyed with his diuine maiestie, said vnto Moses, Talk thou with vs, and we will heare: but let not God talke with vs least we dye. And God receiuing this offer, sayde, I haue heard the voice of the wordes of this people, which they haue spoken vnto thee: they haue well sayde all that they haue spoken. Oh that there were such a heart in them, that they would feare me, &c. In so much that this maner of teaching by men, whiche men them selues haue chosen for them selues, God will haue to be perpetuall, and neuer to be broken: so as when he sent his sonne into the world, he cloathed him with flesh, that he might after that manner speake vnto vs by him. Exod. 19. and 20. Deut. 5.

God in deede might by the secrete illumination of his spirite, without mans ministerie (as his power is tyed to no creature) regenerate the whole world, and gouerne the church it selfe: but as he despiseth not his creatures, nor destroyeth the worke of his owne handes, and doth all thinges in order: euen so from the firste begin- By the ministerie of the word, God worketh saluation in his Church.

beginning he forthwith spake to the worlde by patriarches, then by Prophetes, afterwarde by Apostles, neyther at this day ceaseth he, to giue vnto the worlde doctours and pastours, So that it becometh vs, not to tempt God, that is, not to looke for a secrete inspiration with the heretiques Enthusiastæ, but to acknowledge a iust order, and that God him selfe speaketh vnto vs by men, of whome he woulde haue vs to learne religion.

The Eunuch of Candace, Quéene of Aethiopia, did reade the holy Scriptures, and the Lord could haue taught him by secrete inspiration the mysterie of faith, but he giueth him Philip to be a teacher and an interpreter. Actes.8

Likewise, Paule the doctour of the Gentiles, taken vppe into the thirde heauen, and instructed by Christ him selfe, not by men, of all the principles of our religion, is neuertheleſſe referred ouer vnto a man called Ananias. Gala.1.

The Angel of God is sent to Cornelius capteine of the Italian band being at Cæsarea, which might haue instructed him in all pointes of true religion, but he willeth him to call for Peter the Apostle, He (sayth the Angel) will tell thee what thou must do. Actes.10. Acte.9.

For this cause ministers are called Sauiours: they are sayde to conuert men: their worde is called, not the word of man, but the worde of God: he whiche despiseth them, seemeth to despise God him selfe. It is also sayd, that they them selues doe binde and loose, and reteine and forgiue sinnes. For Abdias the Prophete sayth, that Sauiours shal ascend iuto the mount Sion, whiche many interprete of the Apostles. Paule pleading before king Agrippa, and rehearsing the wordes of God which came vnto him in a vision, sayth, I send thee vnto the Gentiles to open their eyes, that they may bee turned from darkenesse to light.&c. And Gabriel the Archangel sayd before that speaking of Iohn, Hee shall go before the Lorde with the spirite and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdome of the iust men. Actes.26. Luke.1.

Moreouer, the Apostle to the Thessal, We thanke God (sayth he) bycause when ye had receiued of vs the worde of the preaching of God, ye receiued it not as the word of men, but as it is in deede the word of God, which worketh also in you that beleeue. Againe, He therefore that despiseth these things, despiseth not man, but God, who hath euen giuen you his holy spirite. 1. Thess.1. 1. Thess.4.

For the Lorde sayth in the Gospell. He that heareth you heareth me, and he that despiseth you, despiseth mee. Luke.10.

And againe, What so euer ye shall loose on earth, shall be loosed in heauen: and what so euer ye shall binde on earth, shall be bound in heauen. Matth.16.

And againe, Whose sinnes so euer ye remit, they are remitted vnto thē, and whose sinnes so euer you doe reteine they are reteined. Iohn.20.

But some wresting these places of the holy scripture against the natural sense, do giue the ministers an equall power in a manner with Christ, and that which only perteineth vnto him they communicate also vnto them. But they say, that by such meanes the ministerie must be set out, lest it war vile and of no estimation among prophane men. Othersome againe so speake of the inwarde drawing of the spirite, that they seeme as it were to make superfluous, or to take cleane away the outward ministerie, and to attribute nothing at all vnto it. Therefore the ministerie must be limited

Let euerie thinge be giuen to him that it belongeth: I meane both to God & the minister.

mited with his boundes, leaſte it be drawne hither and thither, with the affections and luſtes of men, and either too much or too little be attributed vnto it. Let the miniſterie in deed be beautified, and kept in authoritie, but let it be done without the diſhonouring of God. Neyther in deede becommeth it vs, vnder the pretence of the miniſterie, to attribute that to mans labour, which is only Gods office, on whome all men ought to depend, and vnto whome, as the onely welſpring and giuer of all goodneſſe, they ought to haue reſpect. Therfore, the faithfull miniſters of the Lorde Jeſus ought only to haue regard herevnto, that they may keepe the glorie and authoritie of Chriſt vnblemiſhed, and his prieſthode ſound vnto him ſelfe in euerie point. For the Lorde Jeſus him ſelfe ſitting at the righte hande of the father, in the true tabernacle, which God pight and not man, remaineth a prieſt, yea, the onely high prieſt of his church for euer, executing as yet all the ducties of a prieſt in the Church. For he as the onely teacher and maiſter in the Churche, teacheth his diſciples, that is, the Churche or congregation of the faithful: induing them with the holy ghoſte, regenerating and drawing them, ſanctifying and making them free from their ſinnes. Which thing the ſcripture in euerie place plainely teacheth. This glory, this power, he hath giuen vnto none, neyther doth any miniſter, vnles he be blinded with diueliſh pryde, take that vnto him ſelfe, as though he did worke thoſe workes that are proper vnto Chriſte, eyther for Chriſte, or in Chriſtes ſtead, or together with Chriſt. The Apoſtles being Chriſt his moſt faithful miniſters and moſt choſen inſtruments of God, did not giue the holy ghoſte, did not drawe mens harts, did not inwardly anoynt mens mindes, did not regenerate ſoules, they them ſelues did not deliuer from ſinne, death, the diuell, and hell. For all theſe things be the workes of God, whiche he hath not communicated to any. Wherfore the moſt holy Baptiſt in plaine wordes, denied that he was Chriſt, he denied that he him ſelfe baptiſed with the holy Ghoſte, I (ſaithe he) baptiſe with water, but hee baptiſeth with the holy Ghoſt. I am the voyce of a cryer in the wildernes, prepare the way of the Lorde. And Paule pleading his cauſe before Agrippa, wiſheth of God, that king Agrippa were ſuch a one as Paule him ſelfe was, except his bonds. But ſuch a wiſhe had not neded, if he him ſelfe could drawe, ſanctifie, and abſolue. There are infinite other of this kinde to be ſeene in the ſcriptures. Iohn.1. Actes.26.

Yet neuertheleſſe, the miniſterie of ỹ church is not needles. The kings counſellers, and officers, haue not equall power with the king, neither are they kinges with the king, or for the king, but for all that their ſeruice is not in vaine. Therefore that thing which Chriſt the ſonne of God, who is the greateſt, the beſt, and the chiefe high prieſt of his Church, worketh in his catholique church inwardly and in their mindes, as the onely ſearcher of of the hearts, the very ſame outwardly he declareth and teſtifieth by his miniſters, whome the Scripture for that cauſe calleth witneſſes, embaſſadours, or meſſingers. You, ſayth the Lord to his Apoſtles, ſhall beare witneſſe, by cauſe ye haue beene with me frō the beginning. And Paul ſaith, I am ordeined a precher & an apoſtle, & a teacher of the gentiles. Therfore the ſame apoſtle in another place calleth The miniſterie is not appointed in vaine. Iohn.15. Actes.1. 1. Tim.1.

leth

leth the same Gospell, both a testimonie and preaching of our Lord Iesus Christe. And Ihon the Apostle affirmeth, that he was banished into the Apoc.1. Ile of Pathmos, For the worde of God, and for the witnesing of Iesus Christe. And therefore when ministers beare witnesse of the Sonne of God, and out of his word promise life euerlasting, their worde is not called mans word, but the word of God, and they are saide to saue, and to release from sinn. For they are the true messingers and harroldes of the king, who is the deliuerer, who hath sent them to publishe remission of sinnes: wherevpon also they attribute all the meanes of life saluation, and deliuerie, to the onely deliuerer Christe. Paule in an other place, calleth ministers Fellowe labourers with God: and afterward againe, Disposers of 1.Cor.3.4. the secrets of God. For the saluation whiche the sonne of God hath onely wrought, and whiche he also onely giueth, the ministers preache or dispose, and so they are fellowe labourers. The same Apostle out of the doctrine of the Gospell, which resembleth the Matth.13. teacher in the Church, to one that soweth sede, compareth the ministers to gardeners, and planters of trees, to whom he committeth the outward manuring, reserning the inwarde working to Christe our Lord, saying: Who is Paule then? and who is A- 1.Cor.3. pollos? but ministers by whome ye beleeued, and as the Lorde gaue to euerie man? I haue planted, Apollos watered, but god gaue the increase. So then, neyther is he that planteth any thing, neyther he that watereth, but God that giueth the increase. With whiche testimonie of the Scripture, Augustine being instructed, learned so to speake and write of the ministerie of the Church, as nothing shoulde be diminished from the glorie of God, which inwardly moueth and teacheth vs, and yet in the meane time, the office of the ministerie should not be taken away, or despised as vnprofitable. For in his Epistle *Ad Circenses*, which in order is accounted the 130. speaking of the secrete drawing of God, and the outwarde ministerie of men, These are not (sayth he) oure workes, but Gods, I would not at al attribute these thinges vnto mans working, no, not if when wee were with you, so greate a conuersion of the multitude, through our speaking and exhortations should happen. That thing hee worketh and bringeth to passe, who by his ministers outwardly warneth by tokens or signes of things, but by the things them selues, he inwardly teacheth by him selfe. Thus farre he. But least it might seem to any man, that he spake too briefly and sparingly, and not worthily enoughe of the ministerie of the Church, euen he him selfe immediately addeth, and sayth, Neyther therfore ought we to be more slowe to come vnto you, bycause whatsoeuer is done prayse woorthy among you, commeth not of vs, but of him which alone doth wonderfull thinges. For we ought more carefully to ruhne to behold the workes of God, than our owne workes. Bycause euen we our selues, if we haue any goodnesse in vs, we are his worke and not mans. Therefore the Apostle said, Neither is he that plãteth any thing, nor he that watereth, but God that giueth the increase.

The same writer speaking of the verie same thing, in his 26. treatise vpon Ihon, Al the men of that kingdome (sayth he) shall be suche as are taught

taught of God, they ſhall not heare by men: and though they heare by men, yet that which they vnderſtand is inwardly giuen, it ſhineth inwardly, it is inwardly reuealed. What doe men in preaching outwardly? what do I, nowe when I ſpeake? make you to heare a noyſe of wordes with your eares: But vnleſſe he reueale it, which is within, what ſay I? or what ſpeake I? The outward workman is the plãter of the tree, and the inwarde is the creatour. Hee that planteth, and hee that watereth, worketh outwardly: that doe we. But neyther is he that planteth any thing, nor he that watereth, but God that giueth the increaſe. This is the meaning of, They ſhall be all taught of God. Thus far Auguſtine.

Wherfore when in another place S. Paule ſayth, Ye are the Epiſtle of Chriſte, miniſtred by vs, written not with ynke, but with the ſpirit of the liuing God, not in ſtonie tables, but in fleſhie tables of the heart, we muſt diligently put a difference betweene the worke of the ſpirit, and the work of man or of the miniſter. The miniſter doth not take on him the honor of God, and the worke of the ſpirite, but his owne worke, that is to ſay, the miniſterie. Paule preacheth, and writeth with ynke, but the ſpirite of God moueth the heart, and with his grace or annoynting, he writeth in the very heart: ſo he worketh together with GOD, Paule working his proper woorke, and the ſpirite working his worke. The Apoſtles are preachers and miniſters of the Goſpell, not of the letter, but of the ſpirite: not that they giue the holie Ghoſte, but becauſe they are preachers of the Goſpell, that is, of that whiche giueth the ſpirite of Chriſt, yea, which 1. Cor. 3.

poureth it into the beleeuers: but they are not preachers of the letter of the lawe, which doth not giue grace, and remiſſion of ſinnes, but worketh wrath, and bringeth ſinne to light. Touching the keyes and the power of the keyes, there will be elſewhere a more fit place to ſpeake. And moreouer, it ſeemeth that here is a meete place, for thoſe things which I haue diſputed of, in the firſt ſermon of this Decade, touching the power and miniſterie of the Church.

Againe, whereas the Lorde vſeth in teaching his Church, mans helpe, and vs as labourers together, in finiſhing the ſaluation of mankinde, he ſheweth moſt euidently howe greatly he loueth vs, and howe muche he eſteemeth of vs, who hath layde vp ſo greate a treaſure in earthen veſſels, and euen in vs our ſelues, worketh what ſo euer is moſt excellent, and ouercommeth all the highe excellencie of the world. Whereby we learne againe to attribute all the glorie vnto Chriſt, Paul againe teaching vs and ſaying, We preache not our ſelues, but Ieſus Chriſte the Lorde, and our ſelues your ſeruaunts for Ieſus ſake. For it is God that commaunded the light to ſhine out of darkneſſe, who hath ſhined in our hearts, for to giue the light of knowledge of the glorie of God in the face of Ieſus Chriſte. But we haue this treaſure in earthen veſſels, that the excellencie of the power, may bee of God, and not of vs. Wee are afflicted on euery ſide, yet are we not in diſtreſſe, &c. 2. Cor. 4.

Moreouer, all the members of the Eccleſiaſticall body, are wonderfully glued together by the Eccleſiaſticall miniſterie. For this chiefly helpeth to make concorde, and continue vnitie, becauſe we want mutuall inſtruc-

tion, and vnto euerie Churche is one peculiar pastour appointed as a gouernour, as it were some faythfull housholder, gouerning, and keeping in order his whole familie. Truely it can not be denyed, that in time past that moste exquisite order of the tabernacle, and temple, and the tribe of Leuie consecrated to the priesthode, were to this ende ordeyned of God: whiche as soone as that vngodly king Jeroboam throughe wicked presumption forsoke, hee rent the kingdome in peces, and at the length vtterly ouerthrewe both his owne house and the whole kingdome. S. Paule also speaking of the endes of the holy ministerie instituted of God, doth not forget the vnitie of the Ecclesiasticall body: wherevnto also he ioyneth other notable good things. If any man desire his wordes, they are these, He instituted ministers, for the gathering together of the Saintes, for the woorke of the ministerie, and for the edification of the body of Christe, till we all meete together in the vnitie of faithe: and knowledge of the sonne of god vnto a perfect man, and vnto the measure of the age, of the fulnesse of Christe: that we henceforth be no more children, wauering and carried about with euery winde of doctrine, by the deceite of men, and with craftinesse, whereby they lay in waite to deceiue. But let vs followe the truth in loue, and in all things grow vp into him, which is the heade, that is Christe. &c.

The ende of the ministerie.

Ephe. 4.

These endes of the Ecclesiasticall ministerie are manifest in the preaching of the worde of God. GOD hathe instituted a ministerie in the Church, that all the members may be brought into the vnitie of the bodye, and that they maye be subiect and cleane to Christe their heade, that thereby we may growe to be of full age, and become perfect men, that we be not alwayes children, and that we lye not open to the deceites and bewitchings of all heretiques, but being ioyned together in true faith and charitie, let vs holde fast the pure and simple truth of Christe, and seruing Christe vnfeignedly in this worlde, we may after death reigne with him in heauen.

Out of these things let vs also deriue this, that the Ecclesiasticall ministerie, thoughe it be executed by men, yet is it not of man, that is to say, inuented by man. For the beginning thereof is from heauen, and the authour or institutour thereof is God him selfe, and therefore the worthinesse of it doth greatly excell. The beginning of the ministerie, and the worthinesse thereof.

The first preacher in paradise was God him selfe, yea, the sonne of God him selfe, who by the ministerie of the holy ghoste alwayes spake to the Fathers, euen as afterwardes, being incarnate, he was giuen of the father to be a maister and teacher to the whole worlde. He preached vnto our parentes, Adam and Eue, remission of sinnes, and repentance. He ordeyned and reuealed a sacrifice in stede of a sacrament, wherein might be represented & ratified vnto them ỹ price of the redemptiõ promised & sed in time conuenient to be paide, &c. There succeaded in ỹ ministerie, Adã with his sonnes & nephues, Seth, Enos, Enoch, Noe, Sem, Abrahã, with their sonnes and nephues, euen vnto Moses, in whose time while he gouerned the Church; and after him, there are giuen Prophetes and Priestes, euen vnto the time of Iohn Baptist, and Jesus the promised sed, I meane Christe,

Christe, our king and highe Priestе. He in likewise sent into the worlde his disciples, that is to saye, the Apostles, who ordeyned for their successours, Byshops and Doctours. Of whiche thing I haue spoken more largely in an other place. God him selfe therefore is heарde in the voyce or doctrine of his ministers. So that we are commaunded to giue eare to the ministers, preaching the Gospell, as to the verie Angels of God, yea, as to the Lord him selfe. For this cause Paule prayseth the Galathians, saying, Ye despised not, neyther abhorred my triall which was in the flesh, but receiued me as an angel of God, yea, as Christe Iesus. Gala. 4.

How ministers are to be heарde.

Wherevpon S. Augustine also in his third treatise vpon John, Let vs heare (sayth he) the Gospell, as if the Lord were present, and let vs not say, Oh happie are they who could heare him: bycause there were many of them which saw him, and yet consented to kill him, and many among vs who haue not seene, and yet beleued. For that also whiche sounded precious out of the mouth of the Lorde, is both written for our sakes, and kept for vs, and is also read for our sakes, and for our posterities sake shall bee read vnto the end of the world. The Lord is aboue, yea, and the Lord whiche is the trueth, is here also. For the body of the Lord wherewith he rose, may be in one place, but his trueth is spread abroade euery where. Let vs therefore heare the Lord, and that also which he shal giue vs of his words. Thus much he. The Lord our highe priestе speaketh vnto vs, euen at this day, by the ministers preaching his word. And we haue all things what so euer the Lorde spake by the patriarches, prophets, and apostles, set out in the scriptures, which the ministers of the churche doe reade, and declare before vs. Who therefore hereafter can despise the ministerie, and the faithfull ministers of Christe, especially since our Lord and sauiour toke vppon him the ministerie, and was made the Apostle and minister of the churche of the Iewes. What and if those first ministers were such, as no age, in any doctrine of religion, in holinesse and excellencie, had their fellowes, muche lesse their betters? At this day, in so muche as they are the last times, wherein scoffers and Epicures haue their full range, the ministerie of Gods word is of no value. But if you runne ouer and weigh all the ages, euen vnto the beginning of the world, you shall finde that the wisest, iustest, and best men in the whole world had nothing in more reuerence than the word of God, & the prophets, and the holy apostles of God. Rom. 15. Heb. 3.

But before we proceede any further in other thinges belonging to this matter, we wil make answere to some, which eũ vnder the pretence of the holy scriptures, endeuour to peruert the ministerie of the word. For they alledge this text of Ieremie, No man shall teach his neighbour, for al shall know me. As we denie not that Ieremie hath so written, so we say, by that kinde of speache, and figuratiue saying, that he ment nothing else, thã that the knowledge of God, and heauenly things should be very common in the whole world. Which Ioel also foretolde woulde come to passe, and which Peter alledgeth in the Actes, 2. chapter. In the meane while, those two Prophets, as also all other verie often, doe make mention of the teachers of the Churche, whome the Lorde shoulde sende vnto his That the ministerie of the worde of God remaineth in the Church. Iere. 31.

people: which they woulde not haue done, if they had vnderstode, that all preachers shoulde be cleane taken away. Whereas other obiect, that al haue the office of teaching committed alike vnto them, to wit, parents to teach their children, and euery one to admonish his neighbour: therefore that there is no nede of the ministerie of the worde of God in the church, it is sophisticall. For all of vs can and ought priuately, to teache and admonishe our children and our neighbours: but therefore the publique ministerie of the word of God is not superfluous.

How all may teach

For the same God whiche commaunded parents, and vs all, that they shoulde instruct their children in godlinesse, and that euery one of vs also shoulde teache, and admonish our neighbours, hath giuen publique ministers vnto the Churche. It is their office to teache openly or publiquely in the Churche, neyther is this permitted to whome so euer will, but onely to them that be lawfully ordeyned: least happily if other teache, they should not goe forward in the righte pathe. For then it were lawfull for euery one, being inspired with the spirit of God, at what time and place so euer both soberly to gainesay, and to affirme the trueth. Therefore the publique ministerie of the worde remaineth neuertheles, and that perpetually in the Church.

Deut. 6.

Thus much haue we spoken in generall, of the ministerie and the ministers of the worde of God. Nowe that which remaineth of this matter, we will discusse by their kyndes and partes, and first we will shewe what orders, or what offices, the Lord hath instituted from ỹ beginning, or whō he hath put in authoritie in the holie ministerie of the churche: then what manner men, and after what sorte it is meete for vs to ordeine ministers. Last of all, what maner of office it is that they haue that are ordeined in the church. And that we be not troublesome vnto you, beginning a long discourse from the Patriarches, we will beginne at our Lord Christ him selfe, of whom Paul the Apostle speaking, Hee that descended (sayth he) is euen the same whiche ascended vp farre aboue all heauens, to fulfill all things. And he gaue some Apostls and some Prophets, and some Euangelists, and some Pastours and Doctours, to the gathering together of the Saintes into the work of ministration, into the edifying of the body of Christ. And so forth, as is read in the 4. chapter to the Ephesians. Therfore our Lord ordeined Apostles, Prophetes, Euangelistes, Pastours and Doctours, by whose labour he ment to builde, preserue, and gouerne the Church.

What orders the Lord hath instituted in the Church.

Eph 4

Let vs nowe see, what the scripture teacheth vs of them. Apostle is a newe name giuen of the Lorde him selfe, to those twelue, whiche he chose peculiarly, and ordeined teachers and maisters to (all) nations. For thus we reade in the 6. of Luke. The Lord called his disciples, and of them he chose twelue, whome also hee called Apostles. For Apostle signifieth one that is sent, a messinger, embassadour, or orator.

Apostles.

Luke. 6.

For in the Gospell after Sainte Iohn, we read, The Apostle (or messinger) is not greater than he that sent him. And truely, there is verie often mention made of sending, in the Prophets & in the olde Testament: from whence it seemeth the Lord borrowed that name.

Iohn. 13.

We

We reade of no certeine boundes appoynted to the Apostles. For the Lorde saith in the Gospell, Goe ye into the whole worlde, and preache the Gospell to all creatures. Mark.16.

These are the maister builders of the firste Churche of God, from whome among auncient writers, they take the name of Apostolique Churches, these I meane, which the Apostles first founded: as was the Church at Antioch, Ephesus, Corinthe, and many other, mentioned in the Acts of the apostles.

Prophets. The name of a Minister and Prophete is exceeding large. Whereof is spoken in an other place. Prophetes in this place are they, which excell in singular reuelation, and by whome the Lorde foretelleth, thinges that shall come to the Churche: suche a one as we reade Agabus was, which both foretold to S. Paule, the famine whiche was to come, and his bondes. Acts.11.21.

Wise and godly men, indued with a singular gifte of interpreting the scripture, in times past were called Prophetes: as it maye appeare by the wordes of the Apostle. 1.Cor.14. chapter. An Euangelist is a preacher of the Gospell of Jesus Christe, sente with Apostolique authoritie. Euangelistes. Such we reade were Philip and Timothie. &c. Pastours watche ouer the Lordes flocke, hauing care of the Lordes people, feeding the Churche with the worde of trueth, and keeping the wolues from the sheepefoulde. Pastours. The chiefe of these is that good shepehearde Christe, which sayth vnto Peter, Feede my sheepe. Whereby he also ioyneth him selfe to shepehearde. John.10. and 21.

Doctours or Teachers. Doctours or Teachers haue their names of teaching. Neyther do I see what they differ from shepheards, but that they did onely teache, and in the meane while were not burthened with the care that belongeth to the Pastour: of whiche sort, in a manner are the interpreters of scriptures and gouernours of Christian schooles.

Bishops. Acts.20. There are also found other names of the ouerseers of the Churche in the scriptures. The Apostle Paule saith vnto the shepehearde gathered together in the counsel at Miletum, Take heede therefore vnto your selues and to all the flocke, ouer the whiche the holy ghost hath made you ouerseers, to feede the Church of God. But bishops are called Superintendents, seers, keepers, watchmen, & rulers. The people of Athens called them whome they sent to their tributarie cities, subiectes vnto them, diligently to see and marke what they did in euerie citie, ἐπισκόπους, & φύλακας, that is to say, spyes and watchmen. The Apostles called bishops, watchmen, and keepers of the Lordes flocke, and the stewardes of Christe, or disposers of the secretes of God in the Churche. And Presbyter, an Elder, hath his name of age and auncient yeares. In times past, the care of the common wealth was committed vnto the elders, as to those that were exercised with manifolde experience, & long vse of things. For gouernours of cities are bothe called Seniors and Senatours. And as common weales haue their Senatours: so hath the church her elders, as it appeareth in the Actes. 14. 15. 20. & 21. chap. It seemeth that the ordeining of elders, came into the church, out of the synagogue. For thus we reade in the booke of Numbers, Gather vnto me (saith he) three score and ten men of the elders of Israel, whome thou knowest to bee the elders of the people, and officers ouer them, and I will take of the spirit which is vpon thee and put vppon them, and they shall beare Elders. Nume.11.

beare the burthen of the people, with thee, least thou bee constrained to beare it alone. Wherefore the elders in the churche of Christe, are eyther byshoppes, or otherwise prudent and learned men, added to byshops, that they maye the more easily beare the burthen layd vpon them, and that the churche of God may the better and more conueniently be gouerned.

For Paule sayth, The elders that rule well, let them be counted worthy of double honour, most specially they which labour in the worde, and doctrine. 1. Tim. 6. There were therefore certeine other, in the Ecclesiasticall function, who albeit they did not teach by and by, as did the byshops, yet were they present with them that taught in all all businesses. Perhaps they are called of the same Apostle elsewhere, Gouernours, that is is to say, whiche are set in authoritie concerning discipline, and other affaires of the churche. 1. Cor. 12.

And byeause we are come thus farre in this present treatise, we will also declare other names of offices in the churche. There is muche speache in the scriptures of Deacons, and amonge Ecclesiasticall writers, of Priestes. Deacons. In the primitiue Churche the care of the poore was committed to Deacons: as it is plainely gathered out of the first chapter of the Actes of the Apostles. There are also lawes to be seene, which are prescribed vnto them by the Apostle, in the firste to Timothie the thirde chapter. The office of Deacons was separated frō the function of Pastours: and therefore we do not reckon them in the order of Pastours. The auncient fathers referred them to the ministerie, but not to the Priesthode.

We reade also, that women not wedded, but widowes ministred in the primitiue churche. Women Deacons. And among other Phebe of the churche of Cenchrea highly praysed of the Apostle, is verie famous. Rom. 16. But he forbiddeth women to teach in the church, and to take vpon them publique offices. 1. Cor. 14. 1. Tim. 1. How therfore, or in what thing did women minister in the churche? vndoubtedly, they ministred vnto the poore in duties apperteyning to women. They ministred vnto the sicke, and with Martha Christs hostelle, they did with great care and diligence chearish the members of Christe: For what other offices could they haue?

Moreouer, the name of Priest seemeth to be brought into the churche, out of the synagogue. Priestes For otherwise ye shall not finde in the newe Testament, the ministers of the worde of GOD, and of churches to be called priestes, but after that sorte. that all Christians are called priestes by the Apostle Peter. 1. Pet. 1. But it appeareth that the ministers of the new Testament for a certeine likenesse whiche they haue with the ministers of the olde Testament, of ecclesiasticall writers are called Priestes. For as they did their seruice in the tabernacle: so these also, after their manner, and their fashion, minister to the churche of God. For otherwise the Latine word is deriued of holy things: and signifieth a minister of holy things, a man, I say, dedicated and consecrated vnto God to do holy things. And holy things are not only sacrifices, but what things so euer come vnder the name of religion, from whiche we doe not exclude the lawes themselues, and holy doctrine.

In the old testament we read that Dauids 2. Sam. 8.

Dauids sonnes were called priestes, not that they were ministers of holy things, (for it was not lawfull for the whiche came of the tribe of Iuda to serue in the tabernacle: but onely to the Leuites) but because, they liuing vnder the gouernement and discipline of priestes, did learne good sciences and holy diuinitie.

There is an interchanging betweene those names.

Here it seemeth it must not be dissembled, that those names which we haue intreated of, are in the Scriptures one vsed for an other. For Peter the Apostle of Christ our Lord calleth him selfe an Elder. And in the Actes of the Apostles, he calleth the Apostleship, a Bishoprieke. For Saint Paule also calling the Elders together at Miletum, and talking with them, he calleth them Bishops.

And in his Epistle vnto Titus, he commaundeth to ordeine Elders, towne by towne, whome immediately after he calleth Bishoppes. And that they also are called both Doctors and Pastours, there is none so grosse headed to denie.

What maner of order remayneth in the church.

Now by all these things we think it is manifest to all men, what orders the Lord him selfe ordeined from the beginning, and whome he hath consecrated to the holie ministerie of the Church, to gouerne his owne church. He layd the foundation of the churche at the beginning, by Apostles, Euangelistes, and Prophetes: he enlarged and mainteyned the same, by Pastours and Doctours. To these Elders and Deacons were helpers: The Deacons, in seeing to the poore, and the Elders in doctrine, in discipline, and in gouerning, and sustteyning other weightier affaires of the Churche. Neuertheless, it appeareth that the order of the Apostles, Euangelistes and Prophets, was ordeined at the beginning by the Lorde vnto his Churche, for a time, according to the matter, persons, and places. For many ages since, and immediatly after, the foundation of Christes kingdome in earth, the Apostles, Euangelistes and Prophets ceased, and there came, in their place, Bishops, Pastours, Doctours, and Elders, which order hath continued most stedfastly in the Church: that nowe we can not doubt, that the order of the Churche is perfect, and the gouernement absolute, if at this day also there remaine in the Church of God, bishops or pastours, doctours also, or Elders. Yet we deny not, that after the death of the Apostles, there were oftentimes Apostles raysed vp of GOD, whiche might preache the Gospell to barbarous and vngodly nations. We confesse also, that God euen at this day is able to rayse vp Apostles, Euangelistes, and Prophetes, whose labour he may vse to worke the saluation of mankinde. For we acknowledge, that holy and faithfull men, whiche first preach the truth of the Gospell to any vnbeleeuing people, may be called Apostles, and Euangelistes. We acknowlege ỹ men inspired with singular grace of the spirit, which foresee & foreshew things to come, and be excellent interpreters of the scriptures, or Diuines illuminated, may be called Prophetes, as we haue shewed elsewhere more at large. But in the order of bishops and elders, from the beginning, there was singular humilitie, charitie, and concord, no contention or strife for prerogatiue, or titles or dignitie. For all acknowledged themselues to be the ministers of one maister, coequall in all thinges, for-

Equalitie betweene Bishops & Elders.

thing office or charge. He made them vnequall, not in office, but in giftes, by the excellencie of giftes. Yet they that had obteyned the excellenter gifts, did not despise the meaner sort, neither did they enuie them for their giftes. S. Paule sayth, Let a man so esteeme of vs as the ministers of Christe, and disposers of the secretes of God.

1. Cor. 4.

The same Paule in more than one place, calleth the preaching of ỳ gospel, ỳ ministerie. For that toke deepe rot in the auncient byshops hearts, which the Lorde when his disciples strined for dignitie, and (as they say) for the maioritie, that is, which of them shuld be the greatest, setting a childe in the middest of them, sayde, Verily, verily, I say vnto you, except ye turne, and become as little children, ye shal not enter into the kingdome of heauen. Truly the martyr of God Saint Cyprian, standing in the counsel of the byshops at Carthage, wisely sayde: Neither hath any of vs, appointed him selfe to be a byshop of byshops, or by tyrannous feare compelled his fellowes in office to necessitie of obeying: since euery byshop hath according to the licence and libertie of his power, his owne free choyce, as if hee might not bee iudged of an other, since neyther he him selfe can iudge an other: but let vs all looke for the iudgement of our Lord Iesus Christ, who only and alone hath power, both to preferre vs in the gouernement of his Church, and to giue sentence of our doing. Thus farre he.

Matth. 18.

At that time therefore byshoppes contended not for I knowe not what primacie or patrimonie of Peter, but that one might excell the other in pureneſſe of doctrine, and holineſſe of life, and mutually to helpe one an other. And then vndoubtedly the affaires of the Church went forward prosperously, in so muche, that though the most puissant princes of the world, should haue persecuted the Church of Christe with fire and sworde, yet nevertheless, against all the assaultes of the diuell and the worlde, she had stode vnmoueable, hauing wonne the victorie, and had daily beene more inlarged & also renounmed. Oh happy had we beene, if this order of Pastors had not beene chaunged, but that that auncient simplicitie of ministers, that sayth, humilitie, and diligence, had remained vncorrupted!

But in processe of time all things of ancient soundneſſe, humilitie, and simplicitie vanished awaye, whiles somethings are turned vpside down, somethinges eyther of their owne accorde were out of vse, or else are taken away by deceite, somethings are added to. Verily not many ages after the death of the Apostles, there was seene a farre other Hierarchie (or gouernement) of the Churche, than was from the beginning, althoughe those beginninges seeme to be more tollerable, than at this day all of this same order are. Sainte Hierome sayth: In times past churches were gouerned, with the common counsel and aduise of the elders, afterward it was decreed, that one of the elders being chosen, should bee set ouer the other, vnto whome the whole care of the church should perteine, and that the seedes of scismes should bee taken away. Thus much he. In euery citie & countrie therefore, he that was most excellent, was placed aboue the rest. His office was to be superintendent, and to haue the ouersight of the ministers, and the whole flocke. He had not (as

When the prerogatiue of Bishops beganne and in what sort.

(as wee vnderstode euen nowe out of Cyprians wordes) dominion ouerhis fellowes in office or other elders: but as the Consul in the Senate house was placed to demaunde and gather together the voyces of ẏ Senatours, and to defende the lawes & priuileges, and to be carefull least there should arise factions amonge the Senatours: euen so no other was the office of a bishop in the church: in all other thinges hee was but equall with the other ministers. But had not the arrogancie of the ministers, and ambition of bishops in the times that followed further increased, we would not speake a word against them. And S. Hierome affirmeth, that That preferment of bishops, sprange not by Gods ordinaunce, but by the ordinance of man. These thinges haue wee remembred, sayeth he, to the end we might shewe that amonge the old fathers, bishops and ministers were all one: but by litle and little, that the plantes of dissentions might be pluckt vpp, all the care was committed vnto one. Therfore as ministers knowe that they by the custome of the church, are subiect to him whiche is set ouer them: so let bishops know, that rather by custom, than by the truth of the Lords disposition, they are greater than the other ministers, and that they ought to gouerne the churches together in common, following the example of Moses, who when it was in his power alone to gouerne the people of Israel, chose out threescore and tenne other, with whom he might iudge the people. Thus he writeth in his commentarie vppon the 3. cap. of the Epist. of Paul vnto Titus.

But the auncient fathers kept not themselues within these boundes. There were also ordeyned Patriarches at Antioche, Alexandria, Constantinople and Rome. There are appointed Archbishops or Metropolitanes, that is to saye, such as haue gouernement ouer the bishops, throughout prouinces. And to bishops of cities or inferiour bishops, there are added such as were called Chorepiscopi, (or bishops of the multitude) that is to saye, at such time as the countrie or region was larger, than that the care and ouersighte of ẏ bishop placed ouer the citie would suffice. For these were added as vicars and suffraganes, who might execute the office of the bishop throughout that part of the countrie. But we know that ẏ functions of suffraganes or vicars generall, in these last times, are of a farre other maner in bishops courtes and dioceses. And also vnder deacons, were placed subdeacons: and when wealth increased, there were archdeacons also created, that is to saye, ouerseers of all the goodes of the church. They as yet were not mingled with the order of ministers or bishops, and of those ẏ taught, but they remained as stewards or factours of the goods of the church. As neither the monkes at the beginning executed the office of a priest or minister in the church. For they were counted as laye-men, not as clearkes, and were vnder the charge of the pastors. But these vnfortunate birdes neuer left soaring, vntill in these last times, they haue clymed into the topp of the temple, and haue set themselues vppon bishops and pastours heads. For monkes haue beene and are both Popes, archbishops, & bishops, and what are they not? It is rehearsed out of the Registre of Gregorie, that hee (who neuertheless was verie fauourable to the monkes) himselfe would put him out of the clergie, who beeing

tiue of Bishops increased.

The dignitie and preroga-

a monke, would take the degree of an abbat, for almuche as the one dignitie would hinder the other.

Clearkes. Clearkes (who are the Lords inheritaunce, or whose lot the Lord is) in times past suche were called as were studentes, or professours of diuinitie, that is to say, the very seed of pastours of the churche, and such as were euen as it were consecrated to succeed in the ministerie of the church: that is, suche as liued vnder gouernment, and were trained vp by the doctours and elders, in the studie of the liberall sciences, & holy scriptures. This institution is auncient, not new, neither inuēted by man. For in time past amonge the old people of the Iewes, they were called Nazarites. And that the most excellent churches haue cōtinually had famous scholes, euen from the time of ỳ Apostles, Eusebius doth often witnes. But vnto those students, the affaires of the church somwhat increasing, it seemeth that the charge of opening & shutting the temple, or church, was committed, and to prepare al things in the church, and further to read openly before the people, such places of scripture, as the bishop appointed them. Wherevppon perhaps the names of dorekepers, and readers sprang, which are at this day reckoned amōgst ecclesiastical orders. But they which were more familiarly present vnto the bishops, & accompanied them, & were esteemed as those who after the decease of ỳ bishops might succeed in their places were called Acolythi, as if you would say, followers. For it is a greeke word. And as in time for ỳ most part all things become worse, euen so these things ỳ further off from their first institution, ỳ more filthilie were they wrested. In som things you shal see nothing left but ỳ bare name: some things vtterly lost, some things are turned altogether to another vse. And here for witnes I alledg Isidor[us], Rabanus, Innocentius, Durandus, and other writers of this kind. They make 2. sorts of ecclesiastical persons, one of dignitie, another of order. Of dignitie, as Pope, patriarche, primate, archbishop, archpriest, archdeacon, & pronost. Of order, as the minister or priest, the deacon &c. But some account 6. orders other some 8. All with one accord doe reckō, dorekepers, or porters, readers or singers, exorcists, acoluthes, subdeacons, deacōs, elders, or priests. Those againe they diuide into greater & lesser orders. Among the greater orders, are the priest or elder, the deacon & the subdeacon. The rest are called ỳ lesser orders. Of which orders there remayneth nothing in a maner beside ỳ bare name. The office of dore-kepers is turned ouer to the sextens, which they cal Holy water clearks. There are no readers: for that auncient reading is worne out of vse. The Psalmistes or singers, doe vnderstand nothing lesse than that they rehearse or singe. Touching the exorcists, this they say. Iosephus writeth ỳ king Solomon found out the maner of exorcisme, ỳ is, of coniuring, wherby vncleane spirits were driuen out of a mā that was possessed by Eleazar the exorcist, so ỳ they durst no more come againe. To this office they that are named exorcistes are called. Of whom it is read in the Gospel, If I thrugh Beelzebub cast out diuels, by whom do your children, (to witt your exorcists or coniurers) cast them out? Thus much they say: which I rehearse to this end, that it may appeare to all men, ỳ these men are the very same, of whom ỳ Apostle foretold that it should come to passe, that they shall not suffer wholesome doctrine, but shalbe turned vnto fables. For who knoweth Matth. 12.

1. Tim. 4.

knoweth not, that it is most fabulous, which is reported of Solomon? Who knoweth not that the Apostles of the Lord, were not exorcists, neither vsed at any time any manner of inchantments or coniurations? For with a word they cast out vncleane spirits, ỳ is by calling vppon and by ỳ power of the name of Christ. Those gifts ceased long agoe in ỳ church of God. Those sonnes of Sceua the priest in the Actes of ỳ Apostles were said to be exorcists, whom the euil spirite, though they called on the names of Iesus and Paule, ranne vpon, and tare the clothes from their backs, and so, by Gods appointmẽt, made knowne vnto all men, how much ỳ eternal God is delighted with exorcistes. And yet these fellowes thrust them vpon vs as yet. Touching the Acoluthes or followers, thus they write: heare I pray you howe trimly they reason. The Acoluthes, say they, are waxe-bearers, because they carrie waxe candles. For when the Gospell must bee read, or masse is to bee said, waxe candles are lighted, to signifie the ioy of the minde. Who hearing these thinges, will say that these men doe vnlearnedly handle no mysteries? Subdeacons and deacons, are no longer prouiders for the poore, but being made ministers of superstition, they attende on the Popishe masse. The deacons office is to singe the Gospell: the subdeacons, to singe the epistle. In feyne woordes I cannot expresse, what foolish men do fondly chatter cõcerning these matters. Ouer these they haue set an archdeacon, which is a name of dignitie, and preeminence. Sacrificers, who are also called priestes, are diuersly distinguished. For there are regular priestes, and secular priestes. By regular priestes they vnderstand monkes: whereas they are nothing lesse, than those they are said to be. Truly they resemble those that of old were called monkes in no point of their doings. A greate part of them are a rule and lawe vnto them selues. Of these men some are doctours appointed to the office of preaching, but yet rather occupied in saying of their houres, and in singing and saying of masses. And these men solue superstition, and most obstinately defend it, & most bitterly do persecute true religion. Another sort and ỳ greatest part of these monkish priestes, doe nothing else but singe in the church, and mumble masse, and that for a very slender price. But you may sooner number ỳ sandes of the coast of Libya, than the whole rable of these. But they are vnprofitable both vnto God, and to the church, & also euen to themselues, men vtterly vnlearned, and slow bellies, & yet in the meane season sworne enimies to the truth of ỳ Gospel. Among the secular priestes, the chiefe are canons, whiche for the most part are idle persõs, giuen ouer to voluptuousnes, gluttons, and in very deed secular, that is to saye, worldly. They thinke they haue gallie discharged their duetie, if they make an end of the houres, which they call canonical, and be present gazers on at ỳ masse, and if they honour and beautifie with their presence, godas seruice as they cal it. They seeme to be more streit, and not to be secular priests, who say masse both for ỳ quick and for ỳ dead. There are reckoned also in ỳ number of secular priestes, parish priests, whom they call Plebani, that is priests appointed for ỳ people, who only represent some shadowe of ỳ old institution, in this, ỳ they preache and administer the Sacramentes: whiche neuertheless you cannot allowe, because they minister them after

Popishe Secular priestes.

Seculer

after Popish traditions and not after the doctrine of the Apostles. And many other thinges they doe by reason of their office, which godlines by al meanes doth disallowe. There are added vnto these hirelings, helpers or vicars. There are also ioyned vnto these Sacellani, whome they call chaplaines, of whom there is an exceeding number. These euen as the monkish priests, do account the chiefe partes of their duetie to be saying ouer their houres, but especially in massing, as for doctrine they attribute nothing to it. For of this companie, you shall finde some, who neuer in all their life made one sermon. For the charge of preaching they committ onely to their parishe priestes, and their vicars, they serue those Gods, to whome their altar or their chapell is consecrated, &c.

By all whiche thinges, euen vnto blinde men it plainly appeareth, how shamefully the first institution of ministers or pastours, is corrupted and turned vpside downe. They set ouer the priestes, archpriestes. I haue vsed that word in my preface or epistle, in the beginning of the first Decade: and I heare that some brethren are offended at it, as thoughe there stucke some peece of Popish leuen still about vs, or as though wee thought to bring in againe some vnworthie dignitie into the churche. But I would not haue those brethren to feare. With vs there are no Popish archpriests: neither vnderstood I any Popish dignitie by that word, but the office of ouerseeinge, whiche others call visiting. For they haue the charge of all degrees in our countrie, in admonishing and correcting: they haue no prelacie or superioritie, they reape no rewards thereby, &c.

Archepriestes.

But wee returne to our purpose. They derive priestes or sacrificers, from the seuentie disciples, whome it is read in ỳ Gospel that the Lord did chose: The order of bishops, from Peter himselfe, and the residue of the Apostles. And immediatly they diuide the order of bishops into three partes, namelye, patriarches, archbishoppes and bishops. They account the patriarchs the fathers of princes or highest fathers. And them also they call Primates.

Kindes of Bishops.

And Primates, say they, haue authoritie ouer three archbishops, as a king also hath authoritie ouer three dukes. Here I thincke, Cardinals haue their place, in whom the church of Rome is turned as a gate vpon ỳ hindges. For in the Decretals of Gregorie, De officio Archip. it is thus read: Cardinals haue their name, a Cardine, that is, of the hindg of a gate: for as by the hindg, the gate is ruled, so by Cardinals, the vniuersall churche is gouerned. Archbishops are, as it were, the princes of bishops: they are also synamed Metropolitanes, because they haue their gouernment in the chiefest cities. In verie deed Metropolis, with the Greekes, is as it were a mother citie, from whence Colonies are deducted, that is, people are sent out to inhabite some newe place. Wherevpon he is called the Metropolitane bishoppe, who gouerneth some one Province, and hath other bishops vnder him. And these are called both bishops, chiefe priestes, and presuls. But if you compare all these thinges, with that whiche I sayde before of the bishops and gouernours of the primitiue churche, you will say, there is very greate difference betweene them. But that whiche they write touching the Pope or chiefe bishop, is farre from the writings of the Apostles and Euãgelists,

The Pope or chiefe Bishop.

and

and from the first ordeyning of ministers, made by our sauiour Christ. All those bishops, saye they, our most holy Lord the Pope doth excell in dignitie and power: who is called Pope, that is, the father of fathers: he is also called vniuersall, because hee is chiefe of the vniuersall churche: and hee is also called Apostolicall, and the chiefe bishop, because he supplieth the rome of the chiefe of the Apostles. For he is Melchizedech whose priesthod other are not to be compared vnto: because he is the head of all bishoppes, from whom they descend as members from the head: and of whose power they all do receiue, whome he calleth to be partakers of his care and burden, but not to bee partakers of the fulnesse of power. They therfore define the Pope, to be the supreme head of the churche in earth, and the onely vniuersall shepeheard of the whole world, who cannot erre, nether ought to be iudged of any man. For, they saye, he is the iudge of all men, hauing absolute power. For thus sayeth Innocent the 9. Pope, in his thirde Quest. Neither of the Emperour, neither of all the Clergie, neither of kinges, nor of the people, ought the iudge to be iudged. Vppon whiche place he that wrote the glosse writeth thus: A general coũsell cannot iudge the Pope, As appeareth in the Extrauagants in the title of Election. cap. Significasti. Therfore if the whole world should pronounce sentence in anye matter against the Pope, it seemeth that wee must stand to the Popes iudgement. Hereunto pertaine those common grounds of ỹ clawbacke flattering lawyers of the Popes Court, very plausible and authenticall: That all the lawes of the Pope, are to be receiued of all men as if they proceeded frõ the very mouth of Peter. That the authoritie of the Pope is greater than the authoritie of the Saincts. That the Pope is all, and aboue all. That God and the Pope haue one consistorie. Which thing also Hostien. affirmeth *In C. Quanto de Transl. prael.* That the Pope cannot bee brought into order by any man, thoughe hee bee accounted an heretique. That he hath supreme power, neither hath he any fellowe. That he hath all lawes within his breast, That there is a general counsell, where the Pope is. That hee hath all lawes in his breast. That he hath both swordes, whereby he maye rightly bee called an Emperour, yea, that hee is aboue the Emperour. That hee onely can depose the Emperour, and pronounce the sentence of the Emperour to be of no effect. That he onely may spare whom he will, and maye also take awaye the right of one man and giue it to another. And finallie may take away priuileges. To bee short, they saye, hee is Lord of Lords, and hath the right of the king of kinges ouer his subiectes, yea, and also hath fulnes of power ouer the temporall thinges in earth. Yea and also the whole world is the Popes dioceese, wherein he is the Ordinarie of all men: and it standeth vpon the necessitie of saluation, that euerie man be subiect to the bishop of Rome. Hereunto for conclusion, I will add the wordes of the Gloser, who sayeth *In Ca. Quanto de Transl. Episcopi. Tit. 7.* The Pope (sayeth he) is said to haue a heauenly power: and therfore he altereth the verie nature of things, by applying the things that are of the substance of one thing, vnto another. And of nothing hee can make something: and that sentence which is of no force, hee can make to bee of force. Because in those thinges with him what

Reade Anton. de Rosellis in his treatise of the power of the Pope and the Emperour.

what he willeth his will is in ſteed of reaſon. Neither is there any may ſaye vnto him, why doeſt thou ſo? For hee can diſpenſe aboue the lawe, & of vnrighteouſnes make righteouſnes, correcting and chaunging lawes. For hee hath the fulnes of power. Thus farre he. But who heareth theſe thigs wout horor both of bodie & mind? Who vnderſtãdeth not ý ý ſaying of Daniel is fulfilled: He ſhal think that he may change times & lawes? Who vnderſtandeth not ý ý ſaying of Paul is fulfilled, who ſayth: I know this, that after my departing ſhal greuous wolues enter in among you, not ſpareing the flock: alſo of your owne ſelues ſhal mẽ ariſe, ſpeaking peruers things, to draw away diſciples after them. For frõ biſhops, & from them ý aduance biſhops, came forth this man of ſinne, who placeth himſelfe in ý throne of the lambe, and challengeth thoſe thinges to him ſelfe, whiche are proper onely to the lambe: of which ſort are the ſupreme gouernement, prieſthod, lordſhip, and full power in the churche. Wherof I haue ſpoken inough in the former ſermons. Whom doeth it now not moue to thinke that that ſaying of Paule is fulfilled: The aduerſarie or enimie of Chriſt ſhalbe reuealed, & ſhalbe exalted aboue all that is called God, or that is worſhipped: ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God. But ý Popes chãpions diſpute ý it is for the profite & ſaluation, yea neceſſary for ý church to haue ſome one biſhop, to haue preeminẽce ouer ý other both indignitie & power. But let thẽ diſpute & ſet forth this their idol as they pleaſe: they which will ſimplie confeſſe the truth, muſt nedes freely acknowledge that ý Pope is antichriſte. For that whiche theſe men babble of the ſupremacie of the Pope, is flatly repugnant to the doctrine of the Goſpel, and of the Apoſtles. For what more euident thinge can be alledged againſt their diſputations, than that whiche the Lord ſaid to his diſciples, when they ſtriued for ſouereigntie? The kinges of the Gentiles reigne ouer them, and they that beare rule ouer them, are called Gratious Lords. But ye ſhall not bee ſo, but let the greateſt among you, be as the leaſt: & the chiefeſt, as he that ſerueth. For who is greater, hee that ſitteth at table or he that ſerueth? is not hee that ſitteth at table? And I am amonge you as he that ſerueth. This place I alledged and diſcuſſed briefly alſo in my former Sermon. This ſimple and plaine trueth ſhall continue inuincible againſt al the diſputations of theſe * Harpyes. The moſt holy Apoſtles of our Lord Chriſt, will not be Lords ouer any mã vnder pretence of religiõ, yea S. Peter in plaine words forbiddeth lordſhip ouer Gods heretage, & cõmaundeth biſhops to be exãples to the flock. Wheras they obiect ý Chriſt ſaid to Peter: thou art Peter, & vpon this rock I will build my churche: & I wil giue vnto thee the keyes of the kingdome of heauen. &c. And, Feede my ſheepe, And therevpon that S. Peter was appointed ouer all the Apoſtles, and in them ouer all prieſts, miniſters and biſhops, the chiefe and prince, yea and the monarche of the whole world, it maketh nothing at all to eſtabliſhe their dominion or Lordſhip. We willingly graunt, that S. Peter is the chiefe of the Apoſtles, & wee alſo our ſelues doe willingly call S. Peter, the prince of the Apoſtles, but in that ſenſe that we call Moſes, Dauid, Helias, or Eſaie, the chiefe or Princes of ý prophets, that is to ſay, ſuch as haue obteyned farre more excellent giftes than the reſt. But that Peter

Dan. 7. 8.

Acts. 20.

2. Theſſ. 2.

Whether it be profitable and neceſſarie that ſome one ſhould haue preeminence ouer the Biſhops?

Luke. 22.

* A birde that deſileth all things ſhe toucheth. 1. Cor. 1. 1. Peter. 5.

Peter chief of the Apoſtles.

Peter was the chefe or prince after that sort, that these men wil haue him, we denie, and denie againe most constantly. And therewithall wee defend S. Peter, and cleare him from those spotts, wherewithall these men striue to defile him euen being dead. He had not remayned faithfull towardes his maister, if he had taken to himself rule or dominion. In all places wee read that Peter was equall with the other disciples, but in no place in the scripture, that he was their master. And S. Paule in the beginning of his epistle to the Galathians, sheweth in many woordes, that he in Apostleship is nothing inferiour to Peter. Neither when hee came to Hierusalem, came he to that end he might kisse his feete, or to profesſe subiection, but that by their meeting and friendly conference together, euery one throughout all churches might vnderstand there was perfecte consent in opinions betweene Peter and Paul, and that as touching Apostleshipp their authoritie was equal. In the same place Paule calleth Iames, Peter, and John, pillers. He doeth not attribute that prerogatiue to Peter alone, whiche notwithstanding he had rightly done, if hee had receiued supremacie atthe hands of the Lord as these men doe affirme. How commeth it that Peter doeth nothing of his owne head, but referreth ecclesiastical matters to ỳ rest of ỳ disciples, as to his fellowes in authoritie? whiche thinge we may see in the Actes. In another place he calleth himselfe a fellowe elder, not the prince of priestes. When he was sent by the Apostles wt John into Samaria, he requireth not another to be sent, least his supremacie should seeme to be diminished, but willingly obeyeth. But if we should graūt that Peter was chiefe of the Apostles after ỳ sort, as these men do affirme: would it therupon follow that ỳ pope is the prince of ỳ whole church, yea, of the whole world? For as ỳ pope is not Peter: so the 12. or 11. apostles are not ỳ whole world. Moreouer Peter could not giue that he had not: he had not an empire ouer ỳ whole world, therefore he gaue it not. But Constantine gaue it to Sylueſter, say they. But if we neuer so perfectly agreed that ỳ donation of Constantine were true, & not feigned or forged (which yet the best learned mē do affirme) yet would not Sylueſter himself haue receiued an imperie or dominion though it had bin offered him. For the voice of ỳ high and heauēly prince Christ had bēn of more authoritie wt him: (The kinges of the nations beare rule ouer thē, but it shal not be so with you) thā ỳ foolish affection of an earthly emperor. Shal wee beleeue ỳ Peter would haue receiued secular power wt imperial gouernmēt if the emperor Nero had profered it him? No, in no wise. For this word of the Lord toke deep rote in his inward bowels, But it shall not bee so with you. Before he had receiued the holye ghoſt, wādring in blindnes wt the rest of ỳ multitude of Iewes, he imagined ỳ the kingdom of Christ in earth should be an earthly kingdome. But after he receiued the holy ghoſt, he vnderstood ỳ the throne of Christe the chiefe king & emperor, was not on the earth, but situated in heauē. He knew that Christ our Lord fled into the wildernes, whē the people thoght to make him a king. He knewe ỳ Heliſeus, by most wholesome counsel refuſed ỳ reward of Naamā ỳ prince. And ỳ Gieſi his seruant, to his euerlasting reproche, and ouerthrowe of his owne health, required it afterward at his hād. S. Peter would not take vppon him the charge of the pore, least he should thereby with lesse

Of the donation of Constantine.

4. Reg. 5.

diligence

diligence attende vppon prayer and preaching of the word of God, whiche thing the Actes of the Apostles do witnesse: who therefore thincketh it likelye, that hee casting aside the office of Apostleship, would haue receiued the Empire euen of the whole world? He denieth that one man can both happily execute the charge of the ministerie of the word, and also minister vnto the necessitie of the poore. But what Pope wil they giue vnto vs, that hath the spirite more fully than Peter had? Which can performe that which Peter could not? Whiche cannot onely now both serue at tables, but also can gouerne the whole world? Therefore they are trifles, which they rehearse to vs touching the donation of Constantine. Constantine was more sounde than that he would frame such a donation, which he knew was repugnant to ỹ doctrine of Christ. Syluester was more vpright than to receiue that, which he knewe could not be receiued without the vtter ouerthrowe of the ministerie of the word. But if Constantine gaue that altogether which he is said to haue giuen, & that Syluester did not refuse his donation, both of them offended. Because both delt against the word of God.

Augustine Steuchus of the donation of Constantine.

I saiwe what of late yeares, Augustine Steuchus, a man otherwise well learned & of much reading, hath written touching Constantines donation against Laurentius Valla: but he bringeth no sound arguments, though hee wonderfully rage and put all the force of his eloquence in vre, and finally, doe busily heape together from all places, whatsoeuer by anye manner meanes maye seeme to further this cause. And truely that booke seemeth better worthie to be troden vnder foot, than to bee occupied in good mens hands. For that I make no wordes, that he calleth that ecclesiastical kingdome of Rome oftentimes, eternall: whereas the kingdome of Christ and the saintes is onely eternall, doeth hee not most manifestly place ỹ Pope in the seate of Christe our Lord? For after he had recited the testimonie of one Pope Nicholas, hee forthwith addeth: Thou heerest that the highe bishop, of Constantine, is called God, & coũted for God. This verilie was done when hee adorned him with that famous edicte, hee worshipped him as God, as the successour of Christe and Peter. As much as he could hee gaue diuine honours vnto him, hee worshipped him as the liuelie Image of Christ. Thus farre he in the 67. section of his booke.

Neither hath he written that whiche is vnlike vnto this, 28. section. For hee remembring certeine imaginations of his owne, conceiued of ỹ Pope, he feigneth, I cannot tell what fruite would come thereof, if it were made knowne among the furthest Indians, that all the kingdomes of the world are gouerned by the Popes becke, that kings worship him, as being a thinge very well knowen to them that he is the successour of Christe, and therefore that they receiue him, not so muche a mortall man, as God himselfe in him, who hath substituted him in his rome in earth, and therefore wee oughte to abstaine from reprochfull wordes, if he sinne in any thinge, as a man, because in him they worshipp the Sonne of God.

These wicked reioycinges, & these flattering, or rather sacrilegious voyces, would Peter haue suffered, think you? who lifted vpp Cornelius, when hee fell downe before him and would haue worshipped him, and said: Arise, Act. 10.

I my

I my selfe also am a man. We read also that the Angel himselfe said vnto John whiche fell downe and would haue worshipped at the Angels feete, See thou doe it not, for I am thy fellow seruaunt, and of thy brethren the Prophets. It is also written of Herodes Agrippa, because he repressed not the flattering voyces of the people, whiche cryed when he had ended his oration, It is the voice of a God & not of a man, that therefore hee was stricken of the Angel of God, and hee rotted away, being eaten of wormes. Therefore we, since wee knowe that Christ himselfe the sonne of God, doth reigne as yet in the churche, as to whome onely all glorie and power is giuen, and hath not substituted any man on the earth, in whom he wilbee worshipped and serued, wee worship and serue Christe Iesus the sonne of God onely, and vtterly abhorre the Pope as antichriste, and a dounghill God, or if you wil a God of the iakes house, together with his sacrilegious clawbackes and blasphemous flatterers.

Apoc. 22.

Heb. 12.

The Lord in verie deed said to S. Peter, Thou art Peter: and vppon this rocke I will build my Church, & I wil giue thee the keyes of the kingdome of heauen, &c. But what make these sayinges to establish the monarchie, prerogatiue, and dignitie of the Pope? Peter is commended of the Lord for the constancie of his faith: wher vpon also he receiued his name, being called Peter, A, petra, that is of the rocke, wherein hee settled himselfe by a true faith. Christ is that rock where vnto Peter stayed. He heareth that this shalbe the perpetuall foundation of the churche, that all shalbe receiued into the fellowshippe of the church, who with a true faith confesse with Peter, that Iesus Christ is the verie sonne of God, and rest vppon him as the onely rocke, and saluation. Moreouer, the keyes of the kingdome of God are promised vnto Peter: but when they are deliuered, they are not giuē to Peter alone, but to all ỹ Apostles. For The keyes, are not (as these men imagine) a certein dominiō & iurisdiction, but the ministerie of opening and shutting the kingdome of heauen, to lett into the church, and to shutt out, whiche is wrought by the preaching of the Gospell: as it shall anon be said more aboundantly. After the same manner when Christ said to Peter Feed my sheep, he did not giue vnto Peter the monarchie of ỹ whole world, and dominion ouer all creatures, but committed vnto him a pastorall cure. Of whiche thing I haue spoken in my last sermon: as also else where both often and largely against the supremacie of ỹ bishop of Rome. Vnto the auncient writers of the church which they obiecte vnto vs, testifying, I knowe not what of the supremacie of Peter, we wil aunswere in one word, that we care not so much what the old writers thought herein, as what Christe the sonne of God instituted, and what ỹ Apostles (whose authoritie doth farre excell the iudgement of the old writers) practised, and what they haue left both in their writing & examples for vs to iudge and followe. Whereof I haue also spoken in the 2. Sermon of this Decade.

Thou art Peter. &c.

We haue almost gone further than wee determined: therefore that we may draw to an end, we haue spoken of the order or office, whiche the Lord instituted in his church, & whom hee hath placed ouer it, by whose labour he will establishe, gouerne, further, and preserue his church. Whose

things whiche remaine to bee spoken, we will put off vntill to morrow. For they are longer than at this time can be finished, but more worthie & more excellent, than that they ought to be restreined into fewe words. &c.

¶ Of calling vnto the ministerie of the word of God. What manner of men, & after what fashion ministers of the word must be ordeined in the church. Of the keyes of the Church. What the office of them is that be ordeined. Of the manner of teaching the Church, and of the holy life of the Pastours.

¶ The fourth Sermon.

IN this present sermon, by Gods assistaunte, wee will as briefly and plainly as we can, set forth vnto you (dearely beloued) what maner of men ministers should bee, and after what sort at this day, it behoueth vs to ordeine ministers, not speaking againe of ỳ office, but of persons meet for the office. For neither do I thinke it necessarie or profitable, to shewe at large, that that order or function instituted by Christ in the church, sufficeth, euen at this daye, to gather, gouerne and preserue the church of god on earth, yea, without these orders which in these last ages newe inuention hath instituted. For that doeth ỳ thing it selfe witnes, and the absolute perfection of the primitiue churche anoucheth it. But that it may be plainly vnderstood of all men, whome it behoues the church at this day to ordeine ministers, we will speake a little more amplie of the calling of the ministers of the church.

Calling, is no other thing, than a lawful appointing of a meet minister. The same also may bee called, both ordination, and election, thoughe one woord bee more large in signification than the other. Election goeth before by nature. For whom we chose, those wee call. Ordination comprehendeth either of them. But there are numbered almost of all men, foure kinds of calling. The two former are lawefull, the two latter, are vnlawfull. And the first kinde is whereby ministers are called, neither of mẽ, nor by man, but by God. As it is read, that Esaie the prophet, and the Apostle Paule were called. This kinde for the most part is confirmed with signes or miracles, and is called a heauenly and secrete calling. The second kind of calling is made of God in deede, but by the ordination of men. After which sort it is read that S. Matthew, Luke, and Timothie were created ministers of the church. This kinde is ordinarie, publique, vsed of men, and at this day cõmon, wherein in deed God calleth, bestowing necessary gifts vppon his ministers, & appointing lawes to those ỳ do elect: & they following those lawes, do ordinarily elect him, whom they by signes coniecture to bee first called of God. I meane by signes, giftes necessarie for ministers.

Now the third kind of calling, which of the vnlawfull callinges is the first, commeth

the kindes of calling

Of the calling vnto the ministerie, and

Calling by fauour and gyft

commeth in deede from men, but not from God: when as for fauour, and rewards, some vnworthie person is ordeined. And here is sinne committed as well of those that are ordeined, as of those that beare rule in the ordination. Of those that are ordeined, when they desire to be placed in the ministerie, for which, either they doe not vnderstand, or they will not vnderstand, that they be very vnfit, being destitute of necessarie gifts. Or else, when they are sufficiently furnished with knowledge of the scriptures & other things, yet they take not the right path to this function, that is to saye, when they respecte not the glorie of God, but their owne gaine. For there is required of them that are to be ordeined, a testimonie of their owne conscience, and a secrete calling, to wit, whereby we are well knowen to our selues to be moued to take vppon vs this office, not through ambitiõ, not for couetousnes, not for desire to fede the bellie, nor of any other lewd affection, but through the sincere feare, and loue of God, and of a desire to edifie the churche of God. Of which thing verie eloquently and holily hath S. Paul written in 1. Thes. 2. Beside this, the testimonie of other, of sound learninge and skilfulnes in things, is also required. For all of vs please our selues, and esteeme our selues to be worthie, to whom ỹ gouernment of the church may be cõmitted, wheras we fowlie deceiue our selues. And they that haue the authoritie of ordination, doe offend, when as in ordeyning of ministers, they regard not what GOD by lawes sett downe, hath willed herein to be done, & what the state and safetie of the churche requireth, but what is for the commoditie of him that is to be ordeined. Oftentimes therefore, vnworthie persons are ordeined. Or such as are vnlearned, and not very sound. Or else such as are sufficiẽtly learned, but not of good conuersation. Or such as are simple & are good Christians, but vnfit and vnskilful pastours. And vnto this they are allured, through fauour or bribes. Wherefore they prouoke the most heauie wrath of allmightie God vppon themselues, and make them selues partakers of all those sinnes, whereof they are the authors, in ỹ they doe not vprightly execute the charge which is cõmitted vnto them. Our elders called this sinne Symonie, an offence punishable with no lesse punishment than shamefull reproch & death euerlasting. Anthemius the Emperour writing to Armasius, amonge other thinges saith: Let no man make merchaundise of the degree of priesthood, by the greatnesse of price. But let euerie man bee esteemed after his desertes, not according to that he is able to giue. Let that prophane thirst of couetousnes ceasse to beare rule in the church, and let that horrible fault be banished farre off from holy congregations. After this manner in our time let the bishop be chosen, beeing chaste and lowlie, so as in what place soeuer hee come, hee maye purge all thinges, with the vprightnesse of his owne life: let a bishop bee ordeined not with price, but with prayers. He ought to be so farre frõ desire of promotion that he must be sought for by compulsion: and beeing desired, hee ought to shunne it: and if hee be intreated, hee ought to flie away: let this onely be his furtherance, that he is importune by excuses to auoide from it. For truely he is vnworthie of the ministerie that is not ordeined against his will. Thus much he, who if he shuld at this day come to Rome, he

Symonie.

would thinke without doubt he were come into a straunge world, yea into the mart of Simon, not of Peter, but both of Magus the Samaritane, and Gesi the Israelite. The fourth kinde of calling is that, whereby any man thrusteth himselfe into the ministerie, of his owne priuate affection, being neither ordeined of God, neither yet by man.

Of these kinde of men the Lord sayth in Ieremie, I haue not sent them and yet they ranne. Ier. 23. Cyprian writing vnto Antonianus, calleth such scismatiques, who vsurpe vnto them the office of a bishop, no man giuing it them. And this kinde of calling is vnproperlie called a calling. Wherefore it is euident that in the churche, there must needes bee a calling, and that publique and lawfull, aswell for many other causes, as especially for these, that the ordinaunce of God bee not neglected, and that the discipline of the church be reteyned, and that all men in the churche maye knowe who are preferred to the ecclesiasticall ministerie. A calling necessarie in the Church. Albeit therefore Paule the Apostle, and doctour of the Gentiles in the beginning were not sent of mē, neither by men, but of God onely, yet the same Paule, at the commaundement of the holy Ghoste, is separated by the church of Antioch, together wt Barnabas, to ẏ ministerie of the Gentiles. Acte. 13. After the same manner many other were sent, or called of god, whom neuertheleſſe it behoued to be ordeyned also by men. For Paul in another place, sayeth: Heb. 5. And no man taketh this honour vnto himselfe, but hee that is called of God, as was Aaron. And againe, Rom. 10. How shal they heare without a preacher, And how shall they preache except they be sent? &c. As cōcerning that second kinde of calling whiche is common, and at this day receiued in the church, and yet appointed by the Lord, there are three thinges to be considered. First, who they be that cal, that is, who haue right and authoritie to call, or to ordeine ministers. Secondly who, or what maner of men are to be ordeined. Lastlie after what manner they that be called, are to bee ordeyned.

And first of all that the Lord hath giuen to his church, power and authoritie to elect and ordeine fit ministers, Who may chose ministers in the church. wee haue declared before, in the secōd sermon of this Decade, by the example of ẏ auncient churches in ẏ world, Hierusalem and Antioch: of whiche two, the church of Hierusalem did not only ordeine 7. deacons, but also Matthias the Apostle: & the church of Antioche separated into the ministerie ẏ famous Apostles of Christ Paule and Barnabas. Wherevnto appertaineth Acte. 14. that the churches of the Gentiles, being instructed of Paule & Barnabas, ordeined them elders or gouernours of their churches by election had by voyces. The chiefest in this election were ẏ pastours thēselues. For Peter gouerning the action, Matthias was created Apostle by the Church. This forme or order the auncient churche diligently obserued many yeres. For Cyprian *Epist. lib. 1. Epist. 4.* The common people (sayeth he) hath especially power, either to choose worthie priestes, or to refuse them that be vnworthie. Which thing also we see to descend from the authoritie of God, that the priest bee chosen in the presence of the common people, before all mens eyes, and bee allowed worthie and meete by publique iudgement and witnesse. As in Num. the Lord commaunded Moses and Nume. 20. said, Take Aaron thy brother, and

Eleazar

Eleazar his ſonne, and bring them vp into the mount, before all the congregation. God commaundeth the prieſt to bee ordeined before the whole congregation. That is, hee teacheth & ſheweth, that the ordeinig of prieſts ought not to bee done, without the knowledge of the people, being preſent, that in their preſence, either the vices of the euill might bee diſcouered, or the deſerts of the good commended, and that, that is a iuſt and lawefull ordeyning, whiche ſhalbe examined by the election and iudgement of all. Thus farre hee.

This cuſtome and māner indured to ẏ time of S. Auguſtine. For it is to be ſeen in his 110. epiſt. which witneſſeth that ẏ people giuing a ſhoute, Auguſtine ordeyned Eradius for his ſucceſſour. In theſe latter times becauſe ẏ people made often tumults in the elections of paſtours, ẏ ordination was committed to choſen men of the paſtours, magiſtrats, and people. Theſe thræ kinds of men propounded or named notable mē, out of whom he whiche was thought the beſt was choſen. There is ſomewhat of this *In Iuſtiniani Imperat. Nouel. Conſtitut. 123.* They which thinke that all power of ordeyning miniſters, is in the biſhops, dioceſans, or archbiſhops hands, doe vſe theſe places of the ſcripture. For this cauſe I left thee in Creta (ſayeth Paul to Titus) that thou ſhuldeſt ordeine elders in euery citie. And againe, Lay hands ſoudeinly on no man. But we ſaye that the Apoſtles did not exerciſe tyrannie in ẏ churches, and that they themſelues alone, did not execute all things about election or ordination, other men in the church being excluded. For ẏ Apoſtles of Chriſt ordeined biſhops or elders in the churche, but not without communicating their counſel with the churches, yea, and not without hauing the conſent, and approbation of ẏ people. Which may appeare by the election or ordination of Matthias, whiche wee haue nowe once or twice recited. Truely the Lord in the Law ſaid to Moſes: Thou ſhalt appoint thee Iudges. But in another place he ſaith: Thou ſhalt ſeeke out among all the people, whom thou mayeſt make rulers. And againe, Moſes vnto ẏ ſame people, Bring you men of wiſedome & vnderſtanding, & I will make thē rulers ouer you, &c. Therefore as Moſes doth nothing of his own will in the election of the magiſtrate, though it were ſaid to him, Thou ſhalt appoint thee Iudges, but doth all things communicating his counſel with the people: ſo vndoubtedly Titus, though it were ſaid vnto him, Ordeine elders in euerie citie, yet he vnderſtood that hereby nothing was permitted to him which he might do priuately as he thought good, not hauing ẏ aduiſe and conſent of the churches. Wherefore they ſinne not at all, that ſhaking off ẏ yoke & tyrānie of the biſhops of Rome, for good and reaſonable cauſes, doe recouer that auncient right graunted by Chriſt to ẏ churches. Neither makes it any great matter, whether diſcrete men choſen of the church, or the whole church it ſelfe do ordeine fit miniſters, & that either by voices, either by lotts, or after ſome certeine neceſſarie and holy māner. For in theſe things godly men will not moue contention, ſo ẏ all things be done holily and in order. But I wil not here rip vp the crafties, deceipts, practiſes and greuous warrs taken in hand for this right of ordeining, wt sheading of much bloud, ſpoylings & lamētable burnings of countries. The hiſtories of the Acts of Pirie the 4. and 5. and alſo of the affaires

Deut. 16.

Exod. 18.

Deut. 1.

That Biſhops alone haue not power to make miniſters.

Tit. 1.

1. Tim. 5.

of the Frederiches, doe most euidently witnes, how impudētly & abhominably the Popes of Rome, with their sworne friendes the bishops haue behaued themselues. Peraduenture I shall haue occasion to speake of this matter elsewhere more at large.

What manner of men are to be ordeyned Ministers.

Now we will declare what maner of mē it behoueth to ordeine ministers, truely not whose lustes, but the most choicest, men of sound religion, furnished with all kinde of sciences, exercised in the scriptures, cunning in the mysterie of faith and religion, strong and constant, earnest, painefull, diligent, faithfull, watchfull, modest, of a holy and approued conuersation, least thorough their corruption of life, and skant good name and fame, the whole ministerie become vile, and that which with wholsome doctrine they build vpp, their wicked life doe pull downe againe. Wee will rehearse the rule of the Apostle, fully comprehending all thinges perteyning to this matter. Thou shalt ordein elders, or bishops, sayeth he, if any be blameles, the husbād of one wife, hauing faithful children, which are not slandered of riot, neither are disobedient. For if a man cannot rule his owne house, how shal he care for the church of God? For a bishop must be blameles as the steward of God: (for it is required in the disposers that a man be foūd faithful) not froward, not angrie, no striker, but gentle, not giuen to wine, not couetous, not giuen to filthie lucre, but harborous, one that loueth goodnes, watchfull, sober, righteous, godly, tēperate, modest, apt to teach, holding fast the faithful word, which is according to doctrine, that he may be able both to exhort in wholsom doctrine, and to improue them that say against it, & to stop their mouthes. No young scholer, least hee being puffed vp, fall into the condemnation of the diuell. Hee must also haue a good reporte of them that are without, least he fall into the rebuke & snare of the diuel. All these are the wordes of ỹ Apostle, recited out of the 1. Epist. to Timothie, & in his epist. to Titus. Wherfore graue iudgment, and great diligence shalbe very needful in this case, to discusse al the points of doctrine & life. I say there shalbe needful of a streight trial of life, & perfect examination of learning: for this is not a matter of smal weight, ỹ whole safetie of the churche hangeth here vpon. If any vnworthy & vnlearned be ordeined, ỹ whole churche for ỹ most part is neglected, lead astray, and ouerthrowne. But we do not meane a childlike and scholerlike examinatiō, but a graue & streicte examination of knowledge in the scripture, & the true interpretation thereof, of ỹ charge of a pastour, of ỹ mysteries of sound faith and of other such like points. And that the elders in times past, were very diligent in these things, it may appeare by that which Aelius Lampridi', in ỹ life of Alex. Seuerus rehearseth, that it was ỹ maner among the Christiās, to offer the names of their bishops to the whole church, afore they were receiued, if happily any among ỹ people would shew a reasō ỹ he were vnworthie of such an office. Wherevpon Iustinian the Emperor, Const. 123. If in ỹ time of ordination (saith hee) any accuser stand vp & say, he is vnworthie to be ordeined, let all things be deferred, & let examination & iudgment first be had. And here I wil at this present recite ỹ decree of the 4. counsel of Carthage vpon this matter, which is after this sort. Whē a bishop is to be ordeined, let him be first examined whether he be by nature wise, if hee be able to teach,

Censure & examination.

What manner of examination the olde Bishops vsed.

The fourth Counsel of Carthage.

Tit. 1.

1. Tim. 3.

1. Cor. 4.

teach, if he be temperat in behauiour, if chaſt in life, if he bee ſober, if careful about his owne buſines, if lowlie, if curteous, if merciful, if learned, if inſtructed in ỹ law of the lord, if warie & carefull in the ſenſe & meaning of the ſcriptures, if exerciſed in the opinions of the church: & aboue all things if bee teach ỹ grounds of faith wt ſubſtantial words (or perhaps of leſſe moment) that is to ſay, confirming ỹ the father, and the ſonne, & the holy ghoſt, are one God, & auouching ỹ whole godhead of the Trinitie to be coeſſentiall, & conſubſtantiall, & coeternall, and coomnipotent, if he acknowledge euerie perſon by himſelfe in the Trinitie, to bee perfect God, & the whole three perſons, one God, if he beléeue the incarnatiõ of god, not wrought in the father, neither in the holy ghoſt, but in the ſonne only: ſo that he who was the ſonne in god the father, ỹ ſame ſhould be made the ſonne of mã in the manhode of his mother, very God of the father, & very man of his mother, hauing fleſh in the womb of his mother, & hauing in him a humane & reaſonable ſoule together of either nature, that is to ſaye, God & mã, one perſon, one ſonne, one Chriſt, one Lord, creatour of all things, and ỹ author, Lord & gouernour of all creatures, with the father & the holy ghoſt: who ſuffered a true ſuffering of his fleſhe, died with the true death of his body, roſe again with the true taking againe of his fleſhe, & a true taking againe of his ſoul, wherin he ſhal come to iudge the quicke and the dead. Hée muſt alſo be aſked if hée beléeue one, & the ſelfe ſame author and Lord of the new and old teſtament, that is to ſay, of the law, the prophets, & Apoſtles, if the diuel became euil not by creation, but by choice. He muſt alſo be aſked if he beléeue the reſurrection of this fleſh which we beare, and none other, if hee beléeue the iudgement to come, & that euerie one ſhal receiue according ỹ they haue done in the fleſh, either puniſhmentes, or rewards: if he forbid not marriage, if he condemne not Bigamie or ſecõd mariage, if he cõdemne not the eating of fleſh, if hee haue fellowſhipp with penitent perſons that are reconciled, if he beléeue ỹ all ſinns in baptiſme are forgiuen, as wel original ſinne wherein we are borne, as alſo thoſe which wee cõmit willingly: if he beleue that none which are wout the catholique church can be ſaued. &c. When he ſhalbe examined vppon all theſe points, and foũd fully inſtructed, thẽ let him be ordeined a biſhop, with the conſent of the cleargie and laitie, & by the aſſemblie of the biſhops of the whole prouince, and eſpeciallie of the Metropolitane. This counſel is ſaid to be celebrated in the yeare of the Lord 400.

But I doe not rehearſe theſe thinges to that ende, as if I ſtayed my ſelfe vpon the decrées of counſells and men, or as if I thought all things whiche perteine to true ſaluation and perfection, were not conteined in the holy ſcriptures, but to admoniſh oure aduerſaries, that their manners & doings at this day, do not only not agrée with the examples and doctrines of ỹ Apoſtles, but not ſo much as with the decrées of the ancient writers, if happily they may enter into themſelues, and leauing the diuerſe doctrine of men, they maye receiue the moſt auncient tradition, and the moſt infallible doctrine of the holy Apoſtles.

How they that are called are to be ordeined.

I come now to the declaration of ỹ laſt point, ỹ is to ſay, after what manner they ỹ be called are to be ordeined. The apoſtles in their ordinations, exhorted ỹ church to faſting and prayer:

and they that were called, they placed and set in the sight of the churche, and laying their hands vppon the heades of them that were ordeined, they committed the churches vnto them. Of ỳ laying on of hands I haue spoken elsewhere. It was a signification of the charge committed vnto them. Neither is it read that amonge the old fathers there was any other consecrating of pastours. As also all other thinges were simple and not sumptuous in the primitiue and Apostolique church. In the ages following ceremonies increased, but yet so, that at the beginning to some they seemed not altogether to haue exceded measure. But to me ỳ seemeth to be ouer much, whiche at mans pleasure is added to Gods institution. And, I pray you, what nede is there to patche mennes fancies and customes vnto the institutions of the Apostles? Why doeth not the laying on of handes suffice thee, since it sufficed the blessed Apostles, who were farre holier than thou, and more skilfull in heauenly matters? There was afterward added oyle, there was also added the boke of the Gospels. For after this maner the 4. counsell of Carthage decreeth. When a bishop is ordeined, let two bishops place, and hold ouer his head and shoulders the booke of the Gospels, and one powring vpon him the blessing, let all the other bishops that are present touche his head with their hands. They of later time haue added heere vnto a pall. But at this daye there is no ende of ceremonies, nay rather of follies. If any man doe diligently compare their ceremonies, with the attyre of Aaron and the Iewishe priestes, hee will sweare the whole Aaronisme is brought againe by them into the church, yea, that this is more sumptuous and burdenlome, yea and that contrarie to the doctrine of the Gospell. That at this time I affirme not their cõsecration, to be both infamous, and fully stuffed with excesse, pride, and offence, and by ỳ meanes to bee intollerable. There is another thing to be noted, whiche is, that albeit amonge the old fathers, consecration increased by the multiplying of ceremonies, yet was it freely bestowed, neither was there any thinge either in it, or in the whole Churche of Christ set to sale. But at this day how deere palls are sould, by that Romish Chanaanite, and with how great costs consecrations are made, it is a shame euen to speake. Gregorie in the counsell at Rome celebrated in the time of Mauricius and Theodosius, amonge other thinges thus decreeth: Following (sayeth hee) the auncient rule of the fathers, I ordeine that there bee nothing at any time taken of ordinations neither for the giuing of the pall, nor for the deliuerie of the Bulls. For seeing that in ordeyning of a bishop the high bishop layeth his hãd vpon him, and the minister readeth the lesson of the Gospel, & the Notarie writeth the epistle of his confirmation: As it becõmeth not the bishop to sell the hand he layeth on: so neither the minister nor the notarie ought in the ordination, either the one to sell his voice, or the other his penne. But if any man shall presume to take any gaine thereby, hee shalbe sure before the iudgement seate of Almightie God to vndergo the sharpe sentence due to so horrible an offence. Yet forthw̃ he addeth, But if he that is ordeined, not required, but of his owne freewill, only for fauours sake, wil offer any thing, we graunt he may. I haue hetherto declared what manner of

Actes. 13.
Actes. 1.
1. Tim. 4.
2. Tim. 1.

A pall.

The pall was in old time freely giuen.

Gal. 1.

Why we receiue not orders at the hands of popish bishops.

of men, and after what sort bishops or pastours muste be ordeined in the church of God. And albeit out of those things it may easily be gathered, why at this day we suffer not oure selues to be ordeined of those who are called and seeme to them selues to be the only lawfull ordinaries, that is to saye, such as in the Romish church, by continuall succession descend from the Apostles, I will yet, if I can, declare the cause somewhat more plainely.

Of the continuall succession of Bishops or pastours, and of the churche, I haue spoken elsewhere, so that it were superfluous here to repeate and rip vp the same againe. I haue also proued, that oure churches are the true churches of God, though they agree not with the late vpstart churche of Rome. And it is euident, that true churches haue power to ordeine pastours, whether it be done by the voices of the whole church, or by the lawfull iudgement of suche as are chosen by the church. Whereupon it consequently followeth that they are lawfully ordeined, whiche our, or rather which the churches of Christe doe ordeine. And there are weightie causes, why the holy churches of God doe refuse to haue their ministers ordeyned of Popishe ordinaries. For S. Paule sayth: Though we, or an angel from heauen, shall preach any other Gospell vnto you, than that which wee haue preached vnto you, let him be accursed. But these men preache an other Gospell beside that which Paule preached: whiche thing we will haue to be vnderstood as touching the sense (wherin there is more daunger) and not as touching the wordes. And therefore from heauen these mē are stricken with this curse or excommunication. But who can abide to be ordeined of them, that be stricken with a curse or excommunicate? Moreouer, the chiefe thing in the ordination is the doctrine of the Gospel. Seeing that to this end, especially, ministers of the church are ordeined, that they preach the pure gospell of Christe vnfeignedly vnto the people, and without mingling of mans traditions. But this very thing they doe not only most streightly forbid them that are ordeined, but also they compell them to abiure by a certeine kinde of othe which they offer vnto them. For they are bounde by that wicked othe, not vnto Christ, but to the Pope against Christe. For among other things, thus they whiche are elected bishops, take their othe.

Gal. 1.

The othe of Bishops

I. N. elected bishop of N. from this time foorth, will be faithful and obedient to blessed Peter, and to the holy Apostolique church of Rome, and to our Lord N. the Pope, and to his successours entring canonically. The counsel which they shal commit vnto me, by them selues, or messingers, or by their letters, to their hinderance, I will not willingly disclose to any man. I will be a helper vnto thē, to reteine and defend against al men, the Popedome of Rome, and the royalties of S. Peter. I will doe my indeuour, to keepe, defend, increase, and inlarge the rightes, honours, priuileges, and authoritie of the churche of Rome, of our Lorde the Pope, and of his foresaide successours. Neither wil I be in counsel, practise, or treatie, wherein shall be imagined againste our Lorde the Pope him selfe, or the same church of Rome, any sinister or preiudiciall matter to their persons, right, honour, state, or power. And if I shall vnderstand such thinges to be imagined or procured by any, I will

hinder the same as muche as lyeth in me, and with as much speede as conueniently I maye, I will signifie the same to oure sayde Lorde, or to some other, by whom it may come to his knowledge. The rules of the holy fathers, the decrees, ordinaunces, sentēces, dispositions, reseruations, prouisions, and commaundements Apostolical, I wil obserue with my whole might, and cause them to bee obserued of other. Heretiques, Scismatiques, and rebels against our lord the Pope. I will persecute, and to my abilitie fight against. Since these men are sworne thus after this manner, who I praye you that is a faithfull louer of Jesus Christ, of his churche, of true faith, yea, and adde therevnto of the common wealth, can abide to be ordeined by such? There is no talke in their othe of ỹ gospel, neither of our Lord Jesu Christe him selfe. There is no mention of the holy scriptures: but of the rules and ordinaunces of the fathers there is most diligent mētion. Peter is named, but not that Apostle of Christe, saying, Siluer and golde haue I none, but an other, I knowe not who, hauing kingly dignitie. In dede the Apostolique churche is named, but by and by, by interpretation they adde, what manner of churche they would haue vnderstood, and call it the Papaltie. This Papaltie, not the churche of God, I say the Papaltie, and the honours, priuileges, and rightes of the Popedome, against all men, beholde, they promise they will defend this against al men. For they acknowledge the Pope to be their Lord, against whom they wil haue nothing to be imagined, yea, if they may knowe that other do deuise any thing against the pope, and popedome, they promise discouerie therof, and faithfull helpe. But I thinke not that any man can binde him selfe more streightly to one. Neyther is it vnknowne, that those whome they call Heretiques, are not enimies to the Christian faith, nor teachers of opinions contrarie to the Scriptures, but rebelles to the Pope: they are, I say, they who as they neglect the decrees and lawes of the Pope, and preache the Scriptures onely, so they giue all the glorie vnto Christe, as to the onely heade, and high priest of the Church, and therefore they teach that the Pope is neither the heade, neyther the highe priest of the Churche. But who louing true godlinesse, can bind him selfe with such an oth? Who will renounce and forsake the friendship of Christe, and humble him selfe to become the bondslaue, and footestoole of the Pope of Rome? To be short, who will desire to be ordeyned a minister of Christ and of his church, at the handes of those that haue done after this manner? Here may be added that in the consistorie of Rome, all thinges as touching holie orders, are most corrupt, in so much, as scarse any small tokens of Christes institution do appeare. I will not rehearse at this present, that there are many newe constitutions of men, ioyned vnto them, that in a manner there remaineth no voyce of the Churche in the ordination of pastours, that there is no choice made of such as the churche deputeth there aboutes. For the right of presentation, collation, and confirmation, being dispersed among many, with some is become euen an heritage, so as both dawes and halfe foles may be made ministers or byshoppes: and neyther can I let this thing passe, that with them is lost that true examination, and sharpe pasto-

rall

rall discipline. In deede there remayneth examination, but altogether childish, in the which lightly they that are ordeined, are asked that whiche scholers in common scholes are wont to be demaunded, whether one can reade well, construe well, sing, and be cunning in their numbers? They can not denie this thing, neyther also this, that Priestes are ordeined more to reade, to sing, and saye masse, than to governe the Churche with the worde of God. Whereby the more regarde is had of the voice, that it be apt for singing, than of skilfulnes or experience in the holie scriptures.

But they thinke the matter is cunningly handled, if some skilfull lawyer be preferred to the office of a Pastour. For it seemeth for the most parte to be more profitable to pleade cunningly in the courte, for the increase & maintenaunce of riches, than to preach well in the Churche for the winning of soules. What? do not we see men sent from the lawe, and out of the courtes of Kings and Princes to possesse Churches, fitter for any thing else, than to governe the Churches of GOD? for ecclesiastical offices are begunne to be counted as Princes Donatiues: whereupon they are also called Benefices.

The Bishops of Rome them selves, have bestowed Priesthodes upon their cookes, ravenous souldiers, barbars, and muletors: and this was farre more honestly, than when they bestowed them uppon bawdes. A greate many of Priestes thrust them selves into the holy ministerie, by violence and symonie, which office nevertheless, he neyther coulde nor would execute well. And they that are received by an honester title, are received through commendation and favour.

Herein anayleth much, either affinitie or kinred, and consanguinitie. In all these, there is a greater regard had of the bellie, than of the ministerie: they provide better for those whiche are accounted Priestes, and are no Priestes, than for the Churche of God, and salvation of soules. But by this meanes, all things go to wracke in the Churche, and the flocke of God is oppressed with the weight and ruine of the shepeheards.

Pluralitie of Benefices.

Hereunto perteyneth the pluralitie (as they call it) of benefices. Some one, either souldier or curtisan oftentimes rakes to him selfe, the Pope offering it to him, halfe a dozen benefices or moe, of whiche benefices they take no further care, but to receive the gaine. For he never teacheth, nay, he is verie sildome at his flocke, unlesse it be when he sheareth them. In the meane time the Lordes flocke is neglected, and perisheth. For the vicars which are set over the flocke by them, for the most part are unlearned and hirelings. He that is content with least wages, is placed over the flocke, what manner of one so ever he be. And he seemes to have learning enough if he can read, sing, say masse, heare confessions, annoynt, and reade the Gospell out of the booke upon the Sunday. That whiche remayneth moreover to be done, seemeth to them to be small matters. I am ashamed and sorie to rehearse, what a censure for reformation of manners remayneth in the Church. The thing it selfe eryeth, and experience witnesseth, that unworthy persons are not shut out from this holy ministerie. For without difference al are admitted, and as yet whoremongers, drunkards, dice-

Unlerned ministers and many benefices the spoyle of the Churche.

players,

players, and men defiled, yea, ouerwhelmed with diuers haynous crimes, are ſuffered in the miniſterie. But leaſt they ſhould ſeeme to do nothing herein, the biſhop aſketh at giuing of ordersWho are worthy of honour? and his Chauncellour or the Archdeacon forthwith anſwereth the biſhoppe, who before that time neuer ſawe or heard, what manner of men they are of whome he beareth witneſſe, They are worthy. Moreouer, they vſe ſo many, and ſuch kyndes of ceremonies in their conſecration, that he that is ſtudious of the truth of the Goſpell, can not receiue them with a ſafe conſcience. Theſe cauſes, and other not vnlike, make vs that we can ſomuch leſſe abide to be ordeined of the ordinaries or biſhops of the Romiſh church.

What the office is of thoſe that are ordeined in the Church.

The laſt point remaineth, whiche I purpoſed to declare in the beginning of this treatiſe, what is the office of the miniſters that are ordeined in the church. I can ſhew you in one worde, to gouerne the church of God, or to fede the flocke of Chriſte. For Paule the Apoſtle ſpeaking vnto the paſtours of Aſia, ſayth: Take heede vnto your ſelues, and to all the flocke ouer the which the holie Ghoſt hath made you ouerſeers, to rule (or feede) the churche of God, which hee hath purchaſed with his owne bloud. And the paſtours do gouerne the church of God with God his worde, or with wholeſome doctrine, and with holie example of life. For S. Paule ſayth againe vnto Timothie, Be thou vnto thē that beleue an enſample in word, in conuerſation, in loue, in ſpirite, in faith, and in pureneſſe. He writeth alſo the ſame vnto Tit. 2. chap. But for ſo much as the Papiſtes doe forge farre other thinges of the office or function of biſhops, and doe confirme the ſame, as they alſo doe their other trifles, by ỹ authoritie or power of the keyes, as I ſayde when I intreated of the power of the church, I wil therfore firſt of all ſpeake ſomewhat (and that as muche as I ſhall thinke to be ſufficient for this matter) as touching the keyes.

Actes. 20.

2. Tim. 4.

A keye is an inſtrument very well knowne to all men, wherwith gates, dores, and cheſtes, are eyther ſhut or opened. It is tranſferred from bodily things vnto ſpirituall thinges, and it is called the key of knowledge, and of the kingdome of heauen. For the Lorde ſayth in the Goſpell of Luke, Woe vnto you interpreters of the lawe: for ye haue taken awaye the keye of knowledge, ye enter not in your ſelues, and them that came in ye forbad. The ſame ſentence S. Matth. bringeth forth after this ſort. Woe vnto you Scribes and Phariſeis hypocrites, bicauſe ye ſhut vp the kingdome of heauen before men: for ye your ſelues goe not in, neyther ſuffer ye them that wold enter to come in. Behold that which Luke calleth, to Take away the keye of knowledge, that Matthewe erpoundeth, To ſhut heauen. The key therefore of knowledge is the inſtruction it ſelfe as concerning a bleſſed life, by what means we are made partakers thereof. He taketh away the keye, which inſtructeth not the people of true bleſſednes, or elſe is a hinderance, that other can not inſtruct them. Therfore the keys of the kingdome of heauen, are nothing elſe, but the miniſterie of preaching the Goſpell, or worde of God, committed by god vnto his miniſters, to that ende that euery one may be taught which way leadeth vnto heauen, and which way carrieth downe vnto

Of the keyes of the church

Luke 11.

Matth. 23.

vnto hell. These keyes the Lord promised to Peter, & in him to all ỳ other apostles, when he said, I wil giue thee
Matth.16. the keys of the kingdome of heauen. And what so euer thou shalt bind in earth, shalbe bound in heauē, & what so euer thou shalt loose on earth, shal be loosed in heauen. Let vs inquire therefore, when the keyes were deliuered to Peter and to the rest. And the agreeable consent of all men is, that they were giuen in the daye of the resurrection. But it is euident the same day, the ministerie or function of preaching the Gospell, was committed to the Apostles: whereby it followeth, that the keyes are nothing else, but the ministerie of preaching ỳ gospel amōgst al nations. For this thing is declared vnto the world, that saluation purchased by Christ, is communicated to them that beleeue, and that hell is open for the vnbeleeuers. But nowe let vs heare the testimonies of the holy Euangelistes.
Iohn. 20. Iohn ỳ Apostle and Euangelist saith. The Lord came vnto his disciples, & sayde, Peace bee vnto you, As my father hath sent me, so sende I you. And when he had sayd that, he breathed on them, and sayde vnto them, Receiue the holy Ghoste, Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinns ye reteine, they are reteined. These sayings agree with the words, whereby he promised the keyes, for there he sayde, Whatsoeuer ye shall binde in earth, shal be bound in heauen. Here he sayth, Whosoeuers sinnes ye reteine, they are reteined. There he saide, And whatsoeuer ye shall loose in earth, shall bee loosed in heauen. Here he sayth, Whosoeuers sinnes ye remit, they are remitted vnto them. Wherefore to binde, is, to reteine sinnes, to loose, is, to remit sinnes.

You will say, howe do men remitte sinnes, since it is written, that onely God forgiueth sinnes? Let other testimonies therefore of the other Euāgelistes be adioyned, expressing that the same historie was done in the day of his resurrection. Luke sayth, Then Luke.24. the Lorde opened their vnderstanding, that they might vnderstande the scriptures, and sayd vnto them, Thus it is written, and thus it behoued Christe to suffer, and to rise againe from the deade the thirde day, And that repentaunce and remission of sinnes should be preached in his name among all nations. And Marke saith, Mark.16. He appeared vnto them, as they sate together, and reproued them of their vnbeliefe, and hardnesse of heart, and he saide vnto them, Go ye into all the world, and preach the Gospel to euerie creature, He that shal beleeue and be baptised shall be saued, but he that will not beleeue, shall be damned.

Therfore God only forgiueth sinnes, to them that beleeue in the name of Christe, that is to say, through the merites and propitiation of Christe: but that sinnes are forgiuen, the ministers doe assuredly declare by the preaching of the Gospell, and by that preaching, do binde and loose, remitte and reteine sinnes. The matter will be made playner by an example or two. S. Peter speaking vnto the citizens of Ierusalem, Repent ye, saith he, and let euery one of you be bap- Actes.2. tised, in the name of Iesus Christ, for the remission of sinnes, and ye shall receiue the gifte of the holy Ghoste. And so S. Peter vsed the keyes committed vnto him after this maner: he loseth in earth, and remitteth sinnes vnto men, that is, promising to them that beleeue assured remission

Howe the Apostles did binde and loose.

of

of sinnes, through Christe. Whiche message God hath confirmed, giuing remission of sinnes vnto the faythfull, as they beleeued. Moreouer, the keeper of the prison at Philippos, being amazed, saith to Silas and Paul, Sirs, what must I doe to be saued? The Apostles answered, Beleeue on the Lord Iesus, and thou shalt be saued, and thy whole household. The Apostles losed him that was bounde, and forgaue him his sinnes, by the keyes, that is, by the preaching of the Gospell: which Gospell since he beleeued in earth, the Lorde iudged him to be losed in heauen. These things are taken out of the Acts of the Apostles. In the same Acts we reade examples of the contrarie in this manner. The Iewes being filled with indignation, spake against those thinges, whiche were spoken of Paule, and rayled. But Paul and Barnabas waxed bold, and sayde, It was necessarie that the word of God should first haue bene spoken to you: but seeing ye put it from you, and thinke your selues vnworthy of euerlasting life, loe, wee turne to the Gentiles.

Act. 16.

Act. 13.

Againe, when the same Paule at Corinthe had preached Christe to the Iewes, and they resisted and reuiled, The Apostle shooke his rayment, and sayde, Your bloude be vppon your owne heades: I am cleane: from hencefoorth I will goe vnto the Gentiles. And so he did vnto the vnbeleeuers. And God confirmed the preaching of Paule: because it proceeded from God him selfe. And vnlesse you put the proper and true keye into the locke, you shall neuer open it.

Act. 18.

The true and right keye, is the pure worde of God: the counterfet and theeuishe key, is a doctrine and tradition of man, estraunged from the worde of God. I thinke I haue sufficiently proued by euident testimonies of the scripture, that the keys giuen to the Apostles and Pastours of the Churche, and so to the Churche it selfe, are nothing else, than the ministerie of teaching the Church. For by the doctrine of the Gospell, as it were with certeine keyes, the gate of the kingdome of heauen is opened, when a sure and readie meane and waye is shewed, to come to atteine vnto the participation of Christe, and the ioyes of euerlasting life by true fayth.

To the testimonie of God, mans recorde agreeth. For Sainte Iohn Chrysostome vpon Matthewe, chapter. 23. The keye (sayth he) is the word of the knowledge of the scriptures, by whiche the gate of truthe is opened to men. And the key-bearers are the Priests, to whom is committed the worde of teaching and interpreting the Scriptures. Other testimonies of olde interpreters of the Scriptures, differing nothing from these of ours, for that I am desirous to be briefe, I do not bring.

Since these thinges are thus (brethren) and are deliuered vnto vs in the expresse Scriptures, we will not therefore greatly passe, what the Papistes babble, touching the power of the keyes, and what offices, dignities, preferments, and I know not what other thing, and what authoritie of Priestes, they deriue from thence. We haue learned, not out of the wordes or opinions of men, but out of the manifest worde of GOD, that the keys are the ministerie of the preaching of the worde of GOD, and that

that the keyes are giuen to the Apostles, and to their successours, that is to say, the office of preaching remission of sinnes, repentaunce, and life euerlasting is cõmitted to them. Wherevpon we nowe conclude this, that the chiefe office of a Pastour of the church, is, to vse those very keyes whiche the Lorde hath deliuered to his Apostles, and no other: that is, to preache the onely and pure worde of GOD, and not to fetche any doctrine from any other place, than out of the verie worde of GOD. For there is a perpetuall and inuiolable lawe at this day also layde vpon our Pastours, which we reade was layd vpon the most auncient gouernours of the Churche, the Lorde him selfe witnessing in Malachie, and saying: My couenaunt was with Leuie of life and peace, and I gaue him feare, and he feared me, and was afrayde before my name. The lawe of truth was in his mouth, and there was no iniquitie found in his lippes, he walked with me in peace, and equitie, and turned many from their iniquitie. For the Priestes lippes shoulde preserue knowledge, and they shoulde seeke the lawe at his mouth: for hee is the messinger of the Lorde of hoastes.

Againe, the Lord sayth to Ezechiel, Thou shalt heare the word at my mouth, and giue them warning from me. In Jeremie the Lorde sayth: The Prophete that hath a dreame, let him tell a dreame, and hee that hath my woorde, let him speake my woorde faythfully. He expressely puts a difference betweene heauenly things and earthly thinges, betweene those thinges whiche are of the word of GOD, and those that are feigned and chosen by man, whiche hee willeth to let passe as vncerteine thinges, and as dreames. For he immediately addeth, Is not my worde as fire, sayth the Lorde, and like a hammer that breaketh the harde stone?

And againe, Heare not the wordes of the Prophetes that preache vnto you and deceiue you: truly they teache you vanitie, for they speake the meaning of their owne hearte, and not out of the mouth of the lord. Therefore all the true Prophetes of GOD, haue this continually in their mouth, Thus sayth the Lorde, The mouth of the Lorde hath spoken it. And therefore they deliuered vnto the people, nothing contrarie vnto the worde of GOD. The olde people had also the Scripture. And the Prophetes were nothing else, but interpreters of the Lawe, applying the same to the place, time, matters, and persons.

Also oure Lorde Jesus Christe sayth oftentimes, that his doctrine is not his owne, but the fathers. Whiche thing, if you vnderstande literally and according to his words, I knowe not whether any thing can be spoken more absurde. Therefore the Lorde meaneth that his doctrine is not of man, but of GOD. Doth not he sende vs continually to the writinges of the Lawe and the Prophetes, and confirmeth his owne sayinges by them? But Christe is the onely teacher of religion, and maister of lyfe appoynted vnto the vniuersall Churche by GOD the father.

To this Churche he him selfe also sending teachers, and shewing them what they shoulde deliuer, sayth:

Teach

Whence doctrine is to bee taken.

Mala. 2.

Ezech. 3.

Jere. 23.

Matth. 28. Teach them to obserue those thinges which I haue commaunded you. Also, Goe into the whole worlde and preache the Gospell to all creatures. Mark. 16. But the Apostle Paule witnesseth, Rom. 1. that the Gospel was promised by the Prophetes of God in the holy Scriptures. And this doctrine receiued of Christe, the Apostles deliuered to the nations, adding nothing vnto it, taking nothing from it: and therewithall also they expounding the auncient writings of the Prophetes: yet neyther in this matter trusting any thing to their owne wit, nor being ruled by their owne iudgement. For the Apostle Peter saith, 1 Pet. 4. As euery man hath receiued the gift, euen so minister the same one to an other, as good stewardes of the manifold graces of God. If any man speak, let him talke as the words of God. Tertullian also in his booke intituled, *De Præscript. hæret.* (which I haue also elswhere rehearsed) expressly saith: It is not lawful for vs in any thing to rest vpō our owne fancie or iudgemēt, neither yet to be negligent markers, what any other man bringeth foorth of his owne braine. We haue the Apostles of the Lord for authours: for not they themselues, did choose any thing whiche they might establish after their own fancie, and the doctrine whiche they receiued of Christe, they faythfully deliuered to the nations. And therefore if euen an Angel from heauen should preache any otherwise, he shal be accursed at our hands. Thus farre he. We haue moreouer shewed in our sermons of faith and of the churche, that faith dependeth vpon the only worde of God, and that it wholy stayeth vpon the onely word of God: & also that the churches of god are builded and preserued by the worde of God, and not by mans doctrine: all whiche same to apperteine to this matter. Neyther is it left to the bysheps of the church of Christe, as the Popish pastors do falsely boast, to deuise new lawes, and to broach new opinions. For the doctrine whiche was deliuered to the apostls of Christ is simply to be receiued of the church, and simply and purely to be deliuered of the pastours to the church, whiche is the congregation of such as beleue the word of Christe. And who knoweth not that it is sayde by the Prophete, All men are lyars, God only is true? And the church is the piller and ground of truth, bycause as it stayeth vpon the truth of the Scriptures, euen so it publisheth none other doctrine than is deliuered in the scriptures, neither receiueth it being published. And who is he that will challenge to him selfe the glorie due vnto God onely? God is the onely lawegiuer to all mankinde, especially in those thinges which perteine to religion, and a blessed life. For Esaie saith: The Lorde is our iudge, the Lord is our lawegiuer, the Lorde is our king, and he him selfe shal be our Sauiour. And S. James also saythe: There is one lawgiuer which is able to saue, and to destroy.

The Bishops are not permitted to make new lawes.

Esai. 33.

Iames. 4.

God challengeth this thing as proper to him selfe, to rule those that are his, with the lawes of his word, ouer whome he only hath authoritie of life and death. Moreouer, those lawes can not be godly, whiche presume to prescribe and teache sayth and the seruice of God after their owne fancie. The doctrine concerning sayth, and the worship of God, vnlesse it be heauenly, is nothing lesse, than that which it is sayd to be. God only teacheth vs what is true sayth, and what worship

worshipp he delighteth in. And therefore in Matthewe, the sonne of God pronounceth out of Esaie, In vayne doe they worshipp me, teaching for doctrines the commaundementes of men. Joyne herevnto also, that from the newe constitutions of men, there springeth alwayes vp a wonderfull neglecting, yea, and contempt of the word of God, and of heauenly lawes. For through our owne traditions, as the Lorde also sayth in the Gospell, we goe astraye, and despise the commaundements of God.

Matth. 15.

Nowe since it is manifest, from whence the Pastour or doctour must fetche his doctrine, to wit, from no other place, than out of the Scripture of the old and newe Testament, which is the infallible, and vndoubted word of God, and that therefore this doctrine is certeine and immutable: There remaineth nowe also something to be spoken of the manner of teaching, which the teacher or pastor of the Churche ought to followe. And here I will onely briefly touche the shorte summe or effect of matters. Afore all other thinges therefore, it is required of Pastours that continually they account that to be spoken vnto them, whiche the Apostle commanded to be often tolde to Archippus. Take heede to the ministerie that thou haste receiued in the Lord, that thou fulfill it.

The scope or drifte whereunto the pastors in the churche should ayme.

Coloss. 4.

And moreouer, that they neuer turne away their eies from that liuely picture of a good and euill shepeheard, whiche Ezechiel that famous Prophete setteth out after this manner. Thus sayth the Lorde God, woe be vnto the shepeheardes of Israel that feede them selues: shoulde not the shepeheards feede the flocks? ye eate the fat: ye cloath you with the wooll: ye kill them that are fed, but ye feed not the shepe: the weak haue ye not strengthened, the sicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that whiche was driuen away, neyther haue ye sought that whiche was lost: but with crueltie and with rigour haue ye ruled them. And againe, I will feede my sheepe sayth the Lord God, I will seeke that whiche was lost, and bring againe that whiche was driuen away, and will binde vp that which was broken, and will strengthen the weake, but I will destroy the fat and the strong, and I will feede them with iudgement.

Ezech. 34.

Hereby we gather, that it is the duetie of a good Pastour or shepeheard, to feede, and not to deuour the flocke, to minister, not to exercise dominion, to seeke the saftie of his sheepe, not his priuate gaine: and also to seeke out againe the lost sheepe, that is to say, to bring again such as can not abide the truth, and wander in the darkenesse of errour, home to the church and vnto the light of the trueth: and to restore and bring back againe the sheep that is driuen or chased away, to wit, such as are separated from the felowship of the Saintes or godly, for some priuate affections sake: to heale or binde vp such as are broken: For by meaneth the wounds of sinnes, whiche Jeremie also commaundeth to heale: and to be short, to strengthen the weake and feeble sheep, and not altogether to treade them vnder foote: and to bridle such sheepe as be strong, that is to say, men flourishing in vertues, least they be proude, and puffed vp with the giftes of God, and so fall away. But let him thinke that these thinges can not be performed, but through sounde and continuall teaching

Ierem. 8. 30.

Esai. 42. 8. Mat. 12. 19.

ching deriued oute of GOD his worde.

Of the manner of teachinge the Churche.

The manner of teaching extendeth it selfe to publique and priuate doctrines. By publique doctrine the Pastour eyther catechiseth, that is to say, instructeth them that be younglings in religion, or other whiche are grounded therein. To the younglings or ignorannt sorte he openeth the principles of true religion. For Catechesis, or the fourme of Catechising, comprehendeth the grounde or principles of fayth and Christian doctrine, to wit, the chiefe pointes of the couenaunt, the tenne commaundements, the Articles of fayth or Apostles Crœde, the Lordes prayer, and a briefe exposition of the Sacramentes.

The auncient churches had Catechisers appoynted properly to this charge. And the Lorde commendeth vnto vs bothe in the olde Testament and in the newe, with great earnestnesse, the charge of the youth, commaunding vs to instruct them, both betimes, and also diligently in true religion.

The benefite of Catechisinge.

Moreouer, he setteth out great rewardes, and grieuous punishments in that behalfe. Assuredly no profite or fruite is to bee loked for in the Churche of those hearers, that are not perfectly instructed in the principles of religion by Catechising: for they knowe not of what thing the Pastor in the Churche speaketh, when they heare the couenaunt, the commaundement, the lawe, grace, fayth, prayer, and the sacraments to be named. Therefore if in any thing, then in this ought greatest diligence to be vsed.

The inter

The doctrine whiche appertey-

pretatiō of the scripture.

neth to the perfecter sorte, is specially occupyed in the exposition of holy Scripture. It may appeare out of the writings of the old bishops, that it was the custome in that happie and most holie primitiue churche, to expounde vnto the Churches, not certeine parcels of the Canonicall bookes, neyther some chosen places out of them, but the whole bookes as well of the newe Testament as the olde. And in so doing, there came no small fruite vnto the Churches. As at this day also we see by experience, that Churches can not be better instructed, nor more vehemently stirred vppe, than with the wordes of GOD him selfe, and with the faythfull interpretation of the bookes of the Gospell, the lawe, the Prophetes and Apostles. Where, by the way, we giue warning, that the interpretation of the Scriptures, is not a libertie to feine what one lust, and to wrest the Scriptures which way one will, but a carefull comparing of the Scriptures, and a speciall gyfte of the holie Ghoste.

For Sainte Peter sayth, No prophecie in the Scripture, is of anye priuate interpretation. Wherefore no man hath power to interprete the Scriptures after his owne fantasie. Neyther is that the best exposition which hath most fauourers, as if that were the best interpretation, whiche hath the consent of the greater multitude. For Arianisme and Turcisme woulde, by manye degrées, excell Christianisme. That exposition is best, whiche is not repugnaunt to fayth and loue, neyther is wrested to defend and spread abroad the glory and couetousnesse of men. But I haue spoken of interpretation 2. Pet. 1.

on

on of the ſcriptures in the ſecond ſermon of the firſte Decade.

But vnleſſe the Scripture be aptly applied, reſpect being had of place, time, matter, and perſons of euerie Churche, and to this ende (whiche I alſo taught in the thirde Sermon of this Decade) that the Churche maye be edifyed, not that the teacher in the Churche may ſeeme better learned or more eloquent, his expoſition of the Canonicall bookes of the Scripture ſhall be fruitleſſe, to the people.

Application of ſcripture.

The Lorde commendeth vnto vs the wiſe ſteward, and ſayth, Who is a faythfull and wiſe ſtewarde, whome his Lorde hath made ruler ouer his houſholde to giue them their portion of meate in due ſeaſon? And as followeth in the twelfth of Luke.

Luke.12.

Saint Paule alſo writing to Timothie the Byſhoppe, ſayth, Studie to ſhewe thy ſelfe approued vnto God, a woorkeman not to be aſhamed, rightly diuiding the worde of trueth. Meate is vnprofitable, vnleſſe it be diuided and cutte into partes. But here the houſholder knoweth what portions he ſhoulde gyue to euerie one in his familie, not hauing regarde what delighteth euerie one, but what is moſt profitable for euerie one.

2. Tim. 2.

The ſame Apoſtle teaching that all the actions of a preacher in the Churche ought to be directed to edification, ſayth, He that prophecieth ſpeaketh vnto men, to edifying, and to exhortation, and to comforte.

Therefore to the teaching of the perfecter ſorte, perteyneth not onely the expoſition of the holie Scripture, but alſo a playne demonſtration and manifeſt as may be of ỹ principles and groundes of Chriſtiantie, and chiefly an euident doctrine of repentaunce and remiſſion of ſinnes in the name of Chriſte: and alſo a ſharpe rebuking to be vſed in due time, or a graue, but yet a wiſe, reproouing of their faultes.

For the Lorde ſpeaking to his Apoſtles, ſayth: Ye are the ſalte of the earth, if the ſalte become vnſauorie, wherewith ſhall it be ſalted? Hereunto alſo perteyneth the confuting of errours, and repreſſing of hereſies, and the defence of ſounde doctrine.

Matth.5.

Paule ſayth: That the mouthes of vayne talkers, and ſeducers of myndes muſt be ſtopped, and ſharply rebuked. Neyther is it enough ſimply to teache true religion, vnleſſe the teacher in the Churche by often teaching, conſtantly vrge, defende, and maynteine the ſame. Hereunto chiefelye belong theſe wordes of Paule, I charge (or adiure) thee therefore before GOD, and before the Lorde Ieſus Chriſte, which ſhall iudge the quicke and deade, at his appearing and in his kingdome, preach the woorde, be inſtant in ſeaſon and out of ſeaſon, improue, rebuke, exhorte with long ſuffering, and doctrine. For the time will come, when they will not ſuffer wholeſome doctrine, but hauing their eares ytching, ſhall after their owne luſtes, get them an heape of teachers, and ſhall turne their eares from the trueth, and ſhall bee giuen vnto fables. But watche thou in all thinges, ſuffer aduerſitie, doe the woorke of an Euangeliſte, make thy miniſterie fully knowne.

Titus.1.

1. Tim.4.

Therefore there neede verie often exhortations, that what the church by ofte ỹ plaine teaching vnderſtandeth,

eyther to be followed or to be auoyded, the same she may, being stirred vp & cõpelled by a feruent exhortatiõ, eyther constantly followe or refuse. And here it shalbe needfull for a preacher to vse long sufferaunce, leaste forthwith he cast away all hope, if he see not by and by, such happie successe as he wisheth for: and that some mighty and impudent aduersaries, obstinately striue againste him. For Paule sayth, The seruauntes of the Lorde must not striue, but be gentle vnto all men, apt to teache, suffering euill with meekenesse, instructing them that are contrarie minded, if God at any time will giue them repentaunce to the knowledge of the trueth, and that they may come vnto them selues againe out of the snares of the diuell, which are taken captiue of him at his will. There needeth moreouer, milde and quickening comforte. For many are troubled, being tried with diuers temptations, whome vnlesse you faythfully comforte, they are ouercome of Sathan. These and suche other like, doe perteine to the teaching of the perfecter sorte.

1. Tim. 2.

Care of the poore.

Here I may also make mention of the care of the poore. For this especially perteineth to a minister, and to their publique preaching, whereby, he maye continually prouoke the richer sorte to mercie, that they may be ready to distribute. The apostle Paul hath left vs notable examples of this matter, almost in all his Epistles, but specially in the sixtenth chapter to the Romanes, and in the first to the Corinthians, and also in the eight and ninth chapter of the latter Epistle to the Corinthians.

ro. 16.
1 co. 2.
2 co. 8. 9

Sainte Peter, James, and John, commended verie diligently to saint Paule the care of the poore, as Paule him selfe rehearseth in the seconde chapter to the Galathians. And albeit Peter in some place refuse the office of distribution, yet herein he is altogether carefull, that godly and faythfull dispolers may be appoynted for the poore. Therefore the care of the poore perteyneth chiefly to the Pastours, that they be not neglected, but tenderly cherished as the members of Christ.

Act. 6.

Priuate kinde of teaching.

The priuate kynde of teaching differeth nothing in the thing it selfe from that publique kynde, but it is called priuate in respect of the learners. For some one commeth to the Pastour, after the manner of Nicodemus, and desireth verie familiarly to be instructed of him in things properly concerning him selfe. Besides that, this shepeheard goeth priuately, and instructeth those, whome by euident tokens he hath learned by priuate conference may be more easily wonne vnto Christe, than by publique preachings.

Moreouer, he priuately admonisheth and taketh heede in time, leaste they that are more vnaduised be deepelyer plunged in euill. Hetherto perteyneth the visitation both of sicke persons, and prisoners, none of whome a faythfull Pastour neglecteth, but visiteth them so muche the more diligently, as he perceyueth the more grieuously tempted. For a good Pastour is alwayes watchfull ouer the whole flocke of Christe, for whome sathan layeth snares, raunging aboute, seeking whome he maye deuoure.

Him the Pastoure resisteth by prayer, admonitions, teaching and exhortations. If so be that euerie church had such a pastour, which wold not

not easily forsake the flocke, howe great fruite (I pray you) shoulde we hope for? Wherefore not without cause are we commanded, incessantly and earnestly to praye vnto God, that he woulde giue faythfull, wise, godly and diligent Pastours vnto his Churche.

Prayer for faithfull Pastours.

Thus haue I hitherto spoken of the doctrine of bysshops in the church of God. And vnlesse a bysshop teach after this manner, and do those thinges which are ioyned to teaching, he is vnworthy eyther of the name of a Bysshop, Pastour, or Doctour, howe so euer he pretend an Apostolique title. For certeine thinges are ioyned to the doctrine of the Churche, which also are required of a preacher of the Gospell, and belong to his office, as are these, to gather together an holie assembly, wherein he may preache, conceiue prayer, and minister the sacraments. But of these things shall be spoken in their place.

What thinges are ioyned to teachinge.

Howe there resteth to be considered, howe bysshops may gouerne the Churche of Christe, with holy example of their life. The Lorde in the Gospell sayth to his Apostles. Ye are the light of the world, A citie that is set on an highe hill, can not be hid, neither doe men light a candle and put it vnder a bushell, but on a candlesticke, and it giueth light vnto all that are in the house. Let your light so shine before men, that they maye see your good woorkes, and glorifie your father whiche is in heauen. Wherefore Pastours, not onely in doctrine but in holie life, do giue light vnto the Churche: whiche beholding their life agreable to their doctrine, is her selfe also moued to practise innocencie of life. For ỳ exãple of a good man much preuaileth to ỳ furthering of ỳ loue of vertues. And cõtrariwise ỳ Scripture witnesseth, that the corrupt example of the sonnes of Helie, the chiefe rulers in religion, was verie auayleable to corrupt the people. For the Scripture sayth. And the sinne of the children of Helie was to abhominable before the face of the Lorde, so that the people beganne to abhorre the sacrifices of the Lorde. For men seeing the corrupt life of the ministers of ỳ church, begin somwhat to dout of the whole doctrine, crying. If ỳ pastor thought those things true, whiche he teacheth vnto vs, he him selfe would not liue so dissolutely. Wherefore such teachers, are sayde to ouerthrowe that with their naughtie life, whiche they haue builded with wholesome doctrine. Wherefore Paul requireth a bysshop or pastor of the people, which shuld be blamelesse, that is to say, whiche can not rightly and worthily be reprehended of the faythfull. For otherwise, by howe muche euerie Bishop shall be more sincere and vpright, by so much more shall he be subiect to slaunders and reproches of the wicked, the Lord him selfe foretelling the same in the Gospell. If they haue called (sayethe he) the Lorde of the house Beelzebub, how much more shall they call them of his housholde? And, If they haue persecuted me, they will also persecute you.

Of the holy and vnblameable life of Bishops.

Matth. 5.

1. Sam. 3.

Matth. 10.

Iohn. 15.

And againe, Blessed are ye when men shall reuile you, and persecute you, and lying, shall say all manner of euill saying againste you for my sake. Reioyce and be glad, for great is your rewarde in heauen. Therfore, a pastor ought verie carefully and as muche as in him is, to take heede that both at home and abroad, he liue a life worthy of him selfe and his calling.

Matth. 5.

Let him liue chastely, as well being single, as married. Let temperaunce, sobernesse, thristinesse or good husbandry, hospitalitie, and other vertues which I haue before reherſed out of the Apostle, flourish in a bishop.

Let him gouerne his owne houſhold wisely, and godlily instruct thē, and so bridle them, that he giue not occasion of offence to the Church, through riotousnesse or other misdeedes. For so also the Apostle Paule hath commaunded, (who frameing againe the exercises of a byshop) sayeth, Till I come, giue attendaunce to reading, to exhortation and doctrine. He requireth of Timothie a diligent reading, that is to say, a continuall studie, whereby he may more perfectly exhort and teach. But Paule requireth of him that hath bene brought vp in the knowledge of the Scriptures from a childe, as elſwhere he writeth, a continuall studie of the Scriptures. How great diligence then doth the Apostle require of them, who as they haue not obtained so plentifull gifts of the ſpirit, as Timothie had, so they are not exercised in the Scriptures from their infancie? Let a sorte of them therefore be ashamed of their vnskilfulnesse: let them be ashamed of leasure not bestowed in studie, and of their trauelsome idlenesse. For as manye reade not any thing at all, but continually liue idlely, and as it were rot away in idlenesse: so a number of innumerable others are busied in those thinges, which nothing become Byshoppes. Therefore the Apostle sayethe: No man which goeth a warrefare, intangleth him selfe with the affaires of this life, that hee may pleaſe him, which hath chosen him to be a souldier. Here were a fitte place to speake of stipendes due vnto Pastours: but we will deferre it to an other place. But if Byshoppes come abroade among the people, at any time for businesse sake, and be present in assemblies of honest men, with no lesse care ought they to indeuoure, leaſte eyther by deede or worde, or by apparell, or companie keeping, or finally in the whole course of their life, they giue any iuſt occasion of offence to the Churche.

1. Tim. 4.

Let there appeare in Pastoures, in all places and at all times holy vprightnesse, meete ripenesse of iudgement, honest behauiour, wisedome, modestie, humanitie, humilitie, and authoritie worthy of Gods ministers. But let the contrarie vices and wicked misdeedes be farre from them.

In theſe fewe wordes I thinke are conteyned thoſe thinges, whiche other haue handled at large, intreating of the discipline and behauiour of the Clergie. For all ages vnderstoode, that a dissolute and lose life was euill in all degrées and kyndes of men: but in the ministers of the Churche worſte, and moste intollerable.

For what can a minister of the Churche doe in the Churche, whose authoritie is altogether lost? Authoritie therfore is requisite in Pastors. Of the want hereof manye doe complayne, and seeing it vnder foote, goe about to reare it vppe agayne with I can not tell what kynde of proppes of titles and ceremonies.

1. Tim. 2.

But authoritie is not gotten with suche light and vayne thinges. It is rather obteyned by the Grace of God, through the loue of trueth and vprightnesse of life: if happily God touche mens heartes: so as they vn-

Authoritie of pastours

der-

derstande that GOD worketh his worke in the Churche, by his ministers, as by his instruments, if they perceiue that ministers do the worke of the Lorde with ferventnesse of spirite, and not coldly, not fearing any thing in a good cause, no, not the wicked and mightie men of this world, but doe resist them: and yet that they doe nothing of hatred or malice, but doe all thinges of a fatherly affection, with a good courage, constancie, and wisedome. Whereunto if there be ioyned, not an hypocriticall, but a holy and upright life in deede, together with honest, modest, and comely behaviour, all wise men shall perceyue, that there is sufficient authoritie thereby proued to a godly minister. I woulde not yet the Donatistes or Anabaptistes shoulde hereby clayme any kynde of defence or protection, were it neuer so small.

For the false good life of ministers good doctrine must not be reiected.

They contende that the ministerie of the worde and Sacramentes, executed by a minister whose lyfe is vncleane, becommeth thereby of no valne. But albeit a holie life be requisit in a minister, yet their ministerie becõmeth not of no value through the ministers vnhonest life, so his doctrine be sounde and perfect. For the Lorde in the Gospell commaundeth to heare them that teache in Moses chaire, but he forbiddeth to follow their doinges, for they teache good thinges, but doe them not. Of this matter I haue spoken in the seconde Sermon of this Decade. Matth. 23.

Nazianzen very properly sayth, The printe of a seale is all one, whether it be grauen in yron or in golde. And it is one and the same Gospell, it is one and the selfe same heauenly treasure sent of the father, whether it be brought by a good messinger or a bad. But in the meane space, the vnhonest lyfe of the ministers of the church ought not to be winked at, but to be chastened, and suche as are past cure, ought to be put out of the ministerie, least through their continuall offence they make the holie ministerie infamous.

But many will say, Why handle you these thinges in publique preaching? These thinges were to be tolde the ministers privately. I answere that the verie lawes whiche properly perteyned to the Priestes, were in times past communicated to the magistrates and gouernours of the people, and read before the people them selues.

Moreouer, it is manifest that Christe our Lorde handled those thinges in publique Sermons, whiche properly perteyned to the Doctours and Pastours of the people. Hereunto may be added that Saint Paule speaking of Elders or Ministers, saythe: Them that sinne, rebuke openly, that the rest also may feare. 1. Tim. 5.

The holie Scripture with greate diligence describing good and faythfull shepheardes and teachers, with no lesse faythfulnesse and diligence doth painte out the false teachers and false shepheards or wolues, to the end all men may knowe them, and take heede of them. These thinges are euery where to be seene in the writings of the Prophetes and Apostles. Yet singular places, if any man wold knowe, are to be seene Deut. 13. and and 18. Isaie. 56. Jere. 23. Ezech. 34 Dan. 11. Matth. 7. and 23. The Epistles of Paule in describing and confuting of them are very plentifull. And Sainte Peter in ouerthrowing of suche men, spendeth a greate part of his latter Epistle. Hyrelings

The testimonies and examples of the same Prophetes and Apostles do shew, that godly ministers & faithfull Pastours shalbe vexed with al kynds of afflictions & persecutions. Yet the very same neuertheleſſe doe witnesse euidently, that the ministerie shal neuer be vtterly oppressed, but that the ministers shall continually haue the victorie, yea, euen when they are slayne. For the Lorde alwayes giueth ministers vnto his Church, who though they be tried as golde is in the fire, yet they ouercome throughe him which hath ouercome the worlde, and the Prince of the worlde. The last times shall be verie wicked, as we reade the times of Noe and Loth were: but as then also in that vttermoſt corruption those two moſt excellent men with a fewe other singular men in all godlineſſe, and true worshippers of God are read to haue florished, and done their duetie: euen so vnto the verie ende of the worlde, the ministerie of the worde shall also indure, and worthy doctours and pastours shall flourish, striuing against, and persecuting all vngodlineſſe and lewdenesse of life. Let the enimies of the truth ceaſſe to hope for the ouerthrowe of the ministerie, and ministers of the worde of God. I will, sayth the Lord in the Gospell, be with you alwayes, euen vnto the ende of the world. He can not lye who hath spoken this. He shall conſume Antichriſte, sayth the Apoſtle, with the spirite of his mouth, and shall aboliſhe him with the brightneſſe of his comming vnto iudgement. There shall be therefore ministers in the Churche and preachers, yea, in deſpite of the gates of hell, rage they neuer so horribly, euen vnto the ende of the world. 2. Thes. 2.

These thinges hetherto haue I comprehended as briefly as I coulde, touching the ministerie of the worde, and the ministers of the Churches of Chriſte. But it is not in our power to frame or giue ſuche Pastours. By the grace and goodneſſe of God, good Pastours are giuen, and the wicked are taken away.

Let vs all therefore call vppon God, praying him to giue vs faythfull and godly ministers, whereby his name may be alwayes sanctified, and the Church of God may be happily gouerned, to the saluation of all those that beleeue.

Of the fourme and manner howe to pray to GOD, that is, Of the calling on the name of the Lorde, where also the Lordes prayer is expounded, and also singing, thanksgiuing, and the force of prayer is entreated.

The fifte Sermon.

After

After the ministerie of the woord of God in the churche of Christ handled, mee thincketh I haue conuenient place to entreate of the prayer of the faithfull, whereunto godly ministers neuer leaue to sturre vp the church.

The woord prayer is verie largely taken amonge writers, and in daily vse: At this present we vse it after ỹ same maner ỹ Dauid the Prophete vsed it, saying: Heare my prayer, O God, and let my crie come vnto thee. For prayer is an humble and earnest laying forth of a faithfull mind, whereby we either aske good things at gods handes, or els giue him thankes, for those things which we haue receiued. And of prayer chiefly ye there are two parts, inuocation or asking, & thanks giuing. By petition we lay open vnto God the requestes and desires of oure heart, beseeching him to giue vs good thinges, and that he will turne from vs euill thinges, as may be to his glorie and good pleasure, and accordyng to our necessitie. In inuocation or petition we comprehend obsecration, whiche is a more vehement prayer, & also intercession, whereby we commend other mens matters to the Lord. For we offer prayers to ỹ Lord our God, not onely for our selues, but also for our brethren, and for their manifolde necessities, for them that are distressed with perils, for those that be sicke, for them whiche suffer persecution, or are in a maner oppressed with other calamities and afflictions. Neither do we exclude beseechinges, whereby we earnestly desire euils to be turned away from our selues or frō others. There are also complaints, whereby the Saincts in their prayers do godly expostulate with God.

What prayer is.

The definition of prayer and what be the partes thereof.

Thankesgiuing comprehendeth both diuine prayses, and also celebrateth with a ioyfull spirite God his noble power, and the benefites receiued at his hand. Hereunto is referred a great part of the psalmes, whereof part pertaine to inuocation or calling vpon God, and some serue to teache or instruct, & some to declare or expound, whereof at this present there is no place to speake. Paule the blessed Apostle of Christ acknowledging these parts of prayer, writing to the Colos. sayeth: Continue in prayer, & watch in the same with thankesgiuing. And to the Philippians: Let your requestes be shewed vnto God, in prayer & supplication with giuing of thankes. And againe vnto Timothie: I exhort therfore (sayth Paule) that first of all prayers, supplicatiōs, intercessions, & giuing of thanks be made for al men.

Col. 4.

Philip. 4.

1. Tim. 2.

Kindes of prayers.

Kindes of prayers are these. There is a priuate prayer of euerie faithfull man, & there is also a publique prayer of the whole church. Priuate prayer is made vnto God by euerie faithfull man, in what place soeuer, either in the house or without doores, in the closet of his heart, & temple of his owne bodie. For S. Peter went vp into the vppermost part of the house, and prayed. S. Paul sayeth: I will therefore that the mē pray euery where, lifting vp pure hands. And Christ our Lord himselfe verie often departed euen out of the temple into the mount to pray. And in the Gospel hee sayeth: When thou prayest, enter into thy chamber, and when thou hast shut thy dore, pray to thy father whiche is in secrete.

Act. 2.

1. Tim. 2.

Matth. 6.

Publique prayer is that which is vsed of ỹ church, whiche is made vnto

God in the holy assemblie, according to the accustomed order of euerie churche. Holye the pastours duetie is as Paule also admonisheth in the 1. Tim. 2. and wee in the last Sermon before this haue rehearsed, to gather together, instruct and preserue the assemblies, in whiche, supplications or common prayers are made. And they are greatly to bee blamed, who are more negligent in this behalfe, than becommeth them, neither are they in deede to be suffered, which seldome or neuer teach diligently, and are cold in stirring vpp a desire in men to pray. Men by nature are slow and slacke in the studie of religion: and therefore we haue neede of a sharpe spurre. And the charge and office of stirring vpp, and prouoking, is committed to the pastours of churches. The prophets somewhere crie: Blowe out the trumpet in Sion, assemble a congregation. For in a holy congregation three thinges are chiefly vsed, the teaching of the Gospel, faithfull prayers, and religious celebration or administration of ỳ Sacraments. And sometimes there is a collection made, for the releeuing of the poore and of the church. The holie Scripture wittnesseth that these thinges are not instituted at the will and pleasure of man, but by the authoritie of God, yea, and immediatly after the first beginning of thinges, and that they were also vsed of ỳ most holy worshippers of God. Of those most auncient patriarchs both which were first before the flood, and which followed immediatly after, there is no doubt, since the scripture plainly wittnesseth of Iacob himselfe the nephue of Abraham, that he erected an altar in Bethel, whervnto he assembled his whole household, though it were exceeding great, and there offered sacrifice vnto God. In Moses time by the law, in most euident commaundements, he instituted holy assemblies. Yea in the 10. commaundements, he diligently cõmaundeth to sanctifie the sabboth day: which also comprehẽdeth holy assemblies. The holy prophets of God do euerie where praise and commend the ecclesiasticall assemblies of Gods people. Neither did Christ our Lord disallow them whẽ he came in ỳ flesh. For as in the most notable assemblies and feastes hee taught with great diligence, euen so he gathered and assembled together, both the people and also his disciples, whome he specially commaunded that they should not depart from Hierusalem, but waite for ỳ promise of the father: which thing when they were gathered together into an assemblie and in prayer, we read in ỳ Actes to haue beene performed. There also the assemblie of the faithful is cõmended to vs, as appeareth both in ỳ 11. and 14. cap. of the 1. epist. of Paul to the Cor. in. Those supplications which the same Paule commaundeth to bee made for all them that are set in authoritie, are made chiefly in holy assemblies. Truely Plinie an heathẽ author writing to Traianus the Emperour, doth make verie manifest mention of holy assemblies. Holie assemblies had of old time verie excellent promises, as we may see in the prayer of Solomon, whiche is described vnto you in the first booke of the Kinges the 8. cap. And at this day ỳ church of Christ hath promises nothing inferiour to them, Christ our Lord, saying: I say vnto you, that if two of you shall agree in earth as touching any thing that they shall aske, it shalbe done for them of my father whiche is in heauen. For where two or three are gathered together in my name, there am I in the middst

Of holie assemblies

Exod. 20.

Luke 24.

Acts. 2.

1. Reg. 8.

Matth. 18.

Gene. 35.

middest of them. Behold, ỹ Lord him selfe is in the middst of the assemblies of saincts. And where ỹ Lord is, there is both plentie and the treasure of all good things. And therefore experience it selfe which we haue of matters teacheth, that the supplications of the church are effectuall. For the Lord heareth the prayers of the church, and deliuereth from euil, those whose safetie the church commendeth vnto him. We haue oftentimes had experience, ỹ they which were in extreme daunger haue found verie present helpe, euen at the same instant wherein the congregation hath offered their prayers to the Lord.

Moreouer the example moueth verie many, otherwise hard hearted and barbarous. For they see ỹ deuout godlines of the holy congregation, and the feruencie of the faithful in assemblies, & are thereby moued, so that entring into themselues, they acknowledge ỹ they are miserable, & desire to be partakers of this fellowship, according to the saying of S. Paul. If therfore whe the whole church is come together in one, and all speake straunge tongues, there come in they that are vnlearned or they whiche beleeue not, will they not say that ye are out of your witts? But if all prophecie, and there come in one which beleeueth not, or one vnlearned, he is rebuked of all men, & is iudged of all. And so are the secrets of his heart made manifest, and so he wil fall downe on his face, and worship God, and say plainely that God is in you in deede. With what confidence therefore, and how we thankefully dare some set light by holy assemblies, and not onely set light by them, but also scorne at them, as if they were assembled together without any profite at all? Dauid in his banishment maketh complaint of nothing so much, as that hee was compelled to wander in the wildernesse, and was shutt out from holy assemblies. For he promiseth the Lord, hee wil enter into his holie congregation if euer he be restored againe. Verily when the Lord sayeth in the Gospell, Hee which is of God, heareth Gods word, it followeth, that they whiche loue the congregation wherin the word of God is preached, haue the naturall mark of the sonnes of God.

But because many doe not onelye loathe holy assemblies, but also saye that prayers are altogether superfluous, vaine, and vnprofitable, Before we proceed any further, we will shew that the godly must pray, and that the prayers of the faithfull are both effectuall, profitable, and necessarie. They say all thinges are done by the prouidence of God, and therefore prayers are vnprofitable. For that which God hath fore-knowen, that verily will hee bring to passe after the manner of his fore-knowledge, neither can it be hindered by prayers. But these men abuse the prouidence of God, for that out of it they gather that thing, which the holy Scriptures do not teach them to gather. For in Deut. in expresse words Moses hath left written, The Lord had determined to destroy you, therefore, I made intercession vnto the Lord, and I found fauour. Jonas threatneth so certeine destruction vnto the Niniuites from the Lord, that he euen foretold the number of dayes. But when the men of Niniue beleeued the Lord, and repented, the Lord became fauourable to them againe, neither did hee destroye them when they repented.

We must pray.

Deut. 9.

Ion. 3. 4.

Moreouer Esaie had spoken to Ezechias out of ỹ mouth of ỹ Lord, Thou shalt

Esai. 38.

shalt die, and not liue. But when the king powred forth his prayers, euen from the bottome of his hart vnto the Lord, God changed his sentence that he had pronounced. For the Lord himselfe sayeth in Ieremie: I will speake soudeinly against a nation or a kingdome for to plucke it vp, and to roote it out, and to destroy it: But if this nation against whome I haue pronounced, turne from their wickednesse, I will repent of the plague that I thought to bring vppon them, &c. Ierc. 18.

Wherefore, the prayers of the faithfull are effectuall, stayinge the wrathfull iudgementes of God, yea, and taking them cleane away. For Obiection whereas they obiect againe, That prayer is a declaration of thinges, which wee require of the Lord, and that God fore-knoweth all thinges, therefore that those thinges are vnprofitably and superfluously declared vnto him, which he alreadie knoweth, and so for that cause that prayer is vnprofitable: it is confuted of Christ our Lord himselfe, who when hee had plainely said, Your heauenly father knoweth what thinges ye haue neede of before ye aske of him, Matth. 6. Yet neuertheless adding a fourme of prayer hee teacheth vs to praye. In an other place hee commaundeth vs and stirreth vs vpp to pray often, Watch, and pray, sayth hee, least you enter into temptation. Luke 22. And Paule sayeth, Reioyce alwayes, pray cõtinually. In euery place there are many preceptes of this kinde. 1. Thes. 5.

Neither doe we declare our matters to him, as to one that knoweth them not, but wee vtter them to him that vnderstandeth the desires of our heart, and do humble our selues at the feete of his maiestie. Wee aske that of him, whiche wee knowe wee want, but yet of him certeinely to be receiued, who is the author of all goodnesse. For wee beleeue his sure and infallible promises: In y meane time prayers are not superfluous, for that the Lord would assuredly giue that whiche wee asked.

The Lord promised the deliuerie of his people, whereof the godly doubted nothing at all, yet with vncessant supplications they prayed vnto the Lord, crying: Deliuer vs O Lord our God: neither did they thincke they laboured in vaine. To the Anabaptistes pretending absolute purenesse, and therefore being pure, neither can nor ought to pray, Forgiue vs oure debtes, since there remaine no debtes, the most holy Euangelist and Apostle Iohn aunswereth, and saith: If we say we haue no sinne, we deceiue our selues, and the trueth is not in vs. If wee acknowledge our sinnes, he is faithful and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes. If we say that we haue not sinned, we make him a lier, and his woord is not in vs. For as long as wee liue in this woorld, there remaine remnaunts of sinne, to bee washed away euery moment by the grace of Christ. Ierem. 2. Anabaptistes. 1. Iohn. 1.

Moreouer, where as they obiect, It is written, Wee knowe that GOD doth not heare sinners, But wee are all sinners, therefore God heareth none of vs, and so mens prayers are found to be vnprofitable. Wee aunswere, that of sinners some are altogether vngodly and despisers of GOD, those God heareth not. There are againe repentaunt men, and such as feare God, whiche neuertheless are sinners, and rightly so called, because of the remnaunts of sinne: those God heareth. Whiche might be shewed by the examples of Dauid, Manasses, Peter, the Iohn. 9.

ter, the theefe crucified with Christe, & many other which were both sinners, and when they prayed were heard.

Therefore we say that the prayers of the faithfull are not onely profitable and effectuall, but also necessarie vnto men. For wee are men, defiled with sinne, destitute and void of all goodnesse, Euerie good giuing and euery perfecte gift is from aboue, and commeth downe from the father of lightes, He commaundeth vs to pray, and offereth to them that pray verie large promises. Wherefore oure fathers were both verie often exercised, and verie feruent in prayer, by their example teaching vs that prayers are necessarie. The Scripture also diligently and at large rehearseth howe great thinges by their prayers in verie weightie affaires and daungers, yea, in matters most necessarie, they obteined of our most true and most bountifull Lord and God. The Apostles pray for the holy Ghost, faith, and the increase of faith, and they receiue their requests, not spareingly, but liberally, beeing made partakers of all manner graces of Christ. In the Gospel the Publican prayeth in the temple, and sayeth, God bee mercifull to mee a sinner: and he forthwith found the Lord mercifull vnto him. What and howe great thinges Helias by his prayers obteined of the Lord, the holy historie recordeth. And the blessed Apostle James applieth his example vnto vs also, that wee also in faith should call vppon God. Whiche I rehearse least any man should thincke that that perteineth nothing vnto vs. Againe, how much the faithfull prayers of Moses, Dauid, Iosaphat, Ezechias, and other valiaunt men preuailed in warres, in famines, in sicknesses, and in other exceeding great dangers, it were long to recite. These examples proue that prayer is both alwayes necessarie vnto men, and verie effectuall. For wee plainely see that God is moued with the prayers of his faithfull. For hee is good and mercifull, he loueth vs, he toke flesh, that he might be touched with feeling of our infirmities, least we should bee dismayed at him: hee is true and faithfull, performing those thinges faithfully which he promiseth. What doth he not freely, liberally, and bountifully call all men vnto him, offering himselfe wholie to them that call vppon him in faith? But in that they which pray do not alwaies receiue that whiche they aske, it doeth not proue that prayer is altogether vnprofitable: for it is oftetimes profitable for him that prayeth, not to receiue his requestes. There are moreouer many causes, for the whiche God either putteth off the things that are asked, or doeth not graunt them. There is a kind of men which pray, of whome we read written: He that stoppeth his eare at the crie of the poore, shal crie himselfe, & not be heard. Againe, Though ye make many prayers, yet will I heare nothing at all, seeing your handes are full of bloud. So againe in Solomon Wisedome cryeth, testifying that she will not heare them that call on her, because they would not first heare her giuing them warning in time. All these things in a māner are gathered from ỹ person of them that pray: from the thing it selfe which they pray for, that whiche followeth is deriued. S. James sayeth: Yee aske and receiue not, because ye aske amisse, euen to consume it vpon your lustes. For the Lord also aunswering two euen of his chosen disciples which required the highest romes in the kingdome of Christ,

Prayers are necessarie.

James. 1.

Luke. 18.

God is moued with prayers.

Why they that praye doe not alwayes receiue that they aske.

Prou. 21.

Isai. 1.

Prou. 1.

James. 4.

Matth. 20.

Christ, saith: Ye knowe not what ye aske. Furthermore, holy men when they aske holy and necessarie things, or at the least not vniust or euil, whiche neuertheless they receiue not of the Lord, they forthwith thincke that God is a God of iudgement and iustice, and therefore that hee will not immediatly deliuer out of afflictions: yet desire they deliuerance with continuall prayers. Whome the Lord loueth he chasteneth, whome he chasteneth, he doeth not to this end, to destroy them, but that they should not be condēned with the wicked world. Prou 3. Hebr. 12.

For it is lawfull in such distresses to pray with Dauid, Rebuke me not in thine anger, O Lord, neither chasten me in thy displeasure. And with Ieremie, Lord correcte me in iudgement, not in furie. And with Abacuch, Whē thou art angrie remēber thy mercie. Psal. 38. Ier. 2. Abac. 3.

The godly doubt nothing of ẏ power & gōdnes of God to men ward. That which God will, and which is profitable for the children of God, god can do. Innumerable examples of this thing, the old & new testament doth affoard vs. Wherefore when we are not deliuered, when we obteine not our desires, it is most sure that God wil haue it so, and that it is profitable for vs it should so be. By this meanes he heareth our prayers when he heareth vs. For our prayers tend to this end onely, that it might go wel with vs. God since he is onely wise, knoweth what can profite and what can hurt vs, and doth not giue vs ẏ we aske, yet by not giuing, he in verie dēd graūteth that whiche is good for vs. Therefore the lawful prayer of ẏ faithful is alwaies effectual, and euermore obteineth his purpose, the Lord gaunting to his that which he knoweth to be good.

Why God deferreth to giue that which he meaneth to giue

Furthermore, the Lord deferreth to perfourme that whiche is asked, yea and at somtime seemeth altogether to neglecte our prayers: but hee doeth that by prolonging to trie his: that he may make their faith ẏ more feruent, and his giftes also more acceptable, whiche are so much the more ioyfully receiued, by how much they are loked for by an ardent desire. In this temptation let that saying of the prophete comfort vs. Can a woman forgett her child, & not haue compassion on the sonne of her owne wombe? Though they shuld forget, yet wil not I forget thee. For ẏ church had said, God hath forsaken me, & my Lord hath forgotten me. Let vs now cōsider what maner of prayer that shuld be, which he ẏ calleth on God vseth. That question cannot bee better resolued, than by weighing the chiefest circumstances. First therefore let vs consider, who must bee called vppon of them that pray. None verily but ẏ one and only God. For three things are required of him whiche is prayed vnto. First, that he heare ẏ prayers of all the men in the whole world, that he pierce and exactly know their hearts, yea that he know more rightly and better all the desires of men than men themselues can vtter them. Secondly that he be present euerie where, & haue power ouer all thinges in heauen, in earth, and in hell, whiche hath in his power all the wayes, and all the meanes to helpe. Thirdly that his will be exceeding good, and readie prepared, that that which he can, he may also be willing to do. But these properties are found in God onely. For God onely searcheth the reines and the harts: he onely seeth and heareth all thinges: he onely knoweth more perfectly those things which are within and without man, than man himselfe: he onely is pre-

Who is to be called vppon of them that pray.

1.

2.

3.

presēt in all places: hee onely is Almightie: he onely is wise: the will of God onely imbraceth man with most perfect goodnes, & is alwayes readie, & onely procureth faithfully that which is profitable for man: therefore ought God only to bee called vpon. But who can attribute these properties, were it to ỳ most chosen soules in heauen wout blasphemie and sacrilege? Therefore the soules in heauen liuing with God are not to be called vpon. Especially since ỳ scripture in plaine words testifieth, ỳ Abraham & Iacob know vs not, and commaundeth vs to cal on God, and forbiddeth to communicate those thinges which are Gods to creatures. And that we say nothing else, to whom I pray you, of all the saincts or angels in heauen can we say without blushing, O our father whiche art in heauen, & that which followeth in the Lords prayer? Let vs therfore call vpon God onely that heauenly father, whome alone all the saīctes or godly men as many as haue bin in ỳ church, haue called vppon. But since no mortal man, how good soeuer hee seeme to be, is worthie to come forth into the sight of ỳ eternall and most holy God: whiche thinge all men with one voice confesse, many in deed and diuerse patrones, intercessours, and aduocates, are chosen and receiued of them that pray, by whose intercessiō either they themselues might be brought to God, or their prayers presented vnto God. Wherfore some haue chosen to themselues angels, other apostles, other ỳ most holy, & among all other women, that blessed virgin ỳ mother of Christ: other some haue chosen other, as they haue put confidence in this man or ỳ man: but they haue forged these thinges vnto themselues out of the imagination of their owne hart, & haue not learned them at the mouth of ỳ Lord. The scripture ỳ only rule of truth setteth forth to vs one mediatour, intercessour, patrone, & aduocate, by whom we may come vnto God, & by whome we may present our prayers vnto the Lord. All ỳ prayers of all men are vnpleasant and abhominable, which are not made by Christ Iesus. Neither doeth true faith suffer vs to forge and imagine another aduocate for Christ, or some other with Christ in the sight of God, nor our selues alone without our aduocate Christ to rushe into the presence of God ỳ father. Here true Christiās are separated from Iewes, from Turkes, yea and Papistes also. For they despising the sonne of God, call vpon the father only, without the mediation of Christ Iesus. But the voice of God by the Gospel and his Apostles pronounceth against them. In the Gospel we read ỳ Lord said: The father hath committed all iudgement vnto the sonne, beecause that all men shuld honour the sonne, euen as they honor the father. He that honoureth not the sonne, the same honoreth not the father, which hath sent him. And againe, I am the way, & the trueth, & the life. No man cōmeth to the father, but by me. And Iohn the Apostle and Euāgelist saith, Who soeuer denieth the sonne, the same hath not the father. But these men doe not acknowledge Christ to be ỳ only intercessour, but teach ỳ saincts in his stead or with him ought to bee called vppon as patrones before God. But ỳ same Iohn shewing an aduocate vnto Christiās, did not appoint him selfe, did not lay before vs saīctes in stead of Christ, or them with Christ, But, saieth he, wee haue an aduocate with GOD the father Iesus Christ the righteous. Neither doeth Paule shewe vs any other

Iohn. 5.

Iohn. 14.

1. Iohn. 2.

in

lii. 63.

By whom God the Father is called vpō.

in 1. Tim. 2. cap. and Heb. 7. cap. To ỹ Ephes. By Christ (sayth he) wee haue bouldnesse & entraunce with confidēce by faith in him. Christ is sufficient for them that beleeue, as in whom alone the father hath stoared vpp all good things, commaunding vs to aske those thinges in him, and by him thorough prayer. These thinges are sufficient for minds not desirous of contention. They that wil, let them serch further in the third Sermon of the fourth Decade.

Ephe. 3.

What thinges prouoke man to call vppon God.

I haue told you who is to be prayed vnto, or called vppon of the godly worshipers of God, and by whome: to witt, God alone, by the onely sonne of God our Lord Jesus Christ. Let vs now sée what should stirre vp man to call vppon God: surely the spirite of our God principally. For prayer is rightly counted amonge the giftes of grace. For neither could we earnestly nor hartily call vpon our God, vnlesse we be stirred vpp and prouoked thervnto by the spirite of God. For albeit the commaundement of God will vs to pray, & present necessitie and daunger driue vs, and the example of other allure vs to pray, yet all these thinges would doe nothing, vnlesse the spirite inforce our minds vnto his will, and guide and kéepe vs in prayer. Therefore though there be many causes concurring, whiche moue men to prayer: yet the chiefe original of prayer is the holy Ghost, to whose motion and gouernement in the entraunce of all prayers, whosoeuer pray with any fruite, do begge with an holy preface. To this perteine these words of ỹ holy Apostle: The spirite also (saith hée) helpeth our infirmities. For we know not what to pray as we ought: but the spirite it selfe maketh requests for vs, with sighes which cannot be expressed. But he which searcheth the harts, knoweth what is the meaning of the spirite, for he maketh requests for the saincts according to the will of God. In déede the spirite of God is said to make intercession, not that he in very déed prayeth, & groaneth, but because he stirreth vp our mindes to pray and to sighe, and bringeth to passe, that according to the pleasure of GOD wee should make intercession or pray for the Saincts, that is to saye for oure selues. But let vs consider with what abilities hée must be furnished, which cōmeth of purpose to pray vnto God. First it is necessarie that hée lay aside all opinion of his owne worthinesse and righteousnesse, that hee acknowledge himselfe to bee a sinner, and to stand in néed of all good thinges: and so let him yéld himselfe vnto ỹ méere mercie of God, desiring of the same to be filled with all things that are good. For that great prophete of God Daniel saieth: Wee doe not present our prayers before thee, in our own righteousnes, but in thy manifold mercies. Also you read the like prayers offered vnto God Psal. 79. For the people of the Lord crie: Helpe vs O Lord of our saluation, for the glorie of thy name, deliuer vs, and be mercifull vnto our sinnes, for thy names sake. Remember not our sinnes of old, make hast and let thy mercie deliuer vs. In the new Testament the Pharisée in Luke, trusting in his owne righteousnesse, is put by, and cast off from the Lord, but the Publican freely confessing his sinnes, and crauing mercie of God, is heard and iustified. For vnlesse we acknowledge our nakednes, weakenes, and pouertie, who, I pray you, wil pray vnto God? For not they that be strong, but they that bee sicke haue neede of the Physician.

With what abilities he must be furnished which cōmeth to pray vnto God.

Dan. 9.

Luke. 18.

Rom. 8.

And

And the Lorde in the Gospell sayth, Aske and ye shal receiue, knocke and it shalbe opened vnto you, seeke and ye shall finde. Hee therfore that is commaunded to aske that he may receiue, hath not as yet that he aketh: he that knocketh, by knocking signifieth that he standeth without doores: and he whiche seeketh, hathe lost that which yet he seeketh for. We therefore being shut out from the ioyes of Paradise, by prayer do seeke and aske for that whiche we haue lost and haue not. Therefore where as Dauid and Ezechias and other saintes of God in prayer do alledge their owne righteousnes, for which they seeme worthily to require to be heard, truely they regarde not their owne worthinesse, but rather the trueth of God. He hath promised that he will heare them that worship him, therfore the Godly say: Beholde wee are thy worshippers, therefore it is meete thou shouldest not neglect vs, but deliuer vs. In the meane while in other places they speake in suche sort of their righteousnesse, that we cannot doubt, that in their prayers they made mention of their righteousnesse, with a certeine measure and limitation. Enter not into iudgement with thy seruant (sayth Dauid) for in thy sight shal no man liuing be iustified. &c.

Furthermore, and that whiche is the chefe of all, it is needefull that they which pray, must haue a true & feruent faith. Let the doctrine of faith therefore in the matter of prayer, shewe vs lighte as the morning starr, and with an assured hope to obtein of God the thing which is asked, let him that prayeth make his petition. Let him aske in faith, sayth saint Iames, nothing wauering: for he that wauereth is like a waue of the Sea, tost of the winde, and carried with violence. Neither let that man think, that he shal receiue any thing of the Lord.

And Paule also sayth, Howe shall they call vppon him, on whome they haue not beleeued? I haue spoken of faith in the fourth sermon of the firste Decade. But to the ende that faith may increase in iust measure, & flourish and continue stable, we must labour in the promises and examples from euery place gathered together. We will recite a fewe. In the booke of Psalmes we read, Offer vnto God thanksgiuing, and pay thy vowes vnto the most highest. And, Cal vpon me in the day of trouble, and I will deliuer thee, and thou shalt glorifie mee. Psal. 50.

Againe, The Lord is nigh vnto al that call vpon him, vnto all such as cal vpon him in trueth (or faithfully.) He wil fulfil the desire of them that feare him: he will also heare their crie, and will saue them. Psal. 145.

Againe in Esaie, the Lord saith, And it shal come to passe that before they call, I will answere them, and while they are but yet thinking how to speake, I wil heare them. Esa. 65.

In Matth. the Lord sayth, Aske and it shalbe giuen you, seeke and ye shall finde, knock and it shalbe opened vnto you. For whosoeuer asketh receiueth, & whosoeuer seeketh findeth, & to him that knocketh it shalbe opened, &c. In the same Gospell the Lord sayth, And al thinges what soeuer ye shall aske in prayer, beleeuing, ye shall receiue. Matth. 21.

In the 11. of Marke the same sentence is thus alledged. Whatsoeuer, saith he, ye desire when ye pray, beleeue that ye shall haue it, and it shalbe done vnto you. Mark. 11.

Againe, in the gospel according to Saint Iohn the Lord saith, Whatsoeuer ye shall aske in my name, that wil I do. Iohn. 14.

Againe, Verily, verily, I say vnto you, Whatsoeuer ye shall aske Iohn. 16.

the father in my name, hee will giue it you. Aske and ye shall receiue. **Dauid frameth an argument of the example of the Fathers, and saith,** Our Fathers hoped in thee, they trusted in thee, and thou diddest deliuer them, they called vpon thee, and they were helped, they did put their trust in the, and were not confounded. **For there vpō he gathereth that he also shal not be forsaken of the Lord. In the hystorie of the Gospell are verie many examples to be seene which exceedingly confirme & establish the faith of the Godly. But since faith is not a vaine imagination, but an effectual power working by the holy Ghost all kinde of good workes (thoughe they neither trust vnto these, neither thinke in consideration of them to be heard) yet neuertheleſſe suche sinners as are faithfull doe not impudently and without repentaunce trust to their owne wittes, dealing onely in workes with the Lorde, but they ioyne holy life with prayers. For Solomon saith,** Hee that turneth his eare from hearing the Lawe, his prayer shal bee abhominable. **And the Lorde saith in Esaie,** Though ye make many prayers, yet will I heare nothing at all, seeing your handes are full of bloud. **Of suche impenitent persons we vnderstande that in the Gospell,** God heareth not sinners. **But that more is, the Saintes shal obteine nothinge if they continue prayer for suche. For Jeremie praying earnestly for his people, otherwise being obstinately wicked, heareth,** Thou shalt not not pray for this people, thou shalte neither giue thankes nor bidde prayer for them, make thou no intercession for them, for, in no wise will I heare thee. Seest thou not what they doe in the cities of Iuda? The children gather stickes, the Fathers kindle the fire, the women kneade the doughe to make cakes for the Queene of heauen. They powre out drinke offeringes vnto straunge Gods, to prouoke mee vnto wrath. **After the same manner, sayeth the Lorde in Ezechiel,** If I send a pestilence into this Lande, and if Noe, Iob, and Daniel were therein, (or in the middest of it,) as truely as I liue, sayth the Lord God, they shal deliuer neither sonne nor daughter, but saue their owne soules in their righteousnesse.

Wherefore it followeth, that the supplications of vnrepentant men, & impudently perseuearing in their sinnes, thoughe they crie without ceasſing, Helpe vs O God our Sauiour, Deliuer vs O Lorde, We beeseeche thee to heare vs, **are altogether fruiteleſſe. For they desire to be preserued that they might take their further pleasure, and committe wickednesse. And though God giue vs freely those thinges whiche we aske, yet it is necessarie that an affection or desire to liue well do accompany so great benefits receiued at the hands of God. For here we ought most diligently to take heede, that we thinke not we shalbe heard for our vertues sake, but for the meere mercy of God in Christe Jesu.**

Moreouer whosoeuer desireth to haue his praiers to be acceptable vnto God, let him lift vp his mind from earthly things vnto heauenly things. Touching that thing ỹ blessed Martyr of Christ Cyprian **eloquently and holily intreating, sayth:** When wee stand occupied in prayer, wee must with our whole hart watch and be diligent in prayer. Let all worldly and fleshly thoughtes departe, neither let the

Psal. 22.

Let the life of him that prayeth be answerable to his faith.

Prou. 28.

Isaie. 1

Iohn. 9.

Iere. 7. 11.

Ezech. 14.

Our minds must bee lifted vp to heauenly thinges.

the mind thinke vpon any thing elſe, at that time, than only that whiche it praieth. Let thy breaſt be ſhut againſt the aduerſarie, and let it be open to God only, neither let it ſuffer the enimie of god to enter into it in the time of prayer. For he oftentimes ſtealeth vpon vs and entereth in, and ſubtily deceiuing vs turneth away our prayers from God, that we may haue one thing in our hart, & another thing in our mouthe: but not the ſound of the voice, but the minde and ſenſe ought to pray vnto God with an vnfeigned affection. Thus farre hee.

But that the minde of him ý prayeth may bee lifted vp from earthly thinges vnto heauenly thinges, ý is chiefly the worke of the ſpirit, of true fayth, the ſtedfaſtnes of hope, and the feruent loue of god: if alſo we haue in remembrance the dreadfull maieſtie of God, before whoſe eyes we ſtande praying. Him al the creatures in heauen & in earth do worſhip & reuerēce: thouſand thouſandes of Angels ſerue him. Let vs thinke with our ſelues how profitable and neceſſarie things we aſke of God: without whiche we can not be happie. Let vs moreouer remoue frō vs al thoſe things whiche either deteine and keepe vs in this world, or pull vs backe vnto earthly things, of which ſort are theſe, ſlouthfulnes, couetouſnes, & ſurfetting, and to be ſhorte, al other ſinnes like vnto theſe. And contrariwiſe let vs applie our ſelues to watchfulnes, ſobernes, gentleneſſe, & liberalitie. Surely the Scripture, almoſt euery where, ioyneth vnto prayer, faſting and mercy.

For theſe vertues make vs more chearfull and readie to pray throughe fauth.

Daniel ſayth, I turned my face vnto the Lord God, and ſought him by praier & ſupplicatiō, with faſting, ſackcloath, and aſhes. Neither vnlike to this doe Jonas and Joel teache. Yea in the Goſpel and writinges of the Apoſtles, we euery where heare, Watche, be feruent in prayer, bee ſober. For the bellie being full, either no prayers at all, or elſe fat and vnweildie prayers are made. Whereof we reade that ſaint Auguſtine ſaid, Wilt thou haue thy prayer flie vppe vnto God, make it two winges, Faſting, and Almes deedes. For in the Actes of the Apoſtles the Angel of the Lord ſaith to Cornelius the Centurion, Thy prayers, and thine almes deeds are had in remembraunce in the ſight of God. Actes. 10

And ſurely God requireth of vs feruent prayer: but it can not chuſe but be colde, whiche is not inflamed with charitie. Therfore they that be cruell, and vnwilling to forgiue their brethren their treſpaſſes, and do ſtill retein hatred toward their brethren, cannot pray before God, who ſayth, And when ye ſtand praying, forgiue if ye haue ought againſt any man, that your Father alſo whiche is in heauen may forgiue you your treſpaſſes. And again, If ye forgiue men their treſpaſſes, your heauenly father ſhal alſo forgiue you. But if ye forgiue not men their treſpaſſes, no more ſhal your Heauenly Father forgiue you your treſpaſſes. Let prayer proceede from loue. Mark. 11. Matth. 6.

And in another place he ſayeth, Therefore if thou bring thy gyft vnto the Altar, and there remembreſt that thy brother hathe ought againſt thee, leaue there thy gyfte before the Altar, and goe thy waye, firſt be reconciled to thy brother, and then come & offer thy gyft. For otherwiſe all thy gyftes ſhall not bee acceptable vnto God. Matth. 5.

Daniel. 9.

Let vs therefore willingly forgiue, & let vs loue & do good vnto oure neighbors, so our prayers shal pearce ỹ heauens. Agreable vnto this is ỹ we pray not only with the mouth or voice, but with the mind and inward affection of the hart, and with the spirite and feruencie. There was no voice heard of Moses, neither of Anna the mother of Samuel, when they prayed, but most earnestly in spirite they cried vnto God, who also hearde: and ledd him safely with all the people of Israel through the redde Sea out of the moste bloudie handes of the Egyptians, & her which afore was barren he made fruitefull. And contrariwise, we read that the Lord in the Gospel, out of Esay alledged these wordes against the Phariseis. This people, draweth nighe vnto mee with their mouth, and honoureth me with their lippes, howbeit their hart is farre frō me, but in vaine do they worship me, teaching doctrines preceptes of men. Therefore aptly saide Paule, I will pray with the spirite, and wil pray with the vnderstanding also, where he calleth the liuely breath and voice of man, Spirite. By these heauenly testimonies, their prayers are condemned, who with a marueilous rouling and swiftnesse of the tounge, in a shorte space babble many wordes, and those maimed and curtayled, vttering wordes without sense. For their minde in the meane while is otherwise occupied. No other desire is there felt of them, vnlesse happilie this seeme a desire, in that they pant and blowe, hasting to make an ende of praying. Among whiche kinde of men Monkes and priestes are chiefe, who pray for money & for their hire: that is, sell a thing of naught for a great price vnto the madde people: not that prayers are vaine of them selues, but because being vsed after that maner, they become vaine. Of these men the Lorde pronounceth in the Gospel, Woe be vnto you Scribes and Phariseis, Hypocrites, for ye deuoure widowes houses, and that vnder a pretence of long prayer, therefore ye shal receiue the greater damnation. I know what these Sophisters do here bring foorth and alledge for the defence of prayers said for reward or stipend: but in fewe wordes I giue them this knotte to lose. These men that pray in this sorte, either haue fayth and charitie, or else they haue not: if they haue, they pray without reward, for charities sake: if they haue not, their prayers ar of no effect, and therefore with a false shewe they deceiue the ignorant people, paying their money for lawfull prayers, whereas they requite them with vnlawful: and if they were lawful, yet were they neither to be sold or bought.

This is also required of him that prayeth, that he desire not things vnworthie for God to graunt, nor require those things that are contrarie to the lawes of God. For S. Iohn the Apostle saith, If we aske any thing according to his wil, he heareth vs: therefore when we aske thinges vnworthie for God to graūt, he heareth vs not. Moreouer alwayes and in all our prayers, our wil and our desires ought to be obedient to God and his wil. Therefore let no man go aboute wickedly to tye God to certein circūstāces: let no man prescribe vnto God at what time, in what place, or after what manner hee shall bring to passe any thing, that he wil doe. God who is only wise knoweth whē it is time to helpe. He is also both faithfull and omnipotent, and able in deede to doe greater

We must not praye with the mouthe onely but with the hart.

Matth. 15

1. Cor. 14.

Matth. 23.

We must require nothing that is vnworthy for God to graunt & contrary to his lawes.

1. Iohn. 5.

greater thinges, than either we can aske or vnderstand. Which thing we also read that Paule hath said. Therfore not without cause is that moste honest widowe Iudith verie angrie with Osias the Priest, because he appointed a sette number of dayes vnto God, which being ended he should deliuer, or otherwise they wold giue vp the citie. For Judith saith What maner of sentence is this, whereunto Osias hath consented, to deliuer the Citie vnto the Assyrians, if within fiue dayes there come not succour for vs? And who are ye that tempt the Lord? This is not a sentence like to obteine mercie, but rather to prouoke wrath & kindle displeasure. You haue set the mercie of God a time, & haue appointed him a day after your own phantasie. But for asmuch as the Lord is patient, let vs so much the rather repent & craue pardon at his handes by powring out of teares. Therfore Dauid is read to haue spoken most godly being in extreme daunger, If I shal finde fauour in the eyes of the Lorde, hee will bring me againe: but if he say to me, I haue no lust to thee, behold here am I, let him doe with me, what seemeth good in his eyes.

Iudith.8.

1.Samu.15

And nowe also long continuance is verie needfull in prayers. Aske saith the Lord in the Gospell, and it shalbe giuen you: seeke & ye shal find: knock, & it shal be opened vnto you. And by this heaping together of wordes, he often remembreth vs of continuance in prayer. Aske, saith he, earnestly & constantly, as they do whiche require things whereof they stand in neede: Seeke, as they are wonte that search for thinges that are hidden and pretious: Knocke, as they are wont, who with earnest desire couet to come in to their friend. For all these sayinges doe not onely signifie a desire, but also a continual studie, to obteine thinges required. In the Gospell according to saint Luke the Lord put foorth a parable tending to this ende, that we ought alwayes to pray and neuer to be wearied. For Paul also saith, Reioyce alway, pray continually, in all thinges giue thankes. Yet let no man think that by these wordes of the Lord, and the Apostle, the errour of ỳ heretiques Psallini or Euchitæ is confirmed. They did nothing else but pray. The Lord commaundeth to pray alwayes, that is to say as often as wee conueniently may, at al times and in all places, to be of an vpright hart toward God in al things, which should always waite for good thinges at Gods hande, and giue him thanks for benefites receiued: whiche should also continually aske fauour of him. Suche an endeuoure is commended vnto vs in Anna the daughter of Phanuel, of whom Luke maketh mention: That she departed not from the temple, but night and day serued the Lord with fastings and prayers: not that she did nothing else, hauing no regarde to her bodie, nor did at any time eate, drinke, or sleepe, but because that was her continuall and chiefest businesse. For at this day, speaking after the same maner, we say that the husbandman doth labour without ceasling, and the student reade night and day: when as yet all men vnderstand, that by this kinde of speech is signified a continual, and an exceeding great diligence in worke and reading. The woman of Syrophœnissa in Matth. Chapter 15. sheweth vnto vs a notable example of vnwearied continuance in prayer or inuocation. But if so be GOD seem to neglect vs, or to defer our re-

We muste continue in prayer.

1.Thess.5.

Luke.1.

queſts longer then is mete, let vs alwayes remember what the Prophet hath ſaid, Yet a litle while and he that ſhal come will come and wil not tarie. Abac 2. Heb.10. and the iuſt ſhal liue by faith, &c.

When we muſt pray.

Here it ſhalbe verie eaſie to ſhew the time of prayer, whereof inquirie is made, to wit, When we ought to pray. We ought therefore priuately to pray alwayes. For continually while wee liue there is diuerſe and manifolde matter offered vnto vs to pray. Pray therefore as oft as ẏ ſpirite moueth thée, & as often as neceſſitie it ſelfe, or mater prouoketh thée to pray. Yet let nothing here be of conſtraint: let all things proceede from a willing & frée ſpirite. But publique prayers are reſtrained to time. For ther are ſette & foreappointed houres to pray, ſet houres are thoſe certeine times receiued of ẏ Churche, wherin in the morning or euening ẏ whole congregation aſſembleth together to heare the word of God, to praye, and to receiue the Sacramentes. That the auncient Churches whiche were in times paſt did not mete together in an holy aſſemblie, all at one time, and the ſelfe ſame houres, Socrates in his Hiſtorie beareth witneſſe. And in this diuerſitie there is no daunger.

Let it be left to the diſcretion of the Churches to come together vnto the ſeruice of God when it ſhal ſéeme moſte neceſſarie, comely, méete, and profitable vnto them ſelues. Moreouer foreappointed houres of prayer, are thoſe whiche are ſet or forewarned for a certeine time by the Church for preſente neceſſities ſake. In daungerous times and in weightie affaires the holie Apoſtles appointed prayers and faſtinges. Which thing alſo at this day is lawfull without ſuperſtition, and with iuſt moderation. And that this is a moſte auncient ordinaunce, it appeareth out of theſe woordes of the Prophete Ioel. Blowe, the trumpet in Sion, ſanctifie a faſt, call a ſolemne aſſemblie, gather the people together, &c. Ioel.2. Doeth not the Apoſtle commaunde man and wife priuately to ſeparate themſelues for a time, and to abſteine from their lawfull delightes, that prayer in neceſſitie may be the more feruent? 1.Cor.7. And nowe alſo it will not be hard to iudge of ẏ place of praier. For as at al times priuatly, ſo alſo in all places, I haue ſaide in ẏ beginning of this ſermon, ẏ holy men may pray. For the true prayer of holy men is not tyed to any place, neither is it iudged better in one place, than in another. For the goodneſſe or worthines of the prayer is not eſtéemed by the place, but by the minde of him that prayeth. For the Lorde in the Goſpel ſayth, The houre will come, and now is, when the true worſhippers ſhall worſhip the father in ſpirite and in trueth, &c. Iohn.4. But they are in no wiſe to be paſſed ouer, in this place, who are perſuaded that the godly may pray in no other place, but at home in their chamber. To the confirmation wherof, they wreſt theſe woords of our ſauiour. But thou when thou prayeſt, enter into thy chamber, and when thou haſte ſhut thy doore, pray to thy Father which is in ſecrete, and thy Father which ſeeeth in ſecrete ſhal rewarde thee openly. Matth.6. But theſe woordes haue an *Antitheſis* or contrarie ſentence to that whiche goeth afore. For there went before, And when thou prayeſt thou ſhalt not be as the Hypocrites are, for they loue to ſtand praying in the Synagogues, and in the corners of the ſtreets, that they may be ſeene of men.

Of the place of prayer.

To praye in the chamber.

Againſt

againste this immediately he oppoſeth, But thou whē thou prayeſt enter into thy chāber. And as in reproving ẏ abuſe of prayer, hee did not properly condemne the place, but rather ſpake figuratiuely after this manner: The Phariſeis with their prayers whiche they make in the ſtrētes do hunt after praiſe and commendation of the people. So on the contrarie parte making mention of a chamber, he meant not that the place, of it ſelfe, maketh the prayer either better or worſe: but hee taught by a figuratiue ſpēche, that wee ought to pray with an vpright minde, and moſte frē from hunting after the praiſe of men. For he that prayeth with a minde not troubled with affections, hauing regarde only vnto God, he prayeth in his chamber, whether he pray in the Churche or in the ſtrēte. For otherwiſe the Lord prayed with his Diſciples in the temple, in the citie, in the fielde, and whereſoeuer occaſion was offered. Alſo it followeth, And the Father which ſeeth thee in ſecrete, ſhal reward thee openly, that is to ſay, The Father, who alloweth the minde that is not proud, but humble and frē from ambition, will reward thē openly. But publique prayers are vſed in the Churche, or aſſemblie of Saintes: which if any man deſpiſe, ſaying that prayer ought not to be tyed to any place, I can not thinke him woorthie the name of a Chriſtian, ſince he ſhamefully abuſeth Chriſtian libertie. Finally, of aſſemblies I haue ſpoken before, we will peraduenture ſpeake more in the laſt Sermon of this Decade.

The geſture of thē that pray.

Here commeth alſo to be handeled ẏ geſture of thoſe that pray, But let all riot, all pride, all immoderate trumming of the bodie, be farr frō thē ẏ ſhal come into the Church of Chriſt to pray. He ſhould ſeeme filthily to haue ſcorned the Godly magiſtrate, whoſoeuer he were, that in comming to craue pardon for his fault, would lay aſide his mourning weedes, and putting on white apparell, proudely appeare before the aſſemblie of graue and godly Senatours. Suche a one might be iudged worthie, not onely to be denied of his requeſt, but alſo to be caſt into priſon. And who wil denie that they more ſhamefully mock God, who comming into the Churche to aſke pardon, being oppreſſed with the burthen of their ſinnes, and yet in that place to be ſo farre off from being humble, that they rather appeare before the preſence of God and his Saintes hauing their bodies ſo attyred, as they thereby bothe prouoke ẏ wrath of God a new againſt them, and doe grieuouſly offende the moſt godly ẏ are in ẏ church. Wherfore Paul at large teacheth that modeſtie, comely, and humble behauiour is to be vſed in the church. The place is to be ſeene in the xi. cha. of the firſt Epiſtle to ẏ Cor. That which remaineth of this matter the bleſſed martyr of Chriſt Cyprian cōprehendeth in theſe wordes. Let the wordes & prayers of ſuch as pray, be orderly gouerned, keeping modeſtie & ſhamfaſtneſſe. Let vs thinke we ſtande in the ſight of God. God his eyes muſt be delighted, bothe in the geſture of our bodie, and manner of our wordes: for as it is the part of an impudēt perſon to vſe clamorous ſhoutes in praying, ſo cōtrariwiſe it beſemes a ſhamfaſt perſō to pray with modeſt prayers. Some fondly imagine ẏ prayer is made either better or worſe, by ẏ geſture of our bodies. Therfore let

them heare S. *Auguſt. lib. 2. ad Simplicianum Queſt. 4.* ſaying, It ſkilleth not after what ſort our bodies be placed, ſo that the minde beeing preſente with God, doe bring her purpoſe to paſſe. For we both pray ſtanding, as it is written, The Publicane ſtoode a farre off: and kneeling, as we reade in the Actes of the Apoſtles: and ſitting, as did Dauid and Helias. And vnleſſe we might pray lying, it ſhuld not haue bin writen in the Pſalmes, Euerie night waſh I my bedde. For when any man ſeeketh to pray, he placeth the members of his bodie after ſuch a maner as it ſhal ſeeme moſt meete to him for the time to ſtirre vp his deuotion.

But when prayer is not ſought, but an appetite or deſire to pray is offered, when any thing commeth on the ſoudeine into our minde, whereby wee are deuoutly moued to pray with ſighes that can not be vttered, after what manner ſoeuer it findeth a man, doubtleſſe prayer is not to be deferred, vntill we haue ſought in what place we may ſitt, or where we may ſtande or kneele downe. Tertullian, making mention of the behauiour of the Chriſtians of his time whē they prayed, in his Apologie againſt the Gentiles ſaith: We Chriſtians are al of vs euermore praying for al men, looking vppe into heauen, with our handes ſpread abroade, becauſe we are harmleſſe: we are bare headed, becauſe wee are not aſhamed: to bee ſhorte, wee neede none to put vs in remembraunce, becauſe wee pray from the harte.

Where notwithſtanding we muſt chefely haue in our remembrance the doctrine of our Sauiour in the Goſpell ſaying, When thou prayeſt, thou ſhalt not bee as the hypocrites are: for they loue to pray ſtanding in the Synagogues, and in the corners of the ſtreets, that they may be ſeene of men, verily I ſay vnto you they haue their reward. For aboue all thinges we muſt beware that we neither pray priuately nor publiquely to this end, neither yet faſhion the geſture of our bodie, to get the vaine prayſe of the people, that we may ſeeme to be renowmed and accounted holie before men. It ſufficeth that wee pleaſe GOD, and be allowed by his iudgement.

In the diſcourſe of prayer, no man will ſay, that it is the ſmalleſt thing to knowe what you ought to pray, what thing you ſhould aſke of God, or for whome you ſhould pray. Here are to be conſidered the perſons and thinges: perſons are either publique or priuate. Publique perſons, are Biſhops, Teachers, Magiſtrates and all ſet in authoritie. For theſe men, the writinges of the Prophetes, Euangeliſtes, and Apoſtles giue commandement to pray. Paule more than once requireth interceſſions to be made by the Churche vnto the Lorde for him, that he might be deliuered from diſordered & froward men, and that he might freely preach the Goſpell as it becamme him to preache it. The ſame Paule commaundeth vs to pray for al thoſe that be ſet in authoritie, that we may lead a quiet and peaceable life in all godlineſſe and honeſtie.

What we muſt aſke or pray for of God.

Ephe. 6. 1. Theſſ. 5. 1. Tim. 2.

Priuate perſons are, our parents, wife, children, kinſfolk, allies, neighbours, citizens, friends, enimies, ſick perſons, captiues, ſuch as ar afflicted, & to be ſhort, all that are nigh about vs, whoſe helth and ſafetie, nature and Chriſtian charitie willeth by prayers to commend vnto God, and

wherof there are also testimonies and examples in the Scripture. But the thinges we shoulde praye for, are those good things that are to be desired, wherof some are heauenly, spirituall, or eternall: and other earthly, corporall, or temporall. Moreouer some thinges verilie are common, othersome againe are priuate: those things that are common pertaine to the whole church & common wealth, neither belonge they to a fewe, as do priuate things. And spirituall things are chiefly reckoned to be these, faith, hope, charitie, perseueräce, and that whole companie of all manner vertues, the profite and saftie of the Church, forgiuenesse of sinnes, and life euerlasting. Among the whiche not vnfitly are reckoned the giftes of vnderstandinge the liberall Sciences, well ordered Scholes, faithfull teachers, godlie Magistrates, & vpright lawes. Corporall things are, a peaceable common wealth, strong and valiant armies for warre, helth, strength, and comlinesse of bodie, abundance or sufficient wealth, the safe prosperitie of wife and children, the protection & defence of frendes and Citizens, peace, a good name, and other things which are of this kinde.

But no man is ignorant that we ought to haue a greater care of spirituall things, than corporall thinges, and principally to desire heauenlie things. And in corporall things, there is also a choyce to be vsed, that the profit of the common wealth be preferred before our own priuate gain. For the common wealth continuing in saftie, the Citizens may also be safe. And so long as scholes and Vniuersities, or places of learning, be mainteyned, there is hope that the common wealth shall neuer be destitute of wise & vpright gouernours.

There are also in temporall goods, some better than other some: those thinges that are beste therefore, the Saincts or godly men doe chiefely require of the Lord, and neuertheless those whiche are of lesse value they vnderstand to come from him, and therefore they aske them also of the Lorde. They that are but meanely exercised in the Scriptures, affirme that it is not lawful in prayer to aske corporall goods of the Lord. But they are cõfuted by many examples of the Scripture. For not onely the Patriarches and Prophets, but also the Apostles of Christe asked temporall goods of the Lord, as defence against their enimies, a good reporte, and other things necessary for the bodie. Which thing we shall lerne anon by the fourme of prayer, which the lord him selfe hath taught vs, diligently shewing vs what we should aske.

It is lawful to aske corporall goodes of the Lorde.

This also commeth in question, in what toung prayer must be made? They that affirme, that priuatly and publiquely wee muste praye in Latine, seeme in my iudgement to be out of their wits, vnlesse they speake of suche as are skilfull in the Latine tounge. For since wee must pray, not onely with mouth and voice, but also with hart & minde, how I pray you shall he praye with hearte and minde, who vseth a language he vnderstandeth not? Indeede he vttereth godlie wordes, but he knoweth not what he sayeth. For it cõmeth all to one reckoning, to pray neuer a whit or not at all, and to babble out words which are not vnderstoode.

In what tongue we must pray.

Let euery nation therefore pray in that language which it vnderstandeth best, and moste familiarly. And no lesse madnesse is it in publique

assemblies to vse a straunge language: which thinge also hath bẽ the rote of the greatest euilles in the church. Whatsoeuer the priests that were ordained of God, and the Prophetes which were sente from hym, spake or rehearsed to the people of olde time in the church, they did not speake or recite them in the Chaldean, Indian, or Persian, but in the Hebrue tongue, that is, in their vulgar and mother tongue.

They wrote also bokes in their vulgar tongue. Christ our Lorde together with his Apostles vsed the vulgar tongue. He furnished the Apostles with the gift of tongues, that they might speake to euery nation. And for so much as in that age the Greeke tongue of all other was most plentifull and common, the Apostles wrote not in the Hebrue tongue, but in the vulgar Greeke tongue. Truely it behoueth that those things that are done in the publique church for the holie assemblies sake, shoulde be vnderstode of all men. For otherwise in vaine shoulde so many men be assembled together. Whereby it is clearer than the day light, that they that haue brought in straunge tongues into the church of God, haue troubled all thinges, haue quenched the feruentnesse of mennes mindes, yea, and haue banished out of the church, both prayer it selfe, and the vse of prayer, and all the fruite and profite that shoulde come of thinges done in the church. And truely the Romane and Latine Prince hath brought this Latine abhomination into the church of God. He crieth out that it is wickedly done, if Germanie, England, Fraunce, Polande, and Hungarie, do vse both in prayer and all other kinde of seruice in ỹ church, not the Romane or Latine tongue, but Dutch or Germane speech, English, French, Polonish, or the Hungarian language.

S. Paule once handling this controuersie, saith in plaine wordes: If I pray in a straunge tongue, my spirite or voyce prayeth, but my vnderstanding is without fruite. What is it then? I will pray with the spirite, but I will praye with the vnderstanding also. I will sing with the spirite, but I will singe with the vnderstandinge also. Else when thou blessest with the spirite, howe shall he that occupieth the roome of the vnlearned, saye Amen, at thy giuing of thankes, seeing he knoweth not what thou sayest? Thou verily giuest thankes well, but the other is not edified. I thanke my God I speake languages more thã you all, yet had I rather in the church to speake fiue wordes with mine vnderstanding, that I might also instruct others, than ten thousande wordes in a straunge tongue. 1. Cor. 14.

And truely this verie place doth Iustinian the Emperour cite *In Nouell. Const. 123.* where he straightly commaundeth Bishops & Ministers not secreatly, but with a lowde voice which might be heard of the people, to recite the holy oblation and prayers vsed in holy baptisme, to the intente that thereby the mindes of the hearers might be stirred vp, with greater deuotion to set forth the prayses of God.

Moreouer it is euident that Gregorie him selfe who is called the great, spake to his Citizens in the Citie of Rome in their countrie language: which thinge he him selfe witnesseth in ỹ preface of his Commentarie vpon Ezechiel, to Marianus the bishop.

Of the Greeke bishops, no man is ignorant, that they had their whole seruice

seruice in their Churches, in their owne native language, & haue lefte their writinges vnto vs in the same tongue. We might therfore worthily be iudged mad & voide of vnderstanding, if we also in the administration of diuine seruice in ỹ church vse not our owne language, since so many and so excellẽt examples, both of most famous churches, & of moste singular Bishops and gouernours of the church haue gone before vs, that I speake not againe of the moste expresse and manifest doctrine of S. Paule the Apostle.

Of Singinge in the church

This place now requireth that I speake somewhat of singinge in the church, and of canonical houres. But let no man thinke that prayers sung with mās voice are more acceptable vnto God, than if they were plainly spokẽ or vttered. For God is neither allured with the swẽtenesse of mans voyce, neither is he offended though prayers be vttered in a hoarse or base sounde. Prayer is commended for faith and godlinesse of minde, & not for any outward shewe. Those outwarde thinges are rather vsed as meanes to stirre vs vp, albeit euen they also take little effect, vnlesse the spirite of God doe inflame our harts. Neither can any man deny but that the custome of singing is very auncient. For the holy scripture witnesseth that the Leuites in the auncient church longe before the comming of Christ did singe, yea, and that they did singe at the commaundement of God. And againe, I thinke no man can deny, that the same cunning kind of musicke brought into the church of God by Dauid, was both accounted among the ceremonies, and that the same was abolished together with the temple and the ceremonies. We

2. Paral. 23

reade not of our Lord Iesus Christ, who is the true Messias, and full perfection of the law, that he soung in any place, either in ỹ temple or without the temple, or that any where he taught his disciples to singe, or commaunded them to ordaine singing in the Churches. For that which is read in Matthew and Marke, (Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν, which may be englished, And when they had soung an Hymne or psalme, they went out into the mount of Oliues,) is such a kinde of saying, as doeth not necessarily force vs to vnderstand that the Lord sang with his disciples. For a Hymne, which is the praise due vnto God, may be hũbly vttered without quauering of ỹ voice. Truely the olde translation in both places, as well in Matthew, as in Marke, constantly interpreteth it, *Et hymno dicto exierunt in montem Oliuarum*, that is to say, When they had saide an Hymne, they wente out into the mounte of Oliues. Erasmus in Matthew hath translated it, *Et cum hymnum cecinissent*, whẽ they had sung an Hymne: but translating Marke, he saith, *Et cum hymnum dixissent*, whẽ they had said an hymne: but in either place is red Ὑμνήσαντες. And ὑμνέω signifieth to prayse, or to set forth ones prayse, which both by singing, & also without singinge hath bẽn accustomed to be done. And albeit we neither reade that the lord himself commaũded singing to his Apostles, neither that they ordained singing in ỹ Church, neither yet do reade in the Actes of the Apostles that they themselues did singe in holy assemblies, yet Paule did not rebuke the church at Corinth, which began to singe either of her owne accorde, or by a certeine imitation of the olde Church, because

Matth. 26 Mark. 14.

Paul rebuked not them that sounge.

because he sawe their maner of singing differed much from the olde. He therefore suffered singing of Psalmes, but in the meane time he preferred before it prophecie or the office of preaching: and he also required of them that did sing, both a measure to be kept, and also that it should be done with understanding, without which doutlesse bothe prayer & singing is not only unprofitable, but also hurtfull. I wil pray with the spirit, (saith the Apostle) and will pray with the understanding also: I will singe with the spirit, and will sing with the understanding also. Neither doe I knowe, that in any place else the Apostle maketh mention of singing in holie assemblyes, unlesse we liste to applie that bether which Paule hath left written in the 3. to the Colossians, though that may seme to be a priuate institution. For that whiche he hath left written in his Epistle to the Ephesians in these words: Be not drunken with wine, wherein is excesse, but be fulfilled with the spirite, speaking unto your selues in psalmes, and Hymnes, and spirituall songes, singing and making melodie to the Lord in your harts: Giuing thankes alwayes for all thinges unto God euen the Father, in the name of our Lord Iesus Christ, What manner of saying it is, it is easily iudged by the occasion and order of the words. For he speaketh nothing of the publique singing accustomed to be used in the Church, but of the priuate manner of singing. For he had respect unto riotous banquets, where, for the moste parte were used to be sung of such as were wel tippled, songs which were not verie honest. Be ye not therefore drunke with wine, saith the Apostle, lest ye sing songes that are scarse honest, but rather if ye list to sing, sing Psalmes and spirituall songes.

1. Cor. 14.

Ephe. 5.

Where unto this also may be added, that euen in those kinds of songs he requireth rather the songe of the hart, than the warbling of the voice, so far off is it that he at any time alloweth uncomely shrikings, either publique or priuate: albeit the sense and meaning shalbe more simple and plaine, if we understand, In corde, which signifieth in the hart, to be spoken in that place in sted of, ioyfully or from the hart. Wherfore no man can or ought to disallowe moderate and godly singing of Psalmes, whether it be publiquely used in holie assemblies, or at home in priuat houses. And truely you shall finde many testimonies in the ecclesiasticall history written by Eusebius and Sozomenus, declaring that the Esterne Churches euen immediatly after the time of the Apostles did use to singe Psalmes and Hymnes unto Christe our Lorde. Ye shall also finde this, that by certaine decrées of counsels it was ordeyned, that no other thinge should either be read or soũg in holie assemblies, but onely the canonicall Scripture. For euen betimes there began neither a meane to be kept in the Churche, neither the canonicall scripture only to be used, for that certaine men intermedled their owne songes.

The maner of the auncient singing in the Churche.

Yet here (dearly beloued) I thought good to put you in mind of two excellent things concerning this matter. The first of them is, that the singing of the ancient Church was a far other kinde of singing, than that which at this day is used. For Erasmus Roter. doeth rightly iudge, that the singing used in the ancient churches was no other than a distincte and measured pronoun-

What maner of singing was in olde time used.

pronoũtiation, such as at this day in some places is vsed in pronoũcing of ỳ psalmes, the gospel, and the Lordes prayer. Truly Plinie the Lieftenant in Asia, by diligẽt search or examinatiõ of matters found out, ỳ ỳ christians at certaine appointed times met together before day, & soũg a Psalme together amonge them selues vnto Christe their God. The place of Plinie is to be sẽne in the 10. book of his Epistles to Traianus the Emperour. Also Rabanus Maurus, lib. instit. Cler. 2 cap. 48. saith. The primitiue church did so sing, that with a little altering of the voyce, it made him that sange to be heard the further, so that the singing was more like lowd reading than song. These things he borrowed out of the 33. chap. of S. Austines 10. book of confessions, who in that place plainly confesseth, that he doth sinne, when he is more delighted with the swẽtnes of the voices, than with the sense of the words, and therefor desireth that all the melodious tunes of swẽt songs, wherewith the psalter of Dauid is replenished, might be remoued from his eares, and the hearing of the Church.

For it sẽmed to be more safe, which he remẽbred he had often heard concerning Athanasius Bishop of Alexandria, who with so little strayning of the voice, made the Reader of the Psalme to vtter it, that he rather sẽmed to read than to sing. The last of the things I said I would put you in mind of, is, that singing, howsoeuer it be an auncient institution, neuertheless was neuer vniuersal, & of necessiti thrust vpõ ỳ churches, but it was frẽe, neither was it always vsed in all churches. Whereunto may be added that which Sozomenus witnesseth, that those Churches whiche did sing, vsed not the very same kindes of prayers, or Psalmes, or readings, or the very same time. Socrates also in the 5. book of his historie cha. 22. saith. To be short, in all Countries euery where, you shall not finde two churches which in all points agrẽe together in prayer. And that it was longer the Westerne Churches receiued melodie or the custome of singing, it appeareth euen by the testimonie of Augustine, who in his 9. booke of Confess. Chap. 7. rehearseth that Ambrose beeing oppressed with the snares & persecutions of Iustina the Arian Empresse, ordained that hymnes and psalmes should be soung, according to the custome of the Easte partes, since whiche time the custome of singing hath bẽne reteined and also receiued of other partes of the worlde. Neuertheless before the Westerne churches receiued the order of singing, they were esteemed of all them of the East to be true Churches, neither came it into any mans braine, that therefore they were heretical and schismaticall Churches, or not rightlie gouerned, because they were destitute of song or melodie. No man gathered, The Easterne Churches sing, the Westerne doe not so: therefore they are no churches. If this vprightnes and libertie had remained safe and vnaltered, that is to saye, If according to that auncient vse of singing, nothing had bẽne soung but canonicall scriptures, if it had bene stil in the libertie of the churches, to sing or not to sing, truely at this day there should be no controuersie in the Churche, aboute singing in the church. For those churches whiche should vse singing after the ancient maner practised in singing would sing the word of God, and the

Agrement in singing in the Church.

Song was alwaies free but not vniuersally vsed.

the prayses of God onely, neither would they think ỳ in this point they surpassed other Churches, neither would they condemne those Churches that sang not at all: where as also these would not despise them that vsed soberly and godlily to sing.

For if godly men persеuere in the studie of godlinesse, and in daylie prayers, though they sing not, yet remaine they neuertheless the sonnes of GOD. Neither yet doth all singing, and in euery place edifie: neither are all Churches fitt to singe. Doeth not Rabanus saye, in the same place that I euen nowe cited? For fleshly minded mennes sake, & not for such as are guided by the spirite, the custome of singing is instituted in the Church, that they that are not moued by wordes, may bee allured with the sweetnesse of the melody, &c.

But the singing about which there is controuersie at this day, is not that auncient singing, but that more is, both in matter and tune, for the most parte, it is cleane contrarie to the olde. The common sort call it Gregories singing, doubtlesse not of that great Gregorie, who seemeth not to haue bene very frendlie to singing, as it appeareth by his constitution, whiche is read in the Registre, in the fifte parte thereof, Cap. 44.

Gregories singing.

Wee shall therefore seeme to iudge more truely, if we referre it to Gregorie the fifte, which is said to haue bene enthronized aboute the yeere of our Lorde 995. and moreouer to haue vsed the healpe of, I knowe not who, one Robertus Carnotensis. Yet there are some whiche ascribe it to Vitalianus, some to Gelasius. It yeketh mee to rehearse what Durandus hath patcht together of this matter, in his Rat. Diuin. lib. 5. For I little weigh it.

There are manie thinges in this kinde of singing to be discommended. For first of all many things, yea the most are soung contrarie to true godlines, neither are all thinges that are sounge taken out of the holie Scriptures, but out of I knowe not what kinde of Legendes, and out of the traditions of men. And those things whiche are soung out of the Scriptures are, for the moste parte, so wrested and corrupted, that there remaineth no parte of the heauenly sense or meaning. Creatures and deade men are called vpon. Moreouer, this kinde of singinge is commaunded, and they singe not of their owne accorde or good will, but vpon constrainte: yea they singe for money, and to th'end that they may get an Ecclesiasticall benefice, as they terme it. Onely Clearkes, hyred for that purpose, doe nowe a dayes singe: not the whole Churche of Christe, as in time passe hath bene accustomed. Neither is there any ende or measure in their singinge. They singe day and night. And to this foolishe and vngodly kinde of singinge, as to aheauenlie or meritorious worke, there is more attributed than true faith doeth allowe. A man maye well say that it is that much babbling, which the Lorde in Matthewe forbiddeth and condemneth as an Heathenish superstition. They singe moreouer in a straunge tongue, which fewe doe vnderstand, and therefore without any profite at all to the church.

what thinges are to be discommended in the vse of singing in the church

There is hearde a longe sounde, quauered and streyned to and fro, backewarde and forewarde, where-

of

of a man can not vnderstand one worde. Often times the Singers striue amonge themselues for the excellencie of voyces, whereby it commeth to passe that the whole Churche ringeth with an hoarse kinde of yellinge, and through the strife that riseth about their voyces, the hearers little vnderstande what is sounge. I say nothing at this present of their musicke which they call Figuratiue, and of their musicall instrumentes, all whiche are conteined in a manner in their Organes, as they terme them. I saye nothinge of their Diriges, or prayers for the deade. Of which I haue also intreated in an other place.

But these, and such other like, so occupied the whole time of diuine seruice in the Churche, that verie little or none was leste for true prayers, and for the holie and heauenlie preaching of the worde of God. Therefore for moste iuste causes, they that beléeue the Gospell, doe neither vse such singing, neither suffer it in the Church of God. And they séeme to deale verie deuoutly, and in like manner moste wisely, whiche bestowe the beste parte of the time, or euen the verie whole time of ecclesiasticall assemblies in feruent and quiete prayers, and in the wholesome preachinge of the worde of God, omitting that singinge: especially since it is a harde thinge, so to limitte or restraine singinge, which otherwise is tollerable, leaste at some time it exceede and go beyond the appointed boundes.

Of canonicall houres.

Furthermore, that our auncient predecessours had certeine and appointed houres, wherein they prayed bothe priuately in their houses, and publiquely in assemblies, all the holie Scripture witnesseth in many places.

Dauid more than once in his Psalmes sayeth, that he will goe vnto the Lord in the morning and Eueninge. Daniel prayed vnto the Lorde at three seuerall houres or times of the day. Againe, Dauid saith, Seuen times in a day doe I praise thee. But by seuen times he vnderstandeth many times. Dan. 6.

For so else-where we reade written, I will smite you for your sinnes seuen times. And againe, The iust man falleth seuen times, and riseth vp againe. And also, If thy brother sinne seuen times in a daye, and turne seuen times in a day vnto thee, &c. Leuit. 26. Pro. 24. Luke. 17.

Seuen times therefore in diuerse places, as also in this of Dauid, is put for many times. And Christe our Lorde, hath tyed the priuate prayers of the faithfull, (as wee haue also tolde you before) neither to place, nor yete to time: he hath not taken away publique prayers. For he is the Lord, not of confusion but of order. But his Disciples when they were in the land of Iurie, did them selues also obserue the accustomed houres of praying whiche that nation kept, at libertie, not of necessitie, and specially for the assemblies sake. For Peter & John goe vp into the temple at the ninth houre of prayer. In the day of pentecost, all the Saincts with one accorde were gathered together & receiued the holy Ghost at the thirde houre of the day. And it is also read Actes. 3. Actes. 2.

that

that Peter priuately went vpp into the vpper parte of the house, aboute the sixt houre.

The Temple beeing destroyed, and the Iewes scattered abroade, the Churches gathered out of the Gentiles did not obserue like houres of gatheringes together, or of assemblies, but at their owne libertie, as to euery church it seemed most meete and conuenient.

Trip. li. 9. Cap. 39. Of which diuersitie truely, the Ecclesiasticall historie also maketh mention, yet for the most part there were houres in the morning and euening vsed for assemblies. S. Hierome (in his Epitaph vppon Paula) expounding not the rite or order of the vniuersall church, what it should doe in holie assemblies, but what the companyes of solitarie virgins are wont to doe of their owne accorde, sayeth:

In the morning, at three, sixe, and nine of the clocke, at euening, at midnight, they did sing the Psalter by order. Onely vpon the Sunday they went vnto the Church neere vnto the whiche they dwelt, &c.

So it perteineth to priuate institution, which of the same sorte is read written to Læta, touching the institution of her daughter, and to Demetriades, *De custodienda virginitate.*

And truely the greater or more famous, & solemne Churches (whiche at this daye they call Cathedrall, to witt, of Cathedra a Chayre, or of the order of Prophetes teaching or professing there, as some time the Churche of Antioche, Corinth, Alexandria, and suche like seemed to haue beene) at certeine houres, to witt, in the morning, at noone, yea, at Euening also assembled to expound or discusse the holie canonicall Scriptures.

The foundations of that obseruation seeme to bee layed in the Churche of the Corinthians. Of whiche the Apostle aboundauntlie witnesseth 1. Corint. 14. Chapter.

Eusebius in the fifte Boke of his ecclesiastical historie, and 9. Chapter, making mention of an ecclesiasticall Schoole at Alexandria, sayeth: From a long time the doctrine and exercise of the holie Scriptures flourished among them: which custome also continueth euen to our time, whiche we haue heard also to be instituted by menne mightie in Eloquence, and in the studie of the holie Scriptures, to witt, after the example of the Corinthian Church.

Some markes of this moste wholesome rite or custome, appeared sometime in the Occidentall or Weste Church, as it is to be gathered out of the writinges of Saint Ambrose and Augustine.

But truely in these very times, and in the times immediatly following, when all nations in a manner were together by the eares with perpetuall warres, and when the Romane Empire in reuengement of the bloud of Christe, of his holie Apostles and Martyres, according to the Prophecie of Daniel, and Saint Iohn the Apostle and Euangeliste, was torne in peeces, & made a pray for all people: The Gothes or Germanes rushing vppon them on this side, the Hunnes and other barbarous Souldiours on the other side assaulting Rome sharply, the best Scholes were spoyled, godly Libraries were burned, honest & good studies perished, wherupon were giuen vnto ỹ churches Doctors or teachers

most

moſt vnlike vnto ẏ auncient doctours and teachers, who were not furniſhed with that abilitie, that they could deale in the holy Scriptures with ſuch dexteritie and fruitefulneſſe, as their predeceſſours. In this diſorder & downefall, leaſt nothing ſhould remaine of ẏ canonicall ſcriptures vntouched, it is euident that there roſe vp men not altogether negligent of the canonicall doctrine, who diuided the whole canonicall ſcripture, after ſuch a ſort into parts, and for the whole courſe of the yeare, that they might once in a yeare read ouer the whole Bible, and the Pſalter oftner, yea, euen euery ſeuenight. They vſed the pſalmes in ſtead of prayers, to whiche as times increaſed, many other prayers alſo were ioyned. And leaſt the verie reading of the ſcriptur ſhould ſeeme to want al erpoſition, the readinges, lectures, or homilies of the fathers were thereunto added at the length: not that ẏ prieſtes ſhould read them ſecretely to thẽſelues (as at this day in a maner they are woont to do:) or that they ſhould wt a poſt-haſt reading mumble them vp in ſtede of mattins, but that they ſhould throughly handle them in the open church, as an exerciſe before the people, to the edification of the church. That I maye not nowe rehearſe that this rite was not receiued of all men, ſo farre off is it from beeing ſtreitly commaunded. Of whiche thing there remain ſome tokens or prawes *In Diſtinct. 15. Sancta Rom.* Furthermore, of reading the canonicall Scriptures, thoſe houres wherin they were read, ſeemed to be named Canonical: as alſo Canons are ſo called of ſtudying and reading the Canonicall Scriptures. But at what time this was done, and who were the doers thereof, it is not certeinely knowen. Some doe attribute ſome parte hereof to Hierome, other ſome to Damaſus, and ſome to Pelagius the ſecond of that name, otherſome alſo to Gelaſius and Gregorie.

And becauſe homilies and lectures not a few are ſaid to be Bedaes, and other doctours of later time, finally, for that many other thinges are read in thoſe hourely prayers, whiche ſauour neuer a whit of antiquitie: truly as it is an inſtitution patched vpp diuerſely and at ſundrie times, ſo is it farre more new than the papiſts thincke or take it to bee. Neither are there ſome wanting which affirme, that at the requeſt of Carolus Magnus, Paulus Diaconus, or monke of Caſſina, and monke Iſuarde, ordeined and deliuered to the Churche ſelected or choſen leſſons, thoſe eſpecially which cõcerne the Saincts, and are accuſtomed to be read in theſe houres. But howſoeuer the matter ſtandeth, moſt certeine it is, that thoſe houres at this day commaunded, and called Canonicall, are the inuention of man, and not of God, and ragged and rotten reliques or ſhadowes of the old Law. Whereunto, beſide, that there are many fables, toyes, & follies annexed, it cannot be denied. Truly at this day there appereth ſuch a mingle mangle or hotchpotch, that it ſeemeth vtterly vnworthy, either to bee vſed or ſuffered any longer in the church of Chriſt, vnleſſe wee had rather that care were taken for the bellies of ſome, than for the good ſtate and well-fare of the whole Church. Of whiche thus much thus farre.

It remaineth in the laſt place to diſcuſſe howe wee muſt praye, what words, or what fourme of prayer wee muſt vſe. Truely there are many fourmes of prayer, but none better How we muſt pray.

than that whiche our Lord, the onely beloued ſonne of God the father hath deliuered. Neither is there a more certeine forme, as comprehending in fewe words all in all. In this ſummarie hee hath preſcribed, what is worthie of him, what is acceptable to him, what is neceſſarie for vs, and to bee ſhort, what hee is willing to graunt. Whereuppon S. Cyprian expounding the Lords prayer, amonge other thinges ſayeth: Hee that made vs to liue, the ſame hath taught vs alſo to pray euen of the ſame his bountifulneſſe, whereby hee hath vouchſafed both to giue and to beſtowe all other thinges whatſoeuer, that when wee ſpeake with the father in that prayer and ſupplication whiche the ſonne hath taught vs, wee may bee the more eaſilie or readily heard, and may truly and ſpiritually worſhipp him. For what prayer can bee more ſpirituall, than that whiche is giuen vnto vs of Chriſte, from whome alſo the holy Ghoſte is ſent vnto vs? What prayer before the father more true, than that of the ſonne, proceeding out of his mouth, who is trueth it ſelfe? So that to pray otherwiſe thā he hath taught, is not onely ignoraunce, but alſo offence: ſince hee him ſelfe hath ſett downe, and ſaide: Yee caſt aſide the commaundement of God to ſtabliſh your owne tradition. Therefore (dearely beloued brethrene) let vs pray, as God our maiſter hath taught vs. It is a friendly and familiar prayer to call vppon God in ſuch manner as hee hath taught vs: and when that the prayer of Chriſt commeth to his eares, let the father acknowledge the woordes of his ſonne, when wee pray. Hee that dwelleth within the heart, let him alſo bee in the tongue. And ſince wee haue him oure aduocate with the father for oure ſinnes, when wee beeing ſinners aſke pardon for oure offences, let vs vtter the woordes of our Aduocate. For ſince hee ſayeth, Whatſoeuer ye ſhall aſke the father in my name, hee will giue it you, howe much more effectually doe wee obteine that, which wee aſke in the name of Chriſt, if wee aſke it in his prayer? Thus farre hee.

From hence ariſeth a queſtion, Whether wee be ſo tyed to the woords of the Lords prayer, that wee maye not pray in other woordes at all? I aunſwere, That the Lord would not ſo tye vs to his woordes, ſett downe and conceiued, as though it were not lawefull to vſe other woords, or another fourme: but he ſet forth vnto vs certeine vniuerſall thinges, vnto the whiche wee might referre all our prayers. For Auguſtine alſo to *Proba De orando Deo*, Of praying vnto god, ſheweth that there is nothing in any place in the holy Scriptures prayed for, which is not comprehended in the Lords prayer. For, ſayeth hee, if you runne ouer & through all the words of all holie prayers, you ſhall finde nothinge, whiche this prayer of the Lord doeth not comprehend & conteine. To which woordes hee addeth immediatly: So that it is free to vſe ſuch and ſuch woordes in praying, howbeit to ſay the ſame thinges: but to ſpeake other thinges it is not free. Moſt warelie therefore and wiſely do they, who referre all their prayers vnto the Lords prayer, vnto the whiche they attribute the chiefe and principall place, and keeping it continually in their minde, doe meditate thereuppon, and exerciſe themſelues therein.

Whether we be tyed to the wordes of the Lords prayer.

There is wont alſo another queſtion to be aſked, What need there is to ex-

What it needeth to

expresse our desires vnto God in wordes.

to expresse and open oure desires in woordes vnto God, since hée alreadie knoweth all thinges? Wée tould you anon after the beginning of this Sermon, that our prayer is an humbling of oure selues before the maiestie of God, wherevnto moreouer wee add this: Wée doe not expresse and open oure desires vnto God, as thoughe hée knewe them not, or that wée would teach him being ignoraunt, or that we would entreate and gett gods fauour with our curious, labourſome, and eloquent prayer, but for oure owne sakes wée vse woordes, wherewith to stirre vpp our selues. And to this end all the most holy men of God are read in the Psalmes and holy histories, to haue declared their desires largly vnto the Lord.

Wee are not, (sayeth S. Hierome) declarers, but crauers. For it is one thing to declare a thing to him that is ignoraunt, and another thinge to craue a thing of him that knoweth. In that, it is a declaratiō, in this; a duetie. There wee faithfully declare, here wee lamentably beseech. And Saint Augustine sayeth, Wordes are needfull for vs, wherewith wee maye bee moued, and diligently consider what wee should aske, not wherewith wee should beleeue that the Lord is either taught or entreated.

Howe lip-labour or muche babblingis forbidden.

Wherefore when the Lord forbad much babbling or vaine lipplabour in prayer, he did not simplie tye the prayer of the faithfull, vnto a fewe and short summe of woordes, but hée forbiddeth vs after the manner of Ethnickes to powre out many woordes without witt, reason, meaning and vnderstanding, & so finally to thincke that wée shalbe heard for oure muche babbling sake, and often repeating of prayers; as at this day they doe fallye thinke, which say a certeine number of prayers, which they call Rosaries of prayers. For the Lord addeth: They thincke they shalbe heard for their much babbling sake. S. Augustine maketh difference betwene babbling much, and praying much. To babble much, sayeth he, is in praying to make many superfluous woordes in a necessarie matter. But to praye much, is, to call vnto him, whome we pray vnto, with a longe & godly stirring vpp of the heart. For this businesse for the most part, is accomplished more with sighinges, than with speakings. And anon, It is not wicked and fruitlesse, when wee haue leasure, to pray the longer. For it is written of our Lord himselfe, that he spēt the whole night in prayer, and prayed a long time. Wherein what did he else, but giue vs an example? Thus farre hée. And if it be a hard matter for any man to pray long and continually, he may breake off his prayer: howbeit hee must to it againe, and oftentimes renue the same a fresh. For such short speaking in prayer, is praise-worthie. And that we may make an end of this place, let no man thinke, that in praying hee declareth oure affaires vnto God, as not knowing them: Let no man thincke that hee is heard, for his setting forth, and euen for his labourſome and exact setting foorth and that oftentimes repeated, and with most earnest out-cries instilled or powred into the eares of God: Let no man thinke that his prayer must stand vpon a certeine number, that is to say, that Pater nosters must be numbered vpp to our God, as not hauing a good memorie, & to a Lord ill to be trusted, vppon corals & beades, put together vppon a lace, serning (as it were) to make a reckoning or accompt.

And because I haue sayd, which all godly men also throughout the whole world confesse, that a most perfecte platforme of praying is deliuered vnto vs in ỳ Lords prayer, by our Lord Jesus Christe him selfe, it remaineth that we cite word for word that most holy fourme of praying, orderly made with most diuine words, euen by the mouth of the Lord, as Matthewe the Apostle hath lefte it recorded vnto vs, and then to expound ỳ same as briefly and plainely as may be, to the intent that euery one may the better vnderstand what he prayeth, & feele a more effectuall working inwardly. Of that most Heauenlye prayer, this is the fourme.

*Our father which arte in Heauen, hallowed bee thy name. Thy kingdome come. Thy will be done as well in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our *tresspasses, as we forgiue *them that tresspase against vs. And lead vs not into temptation, but deliuer vs from euill. Amen.*

*Or, debtes.

*Or, our debters.

This most holy prayer of our lord Jesus Christ our sauiour, our doctour or teacher & highest priest, deliuered to ỳ catholique church to be a catholique fourme or rule to praye vnto God, is wont to be diuided into a litle preface, and fiue petitions, some reckon seuen. Some say that the three former petitions serue chiefely to the spreading abroad of Gods glorie, the three latter concerne the care of our selues, and aske those thinges that are needefull for vs. But they seeme in manner all to conteine both. The little preface is this, O our father which art in heauen. By this wee call vppon GOD, and dedicating oure selues vnto him, wee committ oure selues wholie vnto his protection and mercie. And euerie word hath his highe mysteries. For our Lord would haue vs rather pray with vnderstanding than with woordes. These therefore doe admonishe vs, and suffice to bee thought vppon: but the minde beeing instructed with the holy Ghoste, whiche I told you is needefull before all thinges, to them that pray, and being lifted vpp to the beholding of God, and of heauenly thinges, doeth deuoutly and ardently meditate these thinges.

Father.

And truely the woord Father putteth vs in minde of many thinges together. For first it teacheth vs, that all oure prayers are to bee offered to none other, than to him, which is a father, that is to say, that onely God is to bee called vppon, and not another for him, or another with him. For our God and father is one, the fulnesse and sufficiencie of all good thinges, in whome only the faithfull are acquieted and doe rest, and without whome they seeke nothing that is truely good. And verilie this prayer can be offered to no creature. For to whiche of the Angels or the Saintes canst thou say without sacrilege: O our father whiche art in heauen, &c.

The lords Prayer deuided.

Further-

The Lords prayer offered to the Father by Christ.

Furthermore this word Father teacheth vs, through whome wee should call vppon this father, not by the mediation or by the mouthes of saintes, but by Iesus Christ our lord: through whome only we are made the sonnes of God, who were otherwise by birth, and by nature the children of wrath. Who (I pray you) durst come forthe before the presence of the most highe and euerlasting God, and call him Father, and himselfe Sonne, vnlesse the father, in his beloued and naturall sonne, had adopted vs the sonnes of grace? Therfore when we say Father, we speake from the mouth of ỹ sonne, who hath taught vs so to pray, and by whome we be promoted into this dignitie, that it nedeth nothing at all to add the name of Christe, and to saye: We pray thee (O heauenly father) for Christs sake, since in the first word Father, we comprehend the whole mysterie of the sonne of God, and our redemption. For in somuch as hee is our father, wee are his sonnes, and that by the merite of Christ: therefore we call vppon the father, and so call him thorough Christ: that I may not now repeat, that we pray so from the mouth of Christ.

Moreouer, this sweete and fauourable woord Father, disburtheneth vs cleane of all distrust of heart. For we call him Father, not somuch in consideration of his creating of all things, as for his singular and fatherly good will toward vs. Wherevpon, though he be Lord God, and in deede a great Lord, and an Allmightie God: yet when we praye we attribute none of these names vnto him, but call him father, because in deede he wisheth vs wel, loueth vs, taketh care and charge ouer vs, and hauing pitie vppon vs, is desirous, yea, of his owne accorde and good will toward vs, to stoare and heape vppon vs all good things whatsoeuer. Hetherto appertaine the testimonies of the Prophets, especially that of Dauid. The Lord is full of compassion and mercie, slowe to anger and of great kindnesse. Hee will not alway chide, neither keepe his anger for euer. Hee hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquities. For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him. As farre as the East is from the west, so farre hath hee remoued oure sinnes from vs. As a father hath compassion on his children, so hath the Lord compassion on them that feare him. For hee knoweth whereof wee bee made, hee remembreth that wee are but dust. A verie excellent example of this thinge is to be seene in the Gospel after S. Luke, where the louing father is painted out with wonderfull affections receiuing into fauour again that prodigall sonne ỹ waster of his wealth. Hereunto is added this word Our, whiche putteth vs in minde of two thinges. For first it is a small matter to acknowledge God to be the God and father of all, or to be the God and father of others, vnlesse we also beleeue that he is our father, vnlesse wee dedicate ỹ yeeld our selues wholy into his faith and protection, as of our father, who wisheth well vnto vs, loueth vs, hath a care ouer vs, at no time and place neglecteth vs: for vnlesse wee doe so beleeue, neither with faith, nor with the loue of GOD is oure prayer commended, and therefore not a whit acceptable vnto God. But that that best and greatest God is our God, we doe vnderstand as well by his manifold benefites, as also speciallie by the

Psal. 103.

Luke. 15.

Our.

mysterie of our redemption throughe Christ. Of which thing wee haue spoken elsewhere.

Furthermore since he bad vs pray Our father, and not, My father, streight waye vppon the verie beginning he requireth loue of vs. For his will is that we should not onely haue care of our owne saluation, but of the saluation of all other men. For wee are all the members of one body: whereuppon, each seuerall one prayeth not seuerally for themselues, but euerie one for the safety of all the members, and also the whole bodie. Touching that matter I spake before, when I intreated of the manner of prayeing vnto God.

Which art in heauen.

There is by and by added, Which art in heauen, not that God is shut vp in heauen, as in a prison. Solomon the happiest and wisest king of all, cõfuting that errour long agone, said: If the heauens of heauens are not able to conteine thee, howe muche lesse this house? To which woordes, I thincke, that may be annexed which Stephan alledged in the Actes of the Apostles, out of Esaie, concerning the same thing. Hee is therefore said to bee in heauen, because his diuine maiestie, and power, and glorie, shineth most of all in the heauens. For in ỹ whole course of nature, there is nothing more glorious, nothing more beautifull, than the heauens.

3. Reg. 8.

Actes. 7.

Moreouer the father exhibiteth and giueth him selfe vnto vs to bee enioyed in the heauens. Heauen is the countrie common to vs all, where wee beleeue that GOD and oure father doeth dwel, and where we worshipp GOD and oure father: albeit wee beleeue that hee is in euerie place, and alwayes present with all. For as heauen compasseth and couereth all thinges, and is euery where distant from the earth by euen spaces: so the presence of his maiestie also doth fayle vs in no place. Wee haue heauen euery where in our sight: wee are euery where in the sighte of God. But beside this, by mention made of heauen, wee are put in minde of oure duetie, and our wretchednesse.

It is our duetie, to be lifted vpp in our mindes by praying into heauen, and to forgett earthly thinges, and more to bee delighted with that heauenly father and countrie, than with this earthly prison and exile. It is our wretchednesse, that beeing banished out of that countrie for oure sinnes, and wandering in this earth, wee are subiecte to diuers calamities, and therefore beeing constreined by necessitie we neuer ceasse crying vnto the father. But first of all saying, Which art in heauen, wee make a difference betweene the father whome wee call vppon, saying, Our, and our earthly father, attributing allmightinesse vnto him. For surely that is called vppon and ought to heare, must know all, see all, and heare all, yea and more too, will and bee able to doe all. Therefore to his goodwill to vs ward, which in these woords, Our father, wee haue expressed, wee do now ioyne knowledge of all thinges, and power to do al things, adding, Which art in heauen. By these wordes the faith of them that pray is stirred vpp and confirmed.

Hallowed be thy name.

Nowe there doe followe, in order, fiue petitions. The first is, Hallowed be thy name. Wee haue called God our father, and our selues his sonnes. But it is the part of sonnes to honour or glorifie their father, and therefore immediatly vppon the beginning, we desire that the name of the Lord God

and

and our father might be sanctified or hallowed. That truely is holy and vndefiled alwayes in it selfe: neither is it made any whitt the better or the worse by vs. Wherevppon we pray that that which is and remaineth holy in it selfe, should be acknowledged of vs to bee such, and alwayes sanctified of vs.

The name of God.

A name, is the definition of any thing whatsoeuer, and names are inuented to make a difference of one thinge from another, whereby they mighte bee knowen amonge themselues. But GOD is infinite and vnmeasurable: moreouer, hee is one, therefore hee hath not a name whereby to bee defined, hee needeth not a name whereby to be discerned from other Gods. Therefore those names that are attributed vnto him in the Scriptures, are attributed for our infirmitie, to the end that by some reason and comparison, wee mighte vnderstand somethinges that are spoken of him that is vnmeasurable and infinite. Therefore the name of GOD in verye deede, is GOD him selfe with all his Maiestie and glorie.

To sanctifie or hallowe.

To Sanctifie or Hallowe, otherwhiles signifieth to separate thinges from a prophane vnto an holy vse. In this place it signifieth, to magnifie, to praise, and to glorifie. Wee desire therefore that GOD himselfe, who of his owne nature is a good, holie, and for euer blessed, gentle, bountifull, and a mercifull father, might as hee is in himselfe, bee acknowledged and magnified of all vs, that all nations leaning their errour and heresies, mighte consecrate them selues in trueth, to this one onely father and God: that all thinges which defile the name of the Lord, of whiche sort are wicked deceiptes, or practises, vngodlinesse, Epicurisme, an vncleane life, and especially corrupte and antichristian doctrine, may bee taken awaye, that being inlightened, wee mighte sanctifie or hallowe the name of the Lord.

Therefore in this petition we desire the holy ghost, the verie onely authour it selfe of all true sanctification. Wee pray for true faith in GOD by Christ throughout the whole world. Wee pray for holy thoughtes, and a pure life, wherewith wee might glorifie the name of the Lord: whiche is done while euerie one doeth his owne duetie, while Sathan the authour of al vncleannesse is cast out, while corrupt doctrine is taken awaye, and deceipt ceasseth, while the filthinesse of the world is banished. This petition the most excellent king and Prophete Dauid setteth forth in these wordes, GOD be mercifull vnto vs & blesse vs, shewe vs the light of his countenaunce, and bee mercifull vnto vs, that thy way may be knowen vppon earth, thy sauing health amonge all nations. Let the people praise thee, O God, yea let all the people praise thee. And as followeth in the three score and seuenth Psal. To this belongeth the whole prayer of oure Saviour described by S. Iohn in the 17. Chapiter of his Gospel.

Thy kingdome come.

The second petition, is, Thy kingdome come. For ỹ name of God and our father cannot bee sanctified or hallowed, vnlesse hee reigne in vs. There is one kingdome of GOD, another of the diuel. Furthermore, one kingdome of God is said to bee of glorie, and another rightly of grace. The kingdome of glorie is not of

this worlde but of another worlde.

The kingdome of Grace is the kingdome of Christe in this worlde, wherein Christ reigneth by the holy spirite in his faithfull ones, whiche of their owne accorde submit themselues vnto him to bee gouerned, saying and doeing those thinges, which beautifie and beseeme christians. The diuell also reigneth in the children of vnbeleefe, which yeld themselues vnto him to be gouerned according to his vngodlinesse and wickednesse, doeinge those thinges which are not onely delightfull to the flesh, but whiche turne to ỹ reproch of Gods maiestie: whom after this life by the iust iudgement of God, the diuel, the king of the vngodly catcheth vnto hell, into the kingdome of death and iudgement, there continually to burne.

Moreouer the earthly kingdome, which princes of this worlde gouerne, is called either the kingdome of God, or the kingdome of the diuell euen as it shall fashion & frame it selfe to one of the twaine. All these things wee do knit vpp in fewe words, because wee haue more plentifully entreated of them in another place. Wherefore we pray in this second petition, that Christe might reigne and liue in vs, and wee in him, that the kingdome of Christ might be spread abroad and inlarged, and preuaile throughe the whole worlde: that Doctours or teachers, and ecclesiasticall magistrates, finally, that princes also, yea and schooles too, and whosoeuer may further the kingdome of Christe, beeing annoynted and watered with his graces may flourish, ouercome and triumphe: furthermore, we pray that the kingdome of the diuel and antichriste maye bee broken and vanquished, least it hurte and annoye the Saintes, that with with the kingdome of the diuell, all vngodlinesse may be dasht and troden vnder foote: to be short, that all the weapons and armour of Antichristianisme may be broken into shiuers and come to naught. Lastly, we pray in this second petition, that after we haue sayled out of the tempestuous gulfe of this worlde, we might be receiued and gathered vnto Christ, and all the Saintes, into the euerlasting kingdome of glory. For as we desire the kingdome of God to come vnto vs, and God to reigne in vs, so we praye to come, or to be receiued into his kingdome, and to liue for euer with him most holily.

The thirde petition is, Thy will be done, as wel in earth, as it is in heauen. God reigneth not in vs, vnlesse we be obedient vnto him: therefore after his kingdome, we desire the grace of perfect obedience. For we desire not that God do what he will. For continually Gods will is done, albeit we neuer pray for it, and though we wrestle and striue against it with all our might. For the Prophet sayth, Our God is in heauen, he hath done whatsoeuer pleased him in heauen and in earth. We aske therefore that what he will, the same he maye make vs both to will, and to do. For his wil is alwayes good: but our wil through the corruption of sinne, is euill. Therefore we pray him to be present with vs wᵭ his grace, that our will may be regenerated and framed to the good wil of God, that of it own accorde it yealde it selfe to the holie Ghoste to be framed: that his grace will that, which he inspireth: that he finish in vs that which he hath wel begon, giue vs moreouer strength and patience hereunto: ỹ as well in prosperitie as in aduersitie, wee maye acknow-

Thy will be done.

Psal. 113.

knowledge ỹ wil of God, least we wil any thing of our selues, and swel & be puffed vp in prosperitie, in aduersitie also faint and perish: but that we may apply our selues in all thinges, and through all thinges, to be gouerned by his will, to wit, after this maner to submit our will to his will. Furthermore, if we aske any thing contrarie to his will, that he would not graunt it, but rather pardon oure folishnesse, and weaken our will, whiche is not good for vs: to instruct and teache vs in his good will, to the end we may doubt nothing, that this is alwayes to be followed, that this is alwayes good, and that this worketh all thinges for our commoditie and benefite.

As well in earth, as it is in heauen.

In this pointe, the faithfull fele a verie greate battell in them selues, Paule witnessing and saying, The flesh lusteth against the spirite, and the spirit against the flesh. And these two are at mutual enimitie betwene them selues, that what thinges ye would, that ye can not do. Therefore we desire not any kinde of framing our will to Gods will, but we adde, As well in earth as it is in heauen, that is, Graunt O father, that thy wil may be done in vs earthly men, as it is done in thy Saints, the blessed spirites. These doe not striue againste thy most holy will in heauen, but being of one mynde they only wil that, whiche thou wilt, yea rather, in this one thing they are blessed and happie, that they agree & acquiet themselues in thy will. Truely it is not the least part of felicitie or happinesse in earth, to will that God willeth: it is the greatest vnhappinesse not to will that whiche God willeth. And this truely by infinite examples might be declared. I will alledge only one and that common to. Some one is grieuously sicke, and feeleth paines and torments scarce tollerable: but he in the meane time acknowledgeth that he suffereth these thinges by the commaundement and will of God, his most good, bountifull, and iust father, who wisheth him well, and hath sent this grieuous calamitie for his saluation, and for his owne glory: doth not he in the middest of his torments by submitting him selfe to the will of God, fele refreshing: and that which semed most sharpe and most bitter to man, by this voluntarie and free submission, he maketh it delightfull and most swete: Againe, another is sick, vexed not with a verie great disease, but this man doth not acknowledge this sickenesse to be layde vpon him by the good will of GOD, yea rather thinketh that God knoweth not the disease, that God doth not care for the disease, therefore he referreth it vnto diuers and sundrie causes, and imagineth and seketh diuers meanes to heale it, and in these things he is wõderfully vexed and afflicted, and yet by striuing so against the will of god, he feeleth no refreshing or comfort at all. What therefore doth he else, nilling that whiche God willeth, than, (whiche they are wont to doe) by yll meanes auoyding euill, double the same. Wherefore the foundation of all happinesse, is faythfull obedience, whereby we fully submit our selues and what so euer else vnto vs belongeth to the good wil of God: and therefore in this greatest petition, we praye vnto the father, that he woulde gyue vs regeneration or newenesse of heart, true obedience, persevering patience, and a mynde alwayes and in all thinges agreeing with and obeying God.

To will that which God willeth is a good part of happinesse.

Bread.

The fourth petition is such, Giue vs this day our daily breade. For the will of God can not be done in vs, vnlesse we be nourished and strengthened with the bread of God. Bread among the Hebricians, signifieth all kynde of meates, and the preseruing or sustenaunce of the substaunce of man. Wherevpon we reade it sayde in the prophet, I wil breake the staffe of breade. But man consisteth of two substances, the soule and body. The soule is the spirite: the body is made of earth and other elements. Therefore it is preserued with two kinds of breade, spirituall and corporall. The spirituall meate of the soule, wherby it is preserued in life, is ỳ very word of God, proceeding out of the mouth of God: the Lord out of the lawe repeating and saying, Man liueth not by bread only, but by euery woord that commeth out of the mouth of God. And for bycause this onely setteth forth vnto the faithful the eternal and incarnate word of God, I meane the very son of God, we rightly acknowlege him to be the meate of the soule, yea the meate of a whole faithful mã. For he him selfe witnesseth that he is the bread that came downe from heauen, of which they that eate shall not die, but haue life euerlasting. Corporall breade consisteth of elements, and is earthly, and comprehendeth meate, drinke, rayment, prosperous health of body, maintenaunce, to be shorte, the safetie and good estate of mãs life. And this bread truly we cal Oures: not ỳ it is not the gift & benefit of God, but bicause it is appointed for vs, & perteneth to our preseruatiõ & is necessary for vs: yet in ỳ mean season whẽ we cal it Daily, or, ἐπιούσιον, ỳ is to say, for the morow, we signifie that it is ỳ most excellentest of all, which only can sustaine and preserue our substance, asmuch as is sufficient & as long as it is mete, & altogether after ỳ same maner & order which is nedful. For we said afore ỳ it is not our part to prescribe vnto God a maner of doing or giuing. To this also perteine these words folowing, Giue vs this day: For it belõgeth only vnto god to giue: neither agreeth this petition to any creature. Dauid saith, Al things wait vpõ thee, that thou maist giue thẽ meate in due season, when thou giuest them, they gather it, whẽ thou openest thy hand, all things are filled with good. Againe, The eyes of al things do looke vpõ thee, O Lord, & thou giuest thẽ meat in due seasõ, thou openest thy hand, & fillest with thy blessing euery liuing creature. Now we pray, Giue vs, not Giue me, which putteth vs in mind again both of brotherly loue, and vnitie. For we ought not only to seeke our owne, but also to pray for the safetie and preseruation of all other men. The worde, This day, appointeth vs a measure. For this we say, Suffice thou vs, O Lord, daily, and euery moment, with as much as is nedful and enough for vs: which thou thy selfe only knowest best of all. For we are admonished by the waye, that we shoulde not burne with immoderate desire of transitorie things, and that we should not lauish them out riotously whẽ we haue them, losing both our goods, and our soules. And therefore that wise man is read to haue sayde: Two thinges haue I required of thee, denie me thẽ not before I die. Remoue farre from me vanitie and lyes, giue me neyther pouertie nor riches, onely feede me with foode conuenient for me: least peraduenture being full I should denie thee, and say, who is the Lord? or being

Matth. 4. Deut. 8.

Oures.

Daylie.

Giue.

Vs.

This day.

Pro. 30.

being oppressed with pouertie, fal to stealing, and forsweare the name of my God. Therfore in this fourth petition, we yeald our selues wholy into the care and tuition of God the father, and cõmit our selues to his prouidence, that he which only is able to saue vs, might fede, defend, and saue vs. For vnlesse he poure his blessing vpon vs, vnlesse he giue vs strength by those thinges that are meanes perteyning to oure sustentation and maintenaunce, all thinges are of no force. We pray for the happie course of the worde of God, for the Pastors of the Churche them selues, for the mainteyners of the common weale, for the saftie of the Church and common weale. We craue that the bountifull father would supply all wants, and giue what so euer things are necessarie for the sustentation, both of the body and the soule.

And forgiue vs.

Furthermore, least any shoulde thinke him selfe vnworthy of the daily breade, bicause it is due to children and not to dogs, and therefore should praye the slowlier and with a more slender courage, the Lord preuenting this carefulnesse of the godly, addeth the fifte petition, which is this, And forgiue vs our debtes, as we forgiue our debters. In these words we aske forgiuenesse of our sinnes. And that we may obteine forgiuenesse of oure sinnes, it is nedefull that we confesse our selues to be sinners. For vnlesse we doe this, howe shall we pray that our sinnes shoulde be forgiuen vs? Truely, all the Saints vse this order of praying. Therefore all of them acknowledge thẽ selues to be sinners. For there remaine reliques, yea euẽ in the regenerate, & most holy men, which daily burst out into euill thoughts, euil sayings & doings, yea & oftentimes into haynous offences. But whatsoeuer faults & sinnes oures be, first truely we confesse thẽ humbly to god the father, & afterward pray him to forgiue them. We call our sinnes debtes, God him selfe so teaching, bicause we are indebted for the punishment (as the price) of them vnto God. And he forgiueth our debtes, when he taketh not deserued punishmẽt of vs, so iudgeing of vs, as if we were nothing indebted vnto him.

Our debtes.

For the allusion is made to corporall debtes: which if the creditour forgiue the debter, he hath no further power to cast in prison, or to punishe him which was his debter. Therfore not only the fault is forgiuẽ vnto vs, but the punishment also. Neither doe we make any wordes of our merites vnto the father, but we say, Remit or forgiue vs our debtes. By the worde remission, is ment a free forgiuenesse of sinnes.

For he forgiueth vs, bycause we are not able to paye. Wherevpon we reade in the Gospel, When the debters were not able to pay, he forgaue them both their debtes. The like are set downe in the 18. chapter of Matth. Therfore by no merite of ours, by no satisfactiõ of ours, but by the bountifulnesse of God, through Christe, we praye that all our sinnes may be forgiuen vs. Neyther doe the Saintes here doubt of the certeintie of forgiuenesse. For the Lorde sayth in the gospel, Whatsoeuer ye aske in my name, beleeuing, ye shall receiue it: they therefore that praye in faith, doubt not that their sinnes are forgiuen thẽ for Christes sake. For so also we confesse in our Creede, I beleeue the forgiuenesse of sinnes.

Luke. 7.

We adde forthwith hereunto, As we forgiue our debters: not that we

As we forgiue our debters.

shoulo

shoulde thinke through our forgiuenesse, that we deserue or obteine forgiuenesse of oure sinnes: for otherwise the reason of remission were not certeine. For he that eyther bringeth, or doth any thing, for which thinges sake sinne is taken away, or he that satisfieth for sinne, to him nothing is forgiuen, but rather recompenced as a desart. Therefore for other causes these things seeme to be added. First for so muche as we be carefull for forgiuenesse, of which many doubt, the Lordes will is to comfort our infirmitie, by adding this as it were a signe, whereby we might vnderstand, that so surely our sinnes are forgiuen vs of God, as we are sure we haue remitted and forgiuen other their offences, wherewith they haue offended vs. Furthermore, his will was to driue out of vs all olde grudge, hatred, and malice, and to driue into vs the studie and desire of loue and charitie, and to admonish vs of our duetie, that if as yet there did sticke in our myndes any part of olde enmities, we may know that it ought altogether to be layde aside, and cast out of our stomach, yea, and that euen nowe we must call vpon the Lorde to moue our heartes, that we may be able to doe it. Surely, we doe hardly lay downe old iniuries and offences. But it is mete that we forgiue oure brethren lesser faults, which haue obteined pardon of verie great sinnes of our moste gratious father: vnlesse happily we list to take tryall of his fortune, who in the parable of the Gospell had him selfe proofe of the greate bountifulnesse and liberalitie of the Lorde in forgiuing him, he in the meane while being fierce and cruell towarde his brother, in exacting of him a verie small and trifling debt. The parable is verie well knowen in the 18. chapter of S. Matth.

The first and last petition is, And lead vs not into temptation, but deliuer vs from euill. For sinne is neuer so forgiuen, that there remaineth not cõcupiscence in the flesh, which temptations stirre vpp, and lead into diuerse kindes of sinnes. And these are of diuerse sortes. For first God tempteth vs, when hee biddeth vs doe any thing whereby to proue vs, as when he bad Abraham to offer vp his sonne: or else when he sendeth aduersitie vpon vs, that with the fire of temptation hee maye both fine our faith, and cleanse away the drosse of our misdeedes. These temptations of God tend to the saluation of the faithfull. And lead vs not into, &c.

Wherefore wee doe not simplie pray, not to be tempted. For ỹ temptation of God is profitable. For that man is saide to be blessed, which sustaineth temptation, For when he is tried, hee shall receiue the crowne of life. Iames. 1.

Wee pray also that we be not ledd into temptation. For the diuel likewise tempteth, we are tempted of ỹ world, and of our flesh. There are temptations on our right hand and on our left, tending to this end to ouerthrow vs, to drowne vs in the bottomlesse pitt of our sinnes, and thereby to destroye vs: when that is done, we are not only tempted, but wee are ledd into and also intrapped in temptation. Such a petition therefore we doe make, If it please thee, O heauenly father, to exercise vs with thy wholesome temptations, wee beseeche thee graunt that we may be found tryed: and suffer vs not to be ledd by a diuelishe and wicked temptation, that leauing thee, and being made bondslaues to our enimy, and drowned in the gulfe of wickednesses, we be caught & kept of him in euill

euil, sinne, and in our owne destruction. For now wee add the contrarie clause, which also expoundeth the former, which as other say, is the seuenth petition. But deliuer vs from euill, ἀπὸ τοῦ πονηροῦ, I say, from that euil, to wit, from Sathan, who elswhere is called a tempter. Deliuer vs from Sathan and from all euils which he sendeth: deliuer vs from snares, craftie practises, deceyuings, from warre, famine, captiuitie, plague, from all those things which are euill, hurtfull, and daungerous. Those things that are such, our heauenly father knoweth verie well, to whome we say here, Giue vs healthfull and good things, take away from vs those things whiche thou knowest to be hurtfull and euill, And so briefly we conclude the Lordes prayer, adding moreouer, Amen. That confirmation and giuing of assent, is read to haue bene common and vsuall of olde, as it is to see in Deut. 27. Nehem. 8. 1. Cor. 14. The same in the beginning doth expresse our desire. For we confesse that we desire those things heartily which we pray for. Besides that, it declareth the certeintie of our fayth. As if we shoulde say, I beleeue assuredly, that these things are graunted vnto me of God. For Amen, is as muche as if one should say, So be it. And the lord in the Gospell oftentimes, sayth: *Amen Amen, I say vnto you, that is, of a certeintie I tell you the trueth: Or, I vtter and pronounce vnto you the vndoubted truth. And so the faithfull after they haue offered prayers vnto God, hauing their mindes pacified, doe nowe ioyfully waite for the giftes of the Lorde.

Furthermore, some doe place before the worde Amen, immediately after the rehearsall of these wordes, But deliuer vs from euill (for thine is the kingdome, and the power, and the glorie for euer) Amen.

For thine is the kingdome, power, and glorie for euer.

But Erasmus Roterod. in his Annotations vpon the new Testament, witnesseth, that those wordes are not found in any old latine copie: but are found added in al Greeke copies, how be it not expolided of any of the interpreters, but of Chrysostome only and his follower Theophilacte. And that therefore they seemed vnto him to be added vnto the Lordes prayer, as some haue added these vnto the Psalmes, Glorie bee to the father, to the sonne, &c. The same Erasmus immediately adioyneth, Wherefore there is no cause why Laurentius Valla should stomache the matter, that a good part of the Lordes prayer was curtayled. Their rashnesse was rather to be reproued, who feared not to so heauenly a prayer to patch their owne toyes. For I maye call them toyes, in comparison of that whiche God hath taught, what so euer hath proceeded from men, especially if that which men haue added and put to, be compared with Christ the authour of prayer. Neyther did Erasmus onely doubt of this addition. For the Spanishe copie, which they call *Codex Cõplutensis*, hath, That it seemeth more credible, that these wordes are not a part of the Lords praier, as a member of the whole, but put in through the faulte of some certeine Writers, or Printers: In the same booke is by and by added. And albeit S. Chrysostome in his commentaries vppon Matth. homil. 20. do expounde these words, as if they were of the text, yet it is coniectured to be more true, that euen in his time the first originals in this treatise were corrupted: wherevpon none of the Latines, no not of the

but deliuer vs frõ euill.

Amen.

*Whiche is cõmonly translated, Verily, Verily.

the auncient interpreters or entreaters thereof is read to haue made any mention of these woordes. And surely this is truely said. For the most diligent interpreters, which haue taken in hand singularly word for word to expound the Lords prayer, as were S. Cyprian, Hierome, & Augustine, of this addition haue not spoken so much as one word. Thus much haue I spoken hetherto of the lords prayer, and of calling vppon Gods name, of whiche Solomon the wisest that euer was, most truely pronounceth, The name of the Lord is a strong Tower, the righteous runneth vnto it and is exalted, that is, he standeth and is preserued in a safe, or in a high place, out of the reach of any weapon. Wee will say somewhat (as wee haue done of this) of thankes giuing an other kinde of prayer. And thoughe the same also be comprehended in ỹ Lords prayer, (for it comprehendeth all thinges belonging to true prayer, therefore it conteineth thanksgiuing also:) yet after the expoũding of that I also would intreate of this by it selfe, least by mingling of things there rise a confusion or disorder in our mindes. And truely the Lord requireth thankesgiuing of vs: of whiche thinge there are extant in the holy Scriptures arguments not a fewe. For howe many praises, reioycings, & thanksgiuings, are read in the Psalmes, written and left both of Dauid, and of other Prophets? And in the lawe also the Lord instituted a peculiar kinde of oblation and sacrifice, whiche wee haue said is called the Eucharist or the sacrifice of thankesgiuing. What thing else was the supper of the Passeouer, but a thankesgiuing, for the deliueraunce out of the Aegyptian captiuitie?

Prou. 18.

Of thanks giuinge

Surely, oure Lord Jesus Christe, both instituting a remembraunce of all his benefits, and especially of the redemption purchased by his death, and knitting vpp all sacrifices in breuitie, deliuered the Eucharist or sacramente of thankesgiuinge to his church. As wee will declare in place conuenient, and haue partly shewed in our former sermons. Mankinde in prosperitie is all vppon lustinesse and iollitie, and seldome times thinketh with himselfe frõ whence prosperitie cõmeth: so he doth not set by these spirituall mysteries and benefites so much as otherwise hee ought. But they seeme to be swine and not men, which doe not onely not set by the benefites of God as they ought, but doe moreouer contemne them, and tread them vnder feete. The heauie iudgement of God doth tarrie for them.

Furthermore the sacrifice of praise & thankesgiuing is due to God onely. For he is the onely giuer and authour of all good things, though in the meane while he vse the meanes and ministerie of men and other creatures. Some prince sendeth vnto thee a most royall gift, and that by a courtier not of the lowest degree, but a most chosen man: yet to him neuertheles though he bee a noble man, thou giuest not thankes, but to the prince, from whome the gift came: howbeit in the meane while thou doest honestly confesse that the Courtier herein bestowed his labour for thy sake. But he had not bestowed it vnlesse his prince had so commaunded, and so the whole benefite at the length redoundeth vnto ỹ prince himselfe, euen vnto him alone. And as all our inuocation or calling vppon God is acceptable vnto GOD the father, thorough Jesus Christe oure Lord: so no thankesgiuing of ours, is acceptable vnto God, vnlesse it bee offered thorough

We owe thankes giuing only to God

Thankes are to be giuen to God thrughe Christ.

throughe Iesus Christe. For hetherto perteyneth the mysterie of the altar of incense, whereof mention is made in the ceremonies of the lawe. But the Apostle also sayth, Giue thankes alwayes for all things vnto God and the father, in the name of our Lorde Iesus Christ. And againe he saith, By him wee offer sacrifice of prayse alwayes to God, that is, the fruite of lippes confessing his name.

The benefites of God must be acknowledged.

But that we may be thankefull for all the benefites of God, and offer continuall thankesgiuing vnto God, it is needefull firste to acknowledge and well to weigh with oure selues the benefites of God. For these being not yet knowne or rightly weyed, our mynde is not set on fire to gyue God thankes for his benefites. And these are indede diuers, yea they are infinit. For they are priuate & publique, generall and speciall, spirituall & corporal, temporal and eternall, ecclesiasticall and politicall, singular and excellent. But who can reckon vp all their kindes and partes? God created, beautified, garnished, and made this worlde fruitfull for man. To the ministerie of this he seuerally appointeth angelicall spirites, whom hee had created ministers for him selfe. He giueth vs soules and bodies, which he furnisheth and storeth with infinite gifts and abilities, and that, which farre passeth all other benefits, he loued man being intangled in sin, he deliuered him being a bondslaue to the dinell. For the sonne of GOD setteth vs free into the libertie of the sonnes of God: by dying, he quickeneth: by sheading his bloud, he purgeth and cleanseth: he giueth vs with his spirite, whereby we may be guided and preserued in this banishement, vntill we be receiued into that oure euerlasting and true countrie. They that consider these thinges with a true fayth, can not chose but be rapte into the prayse and setting forth of Gods goodnesse, and into a wondering at a thing doubtlesse to be maruelled at, that the gratious and mightie God hath suche a special care of men, than whome this earth hath nothing either more wretched or miserable. Here the Saints of God are destitute of woords. Neither haue they woords meete enough for this so great a matter. Dauid cryeth, O Lorde our God howe woonderfull is thy name in all the worlde, for that thou hast set thy glorie aboue the heauens, and as followeth in the eight Psal. And againe the same, Who am I O Lorde God? and what is the house of my father, that thou hast brought me hitherto? (or so aduaunced me?) And what can Dauid say further vnto thee? for thou Lord God knowest thy seruant, and so forth as followeth in the 2. booke of Samuel, cha. 7. The same Dauid hath set downe a moste notable forme of blessing or praising, or giuing thankes vnto God, in ỳ 103 Psal. whiche beginneth thus, Blesse the Lorde O my soule, and all that is within me blesse his holy name. Blesse the Lord O my soule, and forget not all his benefites, who forgiueth al thy wickednesse. And so forth. But what nede any more woordes? The Lordes prayer may be a moste perfect forme of praysing God, and giuing thankes to God, for all his benefites, & serue in stead of many. For as the preface and all the petitions do call vnto our remembraunce, and absolutely set forthe vnto vs Gods greatest benefites, most liberally bestowed vpō vs, & also vpō al other: so if we consider ỳ it is our dutie to giue

How the godly giue thankes vnto God.

Psal. 8.

2. Sa: 7.

2. Sam. 7.

thankes

thanks to God for euery one of these, and by and by beginne, euen at the beginning of the Lordes prayer, to weighe this chiefly with our selues, that God the father, of his vnspeakeable mercie to vs ward, hath adopted vs miserable sinners into the number of sonnes, by whome he will be sanctified, and in whom he wil reigne and at the laste also translate vnto his euerlasting kingdome: that I maye speake nothing of other petitions, what plentifull matter, of praysing God, and giuing thankes vnto him, shall be ministred? But these thinges are better and more rightly vnderstood by good, godly, and deuout exercise, than by preceptes thoughe neuer so diligent.

Thāks giuing a sacrifice.

And the Lord doth so much esteeme this thankes giuing offered vnto him with true humilitie of mynde and also faith, that he receiueth it, and counteth it for a most acceptable sacrifice. Of this thing there is very often mētion in the olde Testament, as when it is sayde, Who so euer offereth me thankes and prayse, hee honoureth me, I will not reproue thee, bycause of thy sacrifices, I will take no bullockes out of thy house, nor goates out of thy fouldes. Offer vnto God the sacrifice of prayse, and paye thy vowes vnto the most highest. And call vpon me in the day of trouble, I will heare thee (and deliuer thē) and thou shalt glorifie me. Againe, I wil offer vnto thee the sacrifice of thankesgiuing, and I will call vppon the name of the Lorde. And Oseas also sayth, Take these wordes with you, and turne ye to the Lord, and say vnto him, O forgiue vs all our sinnes, & receiue vs gratiously (Nim recht für gut) and then will we offer the calues of our lippes vnto thee. After

Psal. 50.

Psal. 116.

Ose. 14.

which maner Malachie also hath left written, I haue no pleasure in you, sayth the Lorde of hoastes, neyther will I receiue an offering at youre hande. For from the rising of the Sunne vnto the going downe of the same, my name is greate among the Gentiles: and in euery place incense and a pure offering shall bee offered to my name, for my name is greate among the Gentiles, sayth the Lord of hoastes, Mala. 1.

Furthermore, this Pure offering, al ỹ old interpreters wt great cōsent, Irenæus chiefly & Tertullian, doe interprete Eucharistia, that is to say, prayses and thankesgiuinges, and prayer proceeding from a pure heart, and a good conscience, and an vnfeigned fayth. Truely for no other cause haue the auncient fathers called the Eucharist or mysticall Supper of Christe, a sacrifice, than for that in it prayse and thankesgiuing is offered vnto God. For the Apostle Paule sheweth that Christe was once offered, and that he can not be offered often or any more.

Of the force or vertue of prayer.

For great is the worthinesse, power, and vertue, not onely of prayse or thankesgiuing, but also of prayer wholy, I meane of inuocation also it selfe. Whereof although I haue already spoken somewhat, where I declared that our prayers are effectual, yet do I adde these fewe words. The Saintes truely had a most ardent desire of praying, bycause of the wonderfull force of prayer.

For that I maye say nothing of those moste auncient fathers before and anonafter the floud, did not Abraham praye when he receiued the promises? and as often as he chaunged his dwelling, did not he call vppon God? At his prayer king Abimelech is

is deliuered from death, and barrennes, whiche the Lord being displeased layed vppon his house is cured. Iacob powred forth most ardent prayers vnto God, and receiued of him inestimable benefits. In Exodus Moses prayeth, not once, but often, and taketh away the plagues from the Aegyptiãs, which the Lord by his iust iudgement had brought vppon them. At the prayer of Moses the Amalechites turne their backes: and when he ceassed or left off, the Israelites fledd away. Againe, when the fire of the Lord deuoured the vttmost parts of the tents of Israel, they cried vnto Moses, and Moses againe cried vnto the lord, and soudeinly the fire that deuoured them was consumed. Againe, the people murmured against the Lord, and vengeaunce is prepared, but Moses by milde & continuall prayer quencheth the wrath of God. For it is said vnto him, I haue let them goe according to thy word. Anon after when the people began a-fresh to murmur against Moses and Aaron, and that the vengeaunce of God had alreadie consumed foureteene thousand & seuen hundred men, Aaron at the commaundement of Moses, burneth incense, and standing betweene the dead and those that were liuing, howbeit nere and appointed to death, hee pleadeth for and obteineth pardon by prayers. Innumerable other of this kinde are read of Moses. Iosue, Moses successour, by prayers, made the course of the sunne and mone so long to stay, vntil he had reuenged himselfe vpon his enimies. Anna, without any voyce heard, by prayer putteth from her the reproche of barrennes, and forthwith is made a fruitfull mother of verie many children. Samuel the most godly sonne of godly Anna, by prayer vanquisheth the Philistines, and soudeinsly in the time of Haruest raised vpp a mightie tempest of thunder and raine. Wee doe also read things not vnlike of Helias. Jonas in like manner prayed in the Whales bellie, and was cast on the shore safe. Josaphat, and Ezechias, most religious kinges, by prayers powred forth vnto God by faith, doe triumphe ouer their most puissaunt enimies. Nehemias asked nothing of his king, before hee had first prayed to the Lord of heauen, therefore hee obteined all thinges. The most valiaunt and man-like stomacht Judith, by prayer ouerthrew and slue Holophernes, ỳ most proud enimie of Gods people, and the terrour of all nations. And as Daniel brought all his affaires to passe by prayers vnto God: so Hester toke a deede in hand that was necessarie for Gods people, and with three dayes fasting, and daily prayers bringeth it to an happie end. In the most blessed, and most desired birth of our Lord IESVS, companies of angels are heard singing praises together vnto God. What, and did not oure Lord when his life was in extreme daunger betake him selfe to prayer, and by and by heard the voice of an angel comforting him?

The Apostles together with the rest of the church pray with one accord, about the third houre of the day, and anon they receiue the holy Ghost. And when the Apostles were in daungers, the church crieth suppliantly for Gods help, and presently without delay findeth succour. They receiue much libertie to speake & worke very great signes and myracles among the people. Peter by an Angel of God, is brought out of a verie strong and fenced prison. What should I speake of Paule and Silas praying and pray-

ſing the Lord in priſon? Is it not read that ỹ foundations of the priſon were all ſhaken with an earthquake, and by that occaſion the kæper of the priſon was turned vnto God? Examples of which ſort truely I could bring innumerable, but that I am perſuaded that to the Godly theſe are ſufficient. And faithfull men doe not attribute theſe forces, effects, or vertues to prayer, as to a worke of ours, but as proceeding from faith, and ſo to God himſelfe, whiche promiſeth theſe thinges, and performeth them to the faithful. For the iudgement of Paul touching theſe is knowen, in the 11. to the Hebrues, and that all glorie is due to one God. Who vouchſafe ſo to illuminate all our mindes, that our prayer may alwayes pleaſe him. Amen.

¶ Of ſignes, and the manner of ſignes, of Sacramentall ſignes, what a Sacrament is, of whome, for what cauſes, and howe many Sacramentes were inſtituted of Chriſte for the Chriſtian Churche. Of what things they do conſiſt, how theſe are cõſecrated, how the ſigne and the thing ſignified in the Sacraments are either ioyned together or diſtinguiſhed, & of the kind of ſpeeches vſed in the Sacraments.

¶ The ſixt Sermon.

THE treatiſe vppon the ſacramentes remaineth, which wee heard is ioyned to ỹ woord of God and prayer. But in ſpeking of ſacraments deliuered by Chriſt our king and high prieſt, and receiued and lawfully vſed of his holy and catholique Churche, I will by Gods grace and aſſiſtance, obſerue this order, firſt to entreate of them generally, and thã particularly, or ſeuerally. And heere before hand I wil determine vppon the certeine ſignification of a ſigne or Sacrament, wherein if I ſhalbe ſomewhat longe or tedious, I craue pardon (deerly beloued) therefore, for I hope it ſhal not be altogether fruitleſſe. Signum, a ſigne, the Latine writers call a token, a repreſenting, a marke, and ſhew of ſome thing that hath ſignification. So ſay Tullie and Fabius. Fabius ſayeth, Some call Signum σημειον, thoughe ſome terme it Indicium, other ſome Veſtigium, a marke or token whereby a thing is vnderſtood, as ſlaughter by bloud. S. Aurelius Auguſtine the famous Eccleſiaſtical writer, Cap. 4. De magiſtro, ſayth, We generally call all thoſe things ſignes which ſignifie ſomewhat, where alſo we finde words to bee. Againe, Lib. 2. de doctrina Chriſtiana, cap. 1. he ſaith, A ſigne is a thing beſide the ſemblance, whiche it layeth before our ſenſes, making of it ſelfe ſomethinge to come into oure mind or thought, as by ſeeing ſmoke, we beleue there is fire. The ſaid Aur. Auguſt. doth diuide ſignes into ſignes naturall, and ſignes giuen. Naturall he calleth thoſe, whiche without any wil or affection to ſignifie, beſide thẽſelues make ſomething elſe to be knowen, as is ſmoke ſignifying fire. For ſmoke

A ſigne.

Diuiſiõ of ſignes out of S. Auguſtine.

smoke hath not any will in it selfe to signifie. Signes giuen are those, which all liuing creatures do giue one to an other, to declare as well as they cā the affections of their mind, or any thing which they cōceiue, meane, or vnderstand. And signes giuen hee diuideth againe by the senses. For some belong to the eyes, as the enfignes or banners of Capteines, mouing of the hands, & all the members. Some againe belong to the eares, as the trumpet and other instruments of musicke, yea & words themselues, which are chiefe & principall among men, when they intend to make their meaning knowen. Vnto smelling hee referreth that sweete sauour of oyntment mētioned in the Gospel, whereby it pleaseth the Lord to signifie somewhat. To the taste hee referreth the supper of the Lord, For (saith he) by the tasting of the sacrament of his bodie and bloud, he gaue or made a signe of his will. He addeth also an exāple of touching, And whē the woman by touching the hemme of his vesture is made whole, that is not a signe of nothing, but signifieth somewhat. In this manner hath Augustine entreated of the kinds & differences of signes. Other also whose opinio doth not much differ from his, distinguith signes according to the order of times. For of signes (say they) some are of thinges present, some of thinges past, and some of thinges to come. They thincke them signes of thinges present, whiche signifie those things to be present which are signified: as ỳ Iuie garlād hāging for a signe doth giue vs to vnderstand that there is wine to be sould, where it is hanged vp. The signes whiche our maister Christ wrought, did signifie that the Messias, and the kingdome of god promised by the prophetes was come.

Iohn. 12.

Marke 14.

Matth. 9.

Signes distinguished according to their times.

Matth. 12.

Vnder signes past they comprise all tumbes, monuments of the dead, and those stones pitched of Iosue in the middest of Iordane, signifying to them which came after what was done in times before. The fleece did giue to Gedeon, a signe of thinges to come, ỳ is to say, a signe of the victorie whiche he should haue ouer his enimies.

Iosue. 4.

Iudg 6.

But those signes being well considered & not neglected, maye more amplie and plainly be diuided into other signes whereof some are giuen of men, and some ordeined of God himselfe.

Of signes, some are giuen of men, other some ordeined of God.

Signes or tokens are giuen of men, whereby they shew and signifie some thing, and by the which also they kepe some thing in memorie among men, or do as it were seale vpp that, which they would haue certeine & sure. After this maner is euery description or picture demonstratiue called a signe. For in Ezechiel, cap. 4. Hierusalem which was portrayed in a tyle, is called a signe. They also in ancient time termed the images of the dead, signes, because by those images they would renue a freshe the memorie of them, whose signes they were called, & kepe them in remebrance, as if they were aliue. Yea, and the holy scripture calleth idols signes, as it appeareth in Esaie, cap. 45. and the 2. Paralip. 33. So stones bering sett or layed to marke out any thing, as land marks, and all tumbes or monumentes are signes. Rahab of Hiericho said to ỳ Israelits, Giue me a signe by oath, that you wil shew mercie to me, and they gaue her a rope to hange out of her windowe. Behold the rope was a signe of their faith and truth, wherewith they (as yee would say) seale themselues surely and without all dissimulation, to take diligent heede that Rahab should not be destroyed.

Signes giuen of men.

Ezech. 4.

Iosue. 2.

We Zwicers terme ſuch ſignes giuen or receiued in confirmation of faith and trueth, Wortzeichen, becauſe they are added to the woordes, and doe as it were ſeale them, and Warzeichen alſo, becauſe by them we doe as it were giue wittneſſe that in good faith, and without all fraude or guile we will performe that in deede, which we promiſed in woord.

The diuerſitie of ſignes giuen of man.

Nowe theſe kinde of ſignes are of diuers ſortes. For ſome are mute or dumbe, and perteine to the ſenſe of the eyes, of which ſort are ỳ ſtandards vſed in warre, croſſes, banners, flaming fiers, whereof mention is made Num. 2. Pſal. 73. &c. Neither is any man able to reckon vp all of this ſort: for euer & anon new come in as pleaſeth men. Iudas gaue a ſigne vnto his companie, Whomeſoeuer (ſayeth he) I ſhall kiſſe, that ſame is hee, take him. Matth. 26. The ioyning of right handes, whiche pertayneth to the ſenſe of feeling, is a ſigne of faithfulnes, helpe, and fellowſhipp, yea, it is a dumbe ſigne, whiche ſigne Paule calleth the Right hand of fellowſhip. Gal. 2. Hitherto belong diuers mouings and geſtures. Some of them are pertayning to the voice, which are conceiued by hearing, and are vttered by mans voice, or by the ſound of things which haue no life. By mans voyce are vttered woordes, whiſtling, & whatſoeuer other things are of this kinde, wherevnto watchwoordes vttered by the voice, maye be added, as Schiboleth in the 12. Chap. of the Iudges. Iudg. 12.

Moreouer, voices without life are they whiche are made by trumpets, flutes, hornes, gunnes, drumbes, by ringing of bells and ſounding inſtrumentes, which alſo extend very farre and largely. Now ſignes are giuen of God to this end, to teach & admoniſhe vs of thinges to come, or of thinges paſt, either that they may after a ſort lay before the eyes of the beholders, & repreſent in a certaine likeneſſe the thinges themſelues whereof they are ſignes: or elſe that they maye (as it were) ſeale the promiſes and woords of God with ſome viſible ceremonie celebrated of men by Gods inſtitution: to be ſhort, that they might exerciſe oure faith, and gather together thoſe whiche are ſcattered into one aſſemblie or companie. And theſe are not all of one ſort, but do much differ betweene themſelues. For ſome haue their beginning of naturall cauſes, and yet neuertheleſſe are giuen as ſignes of God, to put vs in minde of things paſt, or to renue his promiſes, and to teache men thinges that haue beene done, of which kind is the rainebowe, mentioned by Moſes Gen. 9. For when the floud ceaſſed, that God made a newe league with Noah, and ordeined the rainebowe for a ſigne of his couenaunt, he made it not a new, but beeing made long afore, & appearing by natural cauſes, by a newe inſtitution he conſecrated it, to the intent it might cauſe vs to call to our remembrance the floud, and as it were renue the promiſe of God, that is to ſay, that it ſhould neuer come to paſſe againe, that the earth ſhould be drowned with water. Now this ſigne hath not any ceremonie ordeined, wherby it might be celebrated amonge men, neither doth it gather vs together into the ſocietie of any bodie or fellowſhip. But this ſigne is referred chiefly to God, ſaying: I will ſett my rainebowe in the cloudes, that when I ſee it, I may remember the euerlaſting couenant made betweene mee and you. Gen. 8. Not much vnlike to this are ſignes & wonders, ſignes I ſay in the ſunne, the

The diuerſitie of Signes giuen by God.

Signes giuen of God.

Signes & wonders.

Luke.21. the moone, and the starres, whiche doe forewarne men of destruction and calamities to come, vnlesse by repentance they amende: but neither haue these any ceremonie ordeined, to celebrate the remembrance of them, or to gather vs together, &c.

Miraculous signes. Againe, there be other signes altogether myraculous, not naturall, thoughe there bee naturall thinges in them, of which sort Gedeons fleece is, and the shadowe of the Sunne going backe in the diall of king Ezechias. Esai.38. These signes as we read them to haue beene once shewed, so by no institution are they commaunded to bee followed, or for some certeine end to bee celebrated. To Ezechias they were giuen at that time, to signifie & witnesse the victorie which he shuld haue against his enimies, and the recouerie of his health. Altogether & meerely meruailous are those things which in the last of Marke, by oure Lord Jesus Christe are called signes, giftes I meane of healing, and speaking with tongues, giuen vnto & bestowed vpon men, not by any power of mã, or vertue of healing in him, but by the power and vertue of Christ onely. Those signes declared vnto men, that that was the true and vndoubted preaching of the Gospell whereby Christe is declared to bee Lord of all, Lord of life and death, of Sathan, & of hell also it selfe. For nowe when through the name of Christe the dead doe rise, and diseases being driuẽ out go their way, by these verie signes it is proued that that is true, which is said that Christ is Lord of all things. So the wonders which Moses & Aaron wrought in Aegypt, Exod. 4. are called in the Scripture signes. For they were witnesses both of Gods lawefull sending, & tokens of his mightie power to be executed against Aegypt, but neither had these any ceremonie, nether gathered together into any societie.

Signes paradigmaticall or for example. Now also we read that some signes are paradigmaticall, that is, vsed in deede of men, but not without Gods commaundement, that these also may be said to be signes from God. Those be altogether free from myracles, and in deede not onely fetched from naturall things, but also from things meere common and vsual, as were ỹ bands, pitcher, and chaines of ỹ holy prophet Jeremie, whereby, beeing willed of God so to doe, hee layed before them Iere.27. 19.28. those thinges in a certaine euident fourme and figure, I meane, in a visible signe to be seene with mens eyes, which by his preaching he prophecied should fall vppon them. The like wee maye see in Ezech. the 17. and 24. cap. These signes paradigmaticall or for exãple, are in some things like to those exercises of Rhetorique, called Chriæ Actiuę, yea rather they are certeine mixt Chriæ, so termed, for that they consist partly in words and partly in deeds. Aphthonius defineth an Actiue Chrię, To be that which declareth & plainely sheweth a thinge by action, deed, or gesture. As when Pythagoras was demaunded, how long mans life lasted? He for a while stood still, ỹ they might loke vppon him, but anon hee shrunke away and withdrew himselfe out of their sight, after that manner & action signifying, ỹ mans life is but short & momentanie. But in the scripture for the most part are sett downe Chrię, cõsisting of wordes & deed, as whẽ Christ toke a little child, and set him in the middest of his disciples, and spake these wordes, Verilie I saye vnto you, Matth.18. except ye shall turne and beecome as little children, ye shall not enter into the kingdome of heauen. But these

actions or signes haue not the institution and commaundement of God, charging vs to renue this very action by solemne celebrating the same. Neuertheles sacramentall signes haue some affinitie with these, namely baptisme and the Lords supper. For they are giuen vnto vs from aboue, & are taken from naturall thinges, without any myracle, yea, they are instituted vnder the fourme of naturall and sensible things, and in such things as are verie common, water, bread, and wine. This they haue common with other signes giuen of God, in that they renue thinges past, and shadowe out thinges to come, and by a signe do represent thinges signified. They differ peculiarlie from other signes, in that they haue ceremonies ioyned with ỳ commaundement of God, which ceremonies, hee hath commaunded his church to solemnize. And this also is peculiar to them, ỳ being seals of gods promises, they couple vs visiblye to God, and to all the saintes, & they are dedicated to ỳ most holy mysteries of God in Christ. Of these I wil intreate more largly and diligently hereafter.

Sacramentall signes are seuered frō other signes with which they haue many things common.

Sacrament

The sacramentall signes of Christ and of Christ his church, namely whiche Christ our Lord hath deliuered to his church, and which his church hath receiued of him, and do lawfully vse, ỳ same are called of Latine writers by the name of Sacraments. But ỳ word is not found in the whole Scripture, sauing that it is read to be vsed of Interpretours: howbeit, the word Signe is oft in the scriptures, and that which helpeth for our purpose, is most significantly set down in Gen. 17. & Rom. 4. In the meane while we do not reiecte the Latine word Sacramentū, a sacrament, as lightly regarding it, neither yet reiecting it do we forge or deuise a new. I like wel enough of ỳ word Sacrament, so it be vsed lawfully. S. Augustē in his .5. epist. to Marcellin' saith, It were too long to dispute of the diuersitie of signes, which whē they perteine to holy things, are termed sacraments. From whēce doubtles sprange that cōmon definition or descriptiō, A Sacrament is a signe of an holy thing, which as it cannot be reiected, so there is none but seeth, that in it the nature of the thing is not fully cōprehended or expressed, neither is it separated frō those thinges whiche also are holy signes. There is another definition, therfore brought forth and vsed, which is in dēd more perfect than the other, A sacrament is a visible signe of an inuisible grace. But because this also doeth not in all pointes expresse the nature of the thing: this definition following seemeth vnto many more allowable, which is after this manner: Sacraments are ceremonies, wherwith god exerciseth his people, first to stirr vp, increase, and mainteine their faith: then to the end to testifie before men his religion. This is a true and right definition. But what if you define a sacrament somewhat more fully and largely in this manner? Sacramentes are holy actions consisting of wordes or promises of the Gospell, or of prescripte rites or Ceremonies, giuen for this ende to the Churche of God from heauen, to bee wittnesses and seales of the preaching of the Gospel, to exercise & trie faith, and by earthly and visible thinges to represent & sett before our eyes the deepe mysteries of God, to bee short, to gather to gether a visible Church or congregation, and to admonishe them of their duetie. This definition truely is farre fett, large, and many fold, a definition, I say, gathered of many parts, but

What a Sacrament is.

we meane to goe to it simplie & plainly, & to lay forth the whole matter before your eyes to be seen, then wil we make manifest euery part therof, and confirme the same wt testimonies of scripture. Now ỳ I may fully intreat of the names ỳ are giuen to this thing, I finde that Latine writers call Sacrament an oath or a religious bond: because it was not done (as I thinke) thoroughly and to the proofe, without certeine ceremonies. M. Varro in his second booke De lingua Latina, declaring what it is to contend with an oth sayth, The plaintife & the defendant, eche of them in some thinges gaged down at the place appointed for that purpose, fiue hũdred peeces of siluer, and also in other thinges a sett number of ounces, so that he which recouered in iudgement should haue his gage againe, but hee whiche was cast should forfaite it to the treasurie.

Since therefore by intermeddling of holy thinges through partaking of the sacraments, we are boũd to God and to all the saincts, as it were by obligation, and that God himselfe also by ỳ testimonie of the sacraments, hath as it were by an oathe bound himselfe to vs, it appeareth ỳ the name of sacrament is very aptly & properly applied to our signes. We read also in Latine writers of an oath that souldiers vsed to take. For it was not lawefull for thẽ to fight vnlesse they were put to their oath and sworne. They take a solemne oath, hauing one to recite the fourme of the oathe to them woord by woord, (as Vegetius saieth in his booke De re militari) ỳ they would stoutly & readily do whatsoeuer their capiteine commaunded them, and ỳ they would neuer forsake the field in the defence of the common weale of Rome. They had a donatiõ giuen vnto eche of them as it were a pledge or earnest, they gaue vp their names to be inrolled, & were marked that they might be knowen frõ other souldiers. Now because wee by our sacramentes, specially by baptisme, are receiued & inrolled to be Christes souldiers, and by receiuing ỳ sacraments doe professe and witnesse our selues to be vnder Christ our captaines banner, therefore not amisse, nor without reason, are the signes of Christ & his church called sacraments. In ỳ meane while I will not stoutly stand in contention ỳ the word Sacrament was for ỳ cause chiefly attributed of them in auncient time to these our signes. For Eras. Rot. a mã very wel sæne in the tongues, & throughly tried in old and ancient writers none better, In Cathec. sua Symb. 5. saith, They whiche speake most exquisitly cal Sacramentũ, an oth or bond, cõfirmed by the authoritie of god & reuerence of religion. But our elders vsed this word to expresse that whiche the Greekes call a mysterie, which a man may call a religious secret, because the cõmon people were excluded from meddling with them. Thus farre he. Therefore the old writers did cal those signes sacraments in stede of mysteries. For ỳ self-same signes are called of ỳ Greeks, μυστήρια mysteries, which the Latine writers for the most part interprete holy and religious secrets, holy secrets, I say, from the celebration of which secrets the prophane common people were excluded & debarred. For Cęlius in Lectio. antiquis, supposeth ỳ they are called mysteries, ὅτι δεῖ μύσαντας τηρεῖν ἔνδον because it behoued thẽ which bid them, or which ministred them to kæpe them close, and to shewe them to no common person. Wherupon mysteries may be well called separated & holy secrets, knowẽ

Sacrament taken for an oath.

Souldiers oath.

What a mysterie is.

to them only which were ordeined for that purpose, & to be celebrated onelye of saincts or holy men. Yet it maye seeme that μυστήριον is deriued of μύσης, & μύω, as ἀποδυτήριον of ἀπο & δύω, ỹ the Etymon thereof with the Greeks, maye be of no more force than Testamentum amonge the Latines, which is a wittnesse bearing of the minde. Althoughe I am not ignorant what some also do reason in this case. Sacramentes therefore are called mysteries, because in a darcke speach they hide other thinges which are more holy. And Paule willingly vseth this word in his epistles. And why this word was attributed to ỹ holy signes of ỹ christian church, there is a plaine reason. For these thinges are onely knowen to the faithfull, and are hidd from those that are prophane and vnholie. And surely the preaching of the Gospel it selfe is called The mysterie of the kingdome of God, to teach vs, that the vncleane being shutt out, it is reuealed to the onely children of God. For our chiefe interpretour of mysteries, sayth: Cast not your pearles before swine, neither giue that which is holie vnto dogges. And Paule, If our Gospell lie hidd as yet, (sayth he) it is hidd in them which are lost, in whom the God of this world hath blinded the minds of them that beleeue not, 2. Cor. 4. Furthermore many of the Greeke doctours of the Church, haue called our sacraments συμβολα Symbola, which word is also receiued and vsed verie often of the Latines. It is deriued of συμβάλλω, (that is to say) Confero, to conferr or compare together. For by comparing one thinge wt another, symbols are made apparant and rightly perceiued. Symbolum therefore signifieth a signe, which hath relation to some other thinge, as wee said of the standard, &c. And truely amonge the Grecians in old time the vse of symbols or signes was diuers, for in their sacrifices they had their symbols, signes (I say) Allegorically meaning something, as in the sacrifices of Bacchus, a siue was their symbole or signe, & the same they carried about when they were well tippled: thereby signifying ỹ such as be dronken are blabbes, and can kéep nothing in secret. What if I can proue that opinions of men cõteyning somewhat of déepe vnderstanding by an allegorie or dark speach are called symbols? For Pythagoras his symbols are wel enough knowen. So mysticall diuinitie began to be called symbolicall bécause it was inwrapped in more hidd and secrete mysteries. So that is mystical which is darkely vttered, and in maner of a riddle, hauing in it a farre contrarie meaning than by wordes it séemeth to offer. Againe, the gift and token of faith & trueth whiche by mutual consent passeth betwéene ỹ bride and the bridegrome, wherby it is not lawfull for them to shrincke or goe backe from their word, promise, or couenaunt, is called a symbole. Furthermore to souldiers also seruing vnder one and the same banner, symbols or badges were giuen. Vnto certeine confederate cities in like maner, and ioyned together in league of friendship, to the end that they might go safely to the bordering cities, & to those which toke parts with them, symbols or mutuall signes were giuen, that is to say, tokens, whiche being shewed & séene, they gaue eche other gentle and curteous interteinement, as to their league-fellowes, companions and singular friends. The auncient writers therfore herevppon haue applied this word symbol to our sacraments,

Matth. 13.

Ephe. 3.

Matth. 7.

What a Simbol is.

because

bycause they representé and shewe vnto vs the exceeding great and deepe mysteries of god: they are Allegorical & Aenigmatical, hard & dark to vnderstand, bycause the Lord him selfe by ỹ institution of his Sacraments, hath bounde him selfe vnto vs, and we againe by the partaking of them, doe binde our selues to him, and to all the Saints, testifying and openly profe-sing to fighte stoutly and valiauntly vnder the Lordes banner. Moreouer these holy symbols or signes, doe admonishe and put vs in mynde of brotherly loue and concord, and that we remẽber to loue thẽ most entirely & wt al our hart, as Gods children & our brethren, which are cõmunicants or partakers with vs of the same table, and are washed cleane by the same baptisme. Thus much concerning sacraments, what they are, by what names they are called, and why they are so called, let it be sufficient that we haue briefly noted.

Onelie God is the authour of Sacramẽts

Setting aside all other thinges, it semeth necessarie firste of all to declare and shewe who was the author of the sacraments, and for what causes they were instituted. All men in a manner confesse that God alone is the authour of sacraments, and not men, nor yet the Church it selfe. An odde man there is among the scholemen, which teacheth the Churche this lesson, to wit, that she should remember she is no Ladie or mistresse ouer the sacraments, but a seruant or minister, and that she hath no more power or authoritie to institute anye fourme of a sacrament, than she hath to abrogate any law of god. Aquinas also Part. 3. quæst. 46. articulo. 2. saith, He instituteth or is the authour of a thing, which giueth it force and vertue: but the vertue and power of the sacraments commeth from God alone, therefore God alone is of power to institute or make sacraments. And in deede God alone is of power to institute the true seruice and worship: but sacraments belong to his seruice and worship, therefore God alone doth institute sacraments. If any one in the olde testament had offered sacrifice whiche God commaunded not, or offered it not after that manner that God willed it to be offered, it was not only nothing available vnto him, but also his offence in so doing was rewarded with moste terrible and fearefull punishment. Who knoweth not that the sonnes of Aaron, for offering strange fire, were horribly burnt and scorcht vp with fire which fell downe from heauen? Suche sacrifices therefore displease God, as prophane or vnholy, neyther deserue they to be called lawfull sacraments, whiche haue not God him selfe for their authour. Herevnto is added, that sacraments are testimonies, and as it were seales of Gods good will and fauour toward vs. And who I pray you can better, more vprightly, or more assuredly beare witnesse of Gods good will to vs-warde, than God him selfe? In no wise deserueth that to be called or counted the seale of God, whereto he neyther set his hand, nor printed it with his owne marke, yea, it is a counterfet seale, bycause it cõmeth not frõ God, and yet in the meane time beareth a shew outwardly of the name of god. In this behalfe is reade that saying of S. Augustine, whiche is in euerie mans mouth, The worde is added to the element, and there is made a sacrament. Whereby we gather, that in the institution of sacraments, the worde of God obteyneth principall

Esai. 66.

Leuit. 10.

place, and hath moſt adoe. The woꝛd I ſay of God, not the woꝛde of men, noꝛ yet of the Church: Wherevpon it followeth, that the ſigne ought to haue his pꝛoceeding euen from God him ſelfe, and not from any manner of mē, be they neuer ſo many, be they neuer ſo clearklike oꝛ lerned, be they neuer ſo harmleſſe and holy of life: of that nowe there can be no other authour of Sacraments than God him ſelfe alone.

Sacramēts are to be receiued as it were at the handes of Chriſt.

As we doe receiue the woꝛde of ſaluation and grace: ſo it is nedefull alſo that we receiue the ſignes of grace. Although the woꝛde of God be pꝛeached vnto vs by men, yet we receiue it not as the woꝛde of man, but as the woꝛde of God, accoꝛding to that ſaying of the Apoſtle, When ye had receiued the worde of God whiche ye hearde of vs, ye receyued it not as the worde of men (but as it is in deede) the woorde of GOD. It is behoueful foꝛ vs, to haue reſpect to the firſt authour thereof, who when he ſent abꝛoade his diſciples, ſayde, Goe into the whole worlde, and preache the Goſpell to all creatures, teaching them to obſerue what ſo euer I haue commaunded you, and baptiſing them in the name of the Father, and of the Sonne, and of the holie Ghoſte. He that heareth you, heareth mee, and he which deſpiſeth you, deſpiſeth me. And therefoꝛe albeit by the handes of men the Sacramentes are miniſtred, yet are they not receyued of the godly and religious, as pꝛoceēding from men, but as it were from the hande of GOD him ſelfe, the firſt and pꝛincipall authour of the ſame.

1. Theſſ. 2.

Marke. 16. Matth. 28.

Luke. 10.

To this belongeth the queſtion, which Chꝛiſte our Loꝛde aſked in the Goſpell, ſaying: The Baptiſme of Iohn, was it from heauen, oꝛ of men? Truely Iohn, who did baptiſe, was a man: but in that he baptiſed, he baptiſed accoꝛding to Gods inſtitution and oꝛdinaunce: and therefoꝛe the baptiſme of Iohn was from heauen, though the water (wherewith he baptiſed) flowed out of the bottomeleſſe depthe into the riuer Joꝛdan, and Iohn him ſelfe conuerſaunt on the earth. To this alſo notably agreeth that which Paule ſayth, That whiche I deliuered vnto you, I receyued of the Lorde. Therefoꝛe although Sainte Paule were a man, yea, and a ſinner tw, yet that whiche he deliuered to the Churche, he did not deliuer it as from him ſelfe, oꝛ as any inuention of man, but as Chꝛiſt had deliuered the ſame, ſo that it is not his, oꝛ mans, but Chꝛiſtes tradition, a diuine and heauenly tradition. Beſides this, oure highe Pꝛieſte and euerlaſting Biſhoppe woꝛketh, euen at this daye, in his Churche, whoſe miniſterie they execute, that is, at whoſe commaundement they baptiſe, and accoꝛding to whoſe inſtitution, they which are the ſtewardes oꝛ diſpoſers of the myſteries of GOD, miniſter the holie Sacramentes of the Loꝛdes Supper. The inſtitution therefoꝛe of the Sacramentes muſt be acknowledged of vs, to be the verie woꝛke of GOD. And thus farre touching the authour of Sacramentes.

Matth. 21. 22.

1. Cor. 11.

Why Sacramentes were inſtituted vnto vs in viſible things

Peter Lombard in his ſentences reckoneth vp thꝛée cauſes why Sacramentes were inſtituted, that is to ſay, why ſpirituall and heauenly thinges were deliuered and committed vnto vs vnder viſible ſignes, fourmes and ceremonies: the firſt of which

whiche is so colde and weake, that I am loathe to moue it to memorie. He placeth merite in that that by Gods gouernement and direction (as he affirmeth) man seeketh saluation in thinges baser and inferioure to him selfe. Vnto the whiche he addeth this afterward, Although not in them, yet in GOD through them he seeketh saluation: which also vnaduisedly enoughe he hath vttered, and not sufficiently considered. The other two causes, to wit, that Sacramentes were inuented and ordeined vnder visible signes for oure instruction and exercise, seeme not altogether absurde or disagreeing from reason.

The truest and most proper cause why Sacramentes be instituted vnder visible signes, seemeth partly to be Gods goodnesse, and partly also mans weakenesse. For verie hardly doe we reache vnto the knowledge of heauenly thinges, if without any visible fourme, as they bee in their owne nature pure and excellent, they be layde before oure eyes: but they are better and more easily vnderstoode, if they be representeed vnto vs vnder the figure of earthly thinges, that is to say, vnder signes familiarly knowne vnto vs. As therefore our bountifull and gratious Lorde did couertly and darkely, nay rather euidently and notably, set before vs to viewe the kingdome of GOD in parables or darke speaches: euen so by signes it pleased him to lay before our eies after a sort, the very same thing, and to pointe out the same vnto vs as it were painted in a table, to renue it a freshe, and by liuely representation to mainteine the remembraunce of the same among vs. This cause doth Iohn Chrysostome allowe as a chiefe and proper cause, who in his eightie and three Homilie vppon Matthewe, sayeth: The Lorde hath deliuered vnto vs nothing that is sensible. The thinges in deede are sensible, howbeit they haue altogether a spirituall vnderstanding or meaning. So Baptisme is ministred vnder a sensible element, namely water, but that which is wrought thereby, that is to say, regeneration and the newe byrth, doth spiritually enter into the mynde. For if thou wert a bodilesse creature, hee would haue deliuered vnto thee all these giftes, bare, naked, and bodilesse, according to thy nature: but since thou hast a reasonable soule coupled and ioyned to thy body, therefore hath he deliuered vnto thee in sensible signes & substāces, those things which are perceyued with a spiritual vnderstāding. Which I doe not alledge to this end, as if I woulde take the testimonie of man for my stay, but bicause I see S. Iohn Chrysostome his speache according to the manner obserued and vsed in the Scripture. For who knoweth not that the Scripture is full of parables, similitudes, allegories, and figuratiue speaches, whiche the holie Ghoste vseth, not for his owne, but for oure sakes? The talke whiche Christe had in the Gospell with Nicodemus, touching heauenly regeneration, is verie well knowne, where he by hidden and couert kynd of speaches, of ayre, winde, and water, &c. reasoneth, saying: If I haue told you of earthly things, and ye beleeue not, howe will you beleeue if I shall tell you of heauenly thinges. He calleth Earthly things, ỹ his doctrine of heauenly regeneration or newe birth, figured to vs vnder earthly signes of water & the spirit, or of aire & the winde.

Chrysostōe touching the cause of sacraments.

Iohn. 3.

Iohn. 3.

And

And by heauenly things, he meaneth that selfe same doctrine of heauenly regeneration, nakedly deliuered to Nicodemus, without any imagination, without similitude, or sensible signes. The Lorde therefore signifieth hereby, that men do more easily conceiue and vnderstand the doctrine of heauenly thinges, when it is shadowed out vnder some dark and couert signe of earthly things, then when it is nakedly, & spiritually indeede deliuered: that by comparing together of thinges not much vnlike, it may appeare, that the sacraments were for none other cause foūd out or instituted thā for demonstratiō sake, to wit, that the heauenly thinges might become more familiar and plaine vnto vs. In which thing we haue to mark the Analogie, which is a certeine aptnesse, proportion, or (as Cicero termeth it) a conuenience or fit agreemēt of things, I say, knowne by their signes, that if they be sleightly passed ouer without this analogie, the reason of a sacrament can not be fully and perfectly vnderstoode: but this analogie being diligently discussed, and obserued to the full, offereth to the beholder without any labor at al the verie ἀνάγωγη, that is to say, the hidden and secrete meaning of a sacrament. We will when we come to intreat of these thinges, do what we can to make them manifest by examples.

The lorde is to be prailed for instituting sacramentes.

Whosoeuer therfore shal throughly weigh the institution of sacramēts he can not chose but extol with prayses the exceeding greate goodnesse of the Lorde, who doth not onely open vnto vs miserable men the mysteries of his kingdome, but hath a singular care of mans infirmitie, whereby he framing him selfe to oure capacitie, doth after a sort stutte and stammar with vs, whilest he hauing respect to oure dulnesse & the weaknesse of our wit, doth as it were cloath and couer heauenly mysteries with earthly symbols or signes, thereby most plainely and pithily opening them vnto vs, and laying them before our eyes euidētly to be beheld. In this same institution of the sacraments, wee haue cause to extoll and prayse the wisedome of God: if so be we take in hand to compare great and small thinges together. For this custome is receiued as a lawe throughout the world, that all the wisest men, when they had occasion to speake of high mysteries of wisedome, they did not by words only, but by signes and words together commende them to their hearers, to the ende that the two most noble senses in man, to wit, Hearing, and Seeing, might be both at once behemently moued, and forceably prouoked to the consideration of the same. The volumes of heathenish philosophers are ful of examples. What say you to the Iewes, Gods olde & auncient people, did not God him selfe shewe among them verie many such kind of examples? Against as in making leagues, or in confirming promises in earnest and weightie matters, men vse signes or tokens of truth to winne credite to their wordes and promises: euen so the Lord doing after the maner of men, hath added signes of his faithfulnes and truth to his euerlasting couenaunt and promises of life, the sacraments I meane, wherewith he sealeth his promises, and the verie doctrine of his Gospell. Neyther is this rare or straunge vnto him. Men sweare euen by the Lorde him selfe, when they would make other beleeue certeinely, and in no case to mistrust the truth of their promises: yea, it is,

The wisdome of God shineth in the institution of the Sacramēts.

The manner of making leagues or couenaunts.

heb. 6.

read

read in the holy Scriptures, that the Lord him selfe take an othe & sware by his owne selfe, when hee ment Most aboundantly to shewe to the heires of the promises (as the Apostle sayth) the stablenesse of his counsel.

Moreouer, it was the accustomed manner among them of olde, as they were making their league or couenaunt, to take a beast and to diuide him in peeces, and eche of them to passe through and betweene the peeces so diuided, testifying by that ceremonie, that they would yeald them selues so to be diuided, and cut in peeces, if they did not stedfastly stande to that which they promised in their league or couenaunt. After the same manner the Lorde making, or renuing a league with Abraham, which Moses describeth at large in the 15. of Genesis, he commaundeth him to take an heifer, a she goate, and a ramme, each of the three yeares olde, and to diuide them in the middest, and to lay euery peece one ouer against an other, which whē Abraham had done, the Lord himselfe in the likenesse of a smoaking fornace or firedraud went betweene the sayd peeces, that thereby Abraham might knowe, that the lande of Chanaan should of a certentie be giuen to him, and to his seede to possesse, and that all things which he had promised in that league shoulde be brought to passe. Gene. 15.

Since therfore the good and true lord is alwayes like vnto him selfe, & frameth himselfe after the same manner, nowe to his Churche, as we sayde he did then: what wonder or straunge thing is it (I praye you) that he hath left vnto vs also at this day vnder visible thinges, signes and seales of his grace, and mysteries of the kingdome of God? And hitherto haue we entreated of the chiefe causes of Sacraments for the which they were instituted. Touching the kinde & number of Sacraments, which hath the nexte place to that which went before, there are diuers opinions among the writers, specially of later time. For amoung the olde and auncient this question as an vndoubted and well knowne perfecte principle, drewe quickly to an end. But he which shal diligently search the Scriptures, shal finde that they of the old Testament had Sacraments after one kynd, and they of the newe Testament Sacraments after an other kind. The Sacraments of the people vnder the old Testament, were circumcision and the Paschal lambe, to which were added sacrifices, whereof I haue aboundantly spoken in the thirde Decade and the first Sermon. The number of sacraments.

In like manner the Sacraments of the people vnder the newe Testament, that is to say, of Christians, by the writings of the Apostles, are two in number, Baptisme, & The Supper of the Lorde. But Peter Lombard reckoneth 7. Baptisme, Penance, the supper of the Lorde, Confirmation, Extreme vnction, Orders & Patrimonie. Him followeth the whole rablement of interpretours, and route of scholemen. But all the auncient doctours of the Church for the moste part do reckon vp two principall sacraments, among whome Tertullian in his first & fourth booke Contra Marcionem: and in his booke De corona militis, very plainly maketh mention but of two onely, that is to saye, Baptisme and the Eucharist or supper of the Lorde. And Augustine also Lib. 3. de doctr. Christiana. cap. 9. sayth, The Lorde hath not ouerburthened vs with signes, but the Lorde him selfe and the doctrine of the Apostles

Apostles haue left vnto vs certeine fewe thinges in steade of many, and those most easie to be done, most reuerend to be vnderstoode, most pure to be obserued, as is baptisme, and the celebration of the body and bloude of the Lord. And againe to Ianuarius Epist. 118. he sayth: He hath knit and tyed together the fellowshyp of a newe people, with sacramentes in number verie fewe, in obseruing verie easie, in signification verie excellent: as is baptisme consecrated in the name of the Trinitie, and the partaking of Christs body and bloud, and whatsoeuer thing else is commended vnto vs in the canonicall scriptures, excepte those thinges wherewith the seruitude of the olde people was burdened, according to the agreeablnes of their heartes, and the time of the prophets. Which are read in the fiue bokes of Moses. Where, by ỹ way, is to be marked that he sayth not, And whatsoeuer things else are commended vnto vs in the canonicall scriptures: but, And what so euer thing else, &c. which plainely proueth that he speaketh not of Sacramentes, but of certeine obseruations bothe vsed and receyued of the Churche, as the wordes of Augustine whiche folowe do declare. Howbeit I confesse without dissimulation that the same Augustine elsewhere maketh mention of the Sacrament of Orders: where neuertheless this seemeth vnto me to be also considered, that the selfe same authour giueth the name of Sacramentes to Annoynting, and to Prophecie, and to Prayer, and to certeine other of this sorte, as well as he dothe to Orders: and now and then among them he reckoneth vppe the Sacramentes of the Scripture, so that we may easily see that in his workes the worde Sacrament is nowe vsed one way and sometimes an other. For he calleth these Sacraments, bicause being holie, they came from the holie Ghoste, and bycause they be holie institutions of God obserued of all that be holie: but yet so, that these differ from those Sacramentes whiche are holie actions consisting of wordes and ceremonies, and whiche gather together into one fellowshippe the partakers thereof. But Rabanus Maurus also Bysshoppe of Mentze a diligent reader of Augustins workes, Lib. 1. de Instit. cleric. cap. 24. sayth: Baptisme and vnction, and the body and bloude are Sacramentes, whiche for this reason are called Sacraments, bycause vnder a couert of corporall thinges, the power of GOD woorketh more secretely oure saluation signified by those Sacramentes: wherevppon also for their secrete and holie vertues, they are called Sacramentes. This Rabanus Maurus was famous about the yeare of the Lorde eight hundreth and thirtie, so that euen by this we may gather that the auncient Apostolique Churche hadde no more than two Sacramentes.

I make no mention here of Ambrose, although he in his bokes of sacramentes, numbereth not so many as the companie of scholemen doe, bycause some of those workes sette forthe in his name are not receyued of all learned men, as of his owne doing: so I little force the authoritie of the workes of Dionysius, whiche of what price and estimation they be among learned and good men, it is not needefull to declare. But howe so euer the case standeth, the holye Scrip-

Scripture the onely and infallible rule of life, and of all thinges whiche are to be done in the Churche, commendeth baptisme and the Lordes Supper vnto vs, as solemne institutions and Sacramentes of Christ. Those two are therefore sufficient for vs, so that we nede not be moued what so euer at anye time the subtile inuention of mans busie brayne bring against, or beside these twaine. For why? GOD neuer gaue power to any to institute Sacramentes. In the meane while, wee doe not contemne the wholesome rites and healthfull institutions of GOD, nor yet the religious obseruations of the Church of Christ. We haue declared elswhere touching Penaunce, and Ecclesiasticall Order. Of the residue, whiche latter writers doe authorize for Sacramentes, we will speake in their conuenient place. So haue we also elsewhere, so farre forthe as we thought requisite, entreated of the likenesse and difference of Sacramentes of the people of the olde and newe testament.

Whollóe rites of the Church are not condemned.

Nowe let vs see in what thinges Sacramentes consiste. By the testimonie of the Scripture, and of all the godly men, they consiste in two thinges, to witte, in the signe, and the thing signified, in the worde and the rite, in the promise of the Gospell and in the ceremonie, in the outwarde thing and the inwarde, in the earthly thing (I saye) and the heauenly. And (as Irenæus the Martyr of Christe witnesseth) in the visible thing and inuisible, in the sensible thing and the intelligible.

In his booke against heresies.

For heerevnto belongeth that whiche Sainte John Chrysostome vppon Matthewe sayth: οὐδὲν γὰρ αἰσθητὸν παρίστησιν ἡμῖν ὁ χριστός· ἀλλ' αἰσθητὰ μὲν τὰ ὁρώμενα, πάντα δὲ νοητά: CHRIST deliuereth nothing vnto vs that is sensible, but vnder visible thinges, the outwarde thinges are sensible, but yet all spirituall. But hee calleth those thinges, αἰσθητὰ sensible, whiche are perceyued by the outwarde senses, as by seeing, hearing, tasting and touching, but those thinges he calleth νοητά, intelligible or mentall, whiche are perceyued by the mynde, the vnderstanding, consideration, discourse or reasoning of the mynde, not of the flesshe, but of fayth.

By the testimonie of the Scriptures, this thing shall bee made manifest. The Lorde sayeth to his disciples in the Gospell, Goe into the whole worlde and preache the Gospell to all creatures, and he whiche shall beleeue and bee baptised, shall bee saued. Yee shall baptise in the name of the Father, and of the Sonne, and of the holie Ghoste. The same sayeth of John Baptiste, Iohn baptised in the wildernesse, preaching the baptisme of repentaunce for the remission of sinnes. So also Sainte Luke witnesseth, that Sainte Peter sayde to the Israelites: Repent yee and bee baptised euerie one of you in the name of IESVS CHRISTE for the remission of sinnes, and yee shall receiue the gifte of the holie Ghoste.

Sacraments cõsist of the signe and the thing signified.

Mark. 1.

Actes. 2.

Therefore in baptisme, water, or sprinckling of water in the name of ỹ Father, and of the Sonne, and of the holie Ghost, and al that which is done of ỹ church is a signe, rite, ceremonie, ỹ outwarde thing, earthly ỹ sensible, lying opẽ, ỹ made plaine to ỹ senses: but

but remission of sinnes, partaking of (euerlasting) life, fellowshippe with Christ and his members, and gifts of the holy ghoste, which are giuen vnto vs by ỳ grace of God through fayth in Christ Iesus, is the thing signified, the inward and heauenly thing, and that intelligible thing, whiche is not perceiued but by a faythfull mynde. After the same manner the Scripture bearing witnesse also of the Supper of the Lord, which is the other sacrament of the Church, sayth: The Lord Iesus when hee had taken breade, hee gaue thankes and brake it, and gaue it to his disciples, and sayde, take ye, eate ye, this is my body whiche is giuen for you. Likewise he tooke the cuppe and gaue it to them, saying, drinke ye all of this, for this is my bloud of the newe Testament which is shed for many for the remission of sinnes, doe this in remembraunce of me. Nowe therefore all that action which is done of the Church after the example of Christ our high Priest, I meane, breaking of bread, the distribution thereof, yea, and the banquet or receyuing of breade and wine, is the signe, rite, ceremonie, and the outwarde or earthly thing, and also that selfe same sensible thing which lyeth open before the senses: but the intelligible thing & thing signified, the inward and heauenly thing is the verie body of Christ giuen for vs, and his bloud shed for the remission of sinnes, and oure redemption and fellowship which we haue with Christe and all the Saintes, yea, whiche he chiefly hath with vs.

Matth. 26 Luke. 22.

By these things it shall be easie to determine certeinely of the names or termes nowe giuen to the sacramẽts. For they are called external or outward signes, bicause they are corporall or bodily, entring outwardly into those senses, whereby they be perceyued. Contrariwise we call the thing signified, inwarde thinges, not that the thinges lye hidde included in the signes, but bycause they are perceiued by the inwarde faculties, or motions of the mynde, wrought in mẽ by the spirit of God. So also those signes are termed both earthly and visible, bycause they consist of thinges taken from the earth, that is to wit, of water, breade, and wine: and bycause they are manifestly seene in these likenesses. To be short, the thinges signified are called heauenly, and inuisible, bycause the frute of them is heauenly, & bicause they are discerned with the eyes of the mynd, or of faith, not of the body. For otherwise ỳ same body and bloude of our Lorde Iesus Christ which in the supper are representeed to the faythfull by the fourme of breade and wine, are not of their owne proper nature heauenly, or inuisible. For the body of our Lord, touching his substaunce and nature, is consubstantiall, or of the same substaunce that our bodyes are of: Now the same is called heauenly, for his deliueraunce from corruption and infirmitie, or else bycause it is clarified, not by reason of the bringing to nought or laying aside of his owne nature. The same body of his owne nature, is visible, not inuisible, resident in heauen: howbeit it is seene of the godly celebrating the supper, not with the eyes of the body, but with the eyes of the mynde or soule, therefore in respect of vs it is called inuisible, which of it selfe is not inuisible. Now the worde in the sacraments is called, and is indeede, a witnessing of Gods will, and a remembraunce and renuing of the benefits and promises of

Signes earthly & visible, thinges heauenly & inuisible.

Signes external and inwarde thinges.

The word and rite.

of God, yea and it is the institution and commaundement of God, which sheweth the author of the sacrament, with the manner & ende of the same. For the word in baptisme, is the verie same that euen now we haue recited. Goe ye into all the worlde &c. In the supper of the Lord this is the word of God, Iesus tooke breade &c. And the rite, custome, and manner, howe to celebrate the supper, is to be sought out of the example of the lord, going before in ỹ holy action, wherein we comprehend bothe prayers and those things which are recited out of the worde of Christ. For as he brake breade and diuided it, and in like maner the cuppe, so likewise with holy imitation, and sacramentall rite, we follow the same in this holy action. As he gaue thankes, so also wee doe giue thankes: wee by certeine prayers in baptisme doe requeste the assistaunce and grace of the Lorde, we recite certeine places out of the gospell, which we know to be requisite in the administration of baptisme, and we are wont to doe the same also in the celebration of the Lordes supper. But it is not my intent at this presente, to speake largely and exactly of ỹ rites of the Sacrament, which notwithstanding we holde to bee belle, that are taken out of the holie scripture, and doe not exceede, of whiche shall be spoken in theire place.

Promise & ceremonie

Some in stead of the word, doe put promise, and in stead of rite, ceremonie. And truely in the word ceremonie, I see no daunger at all, if by ceremonie be vnderstood the outwarde comelines and rite, which the Lorde him selfe hath commended to vs by his example, and left to be vsed in the celebration.

And in verie deede Sacramentall signes are not simple or bare signes, but ceremonies or religious actions: so also there seemeth to bee no daunger in the worde promise: so that by promise, wee vnderstand the preaching of the gospel, & the commemoration or remembrance of Gods promises which we often vse in the preaching of the gospell and celebration of the sacraments, that is to say, that God doeth receiue vs into his fellowship, for Christe his sake, through faith, doeth wash away our sinnes, endeweth vs with diuerse graces, that Christe was giuen for our sinnes, shed his bloud to take away the sinnes of all faithfull. For in celebrating of Baptisme, we vse these wordes of the Lord, Suffer little children to come vnto mee, for vnto such belongeth the kingdome of heauen &c. In the celebration of the banquet of Gods holie children, we vse these holie wordes of our Lord: And after supper Iesus tooe bread, and after he had giuen thanks he brake it & gaue it to them saying, take ye, eate ye: this is my bodie whiche is giuen for you. This is my bloud which is shed for you for the remission of sinnes, this do in the remembrance of me &c.

For those remembrances and rehersalls, are promisses of the Gospel, promising forgiuenesse of sinnes to the beleeuers, shewing that the Lords bodie is giuen for them, and his bloud shed for them, whiche faith verilie, is the onely and vndoubted meane to obteine life and saluation, Christe is the strength and substance of the Sacramentes, by whome onelie they are effectuall, and without whome they are of no power, vertue or effecte. But if any man by promise doe vnderstand couenaunt, whereby

the Lorde doeth singularly binde or as you would say tye him selfe to the signes, in which, or with whiche he would be present bodily, essentially, and really, therein hee saith more than hee can shewe or proue by the Scriptures. For in no place hath Christe promised to be present corporally, that is, with his true bodie, in the signes or with the signes: otherwise I am not ignorant how God appeared sometimes to our fathers vnder a bodily figure, that is, in some visible forme or shape, as when he shewed him selfe to Jacob whiche was named Israel leaning on a ladder, and to Moses in the hole of a rock as it were in a glasse. But these do not properly perteine to this purpose where we entreate of the corporall presence of Christe, and of the sacramentall signes. But because many wrest these wordes of the Lord, This is my body, This is my bloud, to proue a corporall presence of the Lordes bodye in the Supper, I aunswere that those wordes of the Lord are not roughly to be expounded according to the letter, as thongh bread and wine were the bodie and blonde of Christe substantially and corporally, but mystically and sacramentally: so that the bodie and blond of Christ, doe abide in their substance & nature, & in their place, I meane, in some certeine place of Heauen, but the bread and wine are a signe or sacrament, a witnesse or sealing, and a liuely memorie of his bodie giuen, and his bloud shedd for vs, but of this thing in place conuenient, we wil intreate more at large. By these thinges whiche we haue spoken of, it appeareth sufficiently, howe Sacraments consist of two things, the signe and the thunge signified, of the worde of God and the rite or holie Ceremonie.

There are some notwithstanding, whiche thincke there is suche force graffed of God into the wordes, that if they bee pronounced ouer the signes, they sanctifie, chaunge, and in a manner bring with them, or make presente the thinges signified, and plante or include them within the signes, or at the leaste ioyne them with the signes. For here-vppon are these kinde of speeches heard, That the water of Baptisme by the vertue of the wordes doeth regenerate, and that by the efficacie of the wordes, the breade it selfe and the wine in the Supper are made the naturall flesshe and bloud of the Lorde.

What is vnderstood by the worde in the sacraments.

But the Sacramentes of Christe and his Churche doe consiste of the worde and the signe. But it seemeth that we must diligentlie searche out what muste be vnderstoode by The worde. I saide euen now that The worde in the Sacramentes was a witnesse-bearing of Gods will and the commaundement of God it selfe, or institution of God, whiche declareth vnto vs the author, manner, and end of a Sacrament.

By this word (I say) and Commaundement of GOD, by this will and institution of God, the Sacramentes are sanctified, not that the wordes are so pronounced of the ministers, as they ar read afore to be recited of the Lord him selfe, or deliuered by his Apostles: but bearuse God so would, so did, and commaunded his Apostles to doe. For whatsoeuer GOD doeth or commaundeth to doe, is sanctified by the very commaundement or deede of God. For all thinges which hee hath done are exceeding good, therefore these things

which

which he commaundeth to doe, cannot chose but be holie, because he is holie, and the onelie sanctifier.

Wherefore by the nature, will, deede, and commaundement of God, and not by the pronuntiation of any wordes are the Sacramentes sanctified. To which wil of GOD, that it may bee applyed vnto man and doe him good, the faithfull obedience of men is necessarily required, whiche altogether should make vs putt our trust and confidence in the mercie and power of God, who in no wise should despise or cast behinde vs the institution of God, although it seeme in outwarde appearaunce base and contemptible. This will appeare more plainlie in the example of Naaman, the captaine of the king of Syria his bande. He heard of the Prophet vndoubtedly at the Lords commaundement, that he should washe him selfe seuen times in Jordane. For so it should come to passe that he should bee cleansed from his Leprosye.

Here thou doest heare the worde, the will, (I say) and commaundement of God, but thou dost not heare that any wordes were rehearsed either ouer Jordane or ouer Naaman, or that any wordes were prescribed of the prophet to Naamã that he should repeate, wherby (forsoth) there might be any force of purifying or clensing giuen to the water. Naaman by faith obeyeth the commandement of God, and is clensed frõ his leprosie, not by his owne merit, or by the benefite of the water of Jordane, but by the power of GOD and faithfull obedience.

Lepres also in the Gospel, and that not a fewe, are clensed by the power and will of Christ, and through faith, and not by pronouncing or speaking of wordes. The Lorde indeede said, I will, be thou cleane: but if any man at this day shoulde haue recited the same wordes a hundred times ouer any Lepre, he should haue preuailed nothing. Wherby it is manifest, that to wordes there is no force giuen of working health, if they be pronounced

The Apostles indeede saide to the sick, feeble, and lame, In the name of the Lorde Iesus, arise and walke, and they rose vpp and were healed, but they were not healed by the benefite of the wordes, but by the name, by the power (I meane) and vertue of Christe.

In the nãe of the lord Iesus Christ the feeble are healed. Actes. 4.

For Peter whiche saide vnto the lame man in Hierusalem, In the name of Iesus Christe of Nazareth, arise and walke, saide in the middes of the counsell of Hierusalem, If wee this day bee examined of the deede done to the sick-man, by what meanes he is made whole: be it knowen vnto you all, that in the name of Iesus Christe of Nazareth, this man standeth heere whole. And to the same people hee sayeth, And his name, through faith in his name, hath made this man sounde, whome yee see and knowe, and the faith which is by him hath giuen to this man health. Actes. 4.

Beside these, we read in the Actes of the Apostles, that ỳ sonnes of one Scæua a priest, being exorcists or cõiurers, did call on the name of the Lord Jesus ouer thẽ that had euil spirits, but these were so farr off from giuing place to their exorcismes and coniuringes, that they ranne on them and ouercame them, so that they had muche a doe to escape aliue. Where it is moste apparaunt, that those Exorcistes vsed the same forme almoste in Actes. 19.

their inchantmentes, whiche the Apostle vsed (for in the name of the Lord Iesus they proued to caste out the foule spirit.) But sith these were not able so to do, who cannot see and perceiue, that the words pronounced doe preuaile nothing at all. Neither is that any let or hinderaunce at all, that those Crocrites were without faith. For this is a thinge very well knowen and receiued of all men, that Sacramentes are no lesse effectuall when they are ministred by wicked ministers, then when they are ministred by the best ministers.

The place of Paule in the. 5. to the Ephe. is expounded.

But here is obiected againste vs this saying of the Apostle, Christe gaue him selfe for the church to sanctifie it, cleansing it in the founteine of water by the word, or in the word. Beholde (say they) men are cleansed by the water of Baptisme, which by the word hath the force of sanctifying put into it: therfore it must nedes be, that words haue force to sanctifie. But I wil confute them by an euident demonstration, that the Apostle did not so meane as they suppose.

The Apostle prescribeth vnto maried Christians their dutie: to the more plaine and pithyer settinge forth whereof, he vseth the example of Christe and his Church, commending that excedinge loue whiche Christe beareth toward his Church, where with beeing inflamed he gaue him selfe for it, to this end to make it to him selfe a pure and glorious spouse, where, by the way, hee setteth downe the manner of purge, ing.

For the Lord Iesus him selfe saieth, hee hath cleansed it. For it is onlye Christes office to purge and cleanse. Now the manner of purgeing followeth: In the founteine of water by the worde: which because it is briefly spoken, hath in it some obscuritie.

He maketh mention of two thinges which the Lord vseth to cleanse those that bee his, The founteine of water, And, The worde. The Founteine of water, is Baptisme, whiche is the outwarde action and witnesse bearing of the inwarde purifying or cleansing, wrought by the grace and spirite of GOD, as the Apostle sayeth: According to his mercie hee saued vs by the founteine of regeneration, and renewing of the holie Ghoste, which hee shed vpon vs richlie throughe Iesus Christe our Sauiour. For hee addeth, in way of interpretation, And renewing of the holie Ghoste, whereof the founteine of water is a signe. Tit. 3.

Moreouer, the Worde is the verie preaching of the Gospell, testifying that by the grace and mercie of (God) the Father, his onelye Sonne was giuen vnto vs, who beeinge giuen for our sinnes, maketh them that beleeue in him heyers of eternall life: so that now these wordes of Paule to the Ephesians the 5. Chapter, doe verie well agree with this Commaundement of the Lorde mentioned in Saint Marke, Goe into all the whole worlde and preache the Gospell to all creatures, hee whiche shall beleeue and be baptised shall be saued, &c. XXVI.

For by these words also the Lord shadoweth out vnto vs the manner and meanes of our saluation, that it is hee onelie whiche purgeth vs by faithe: yet in the meane while hee willeth the beleeuers to bee signed with Baptisme, and that it shoulde be preached openlye in the worlde, that

that it is he which pardoneth sinnes, yea and which freely giueth euerlasting life. But, what doe all these thinges (I pray you) make for their purpose, who wil proue by those wordes of Paule, that there is force and vertue in the wordes to sanctifie baptisme? These wordes of the lord spoken to his Apostles, do yet make our matter more manifest. Now are ye cleane, saith he, through the worde which I haue spoken vnto you. Shall we say here that through the wordes which Christ rehearsed, the disciples of Christ were made cleane? what then needed he the nexte day to haue bene crucified? to haue died? What, to the ende that he might purchase power vnto the wordes? Therefore all boastinge in the force of wordes shal be cleane taken away. Doth not faith and godlinesse tell vs, By the worde of the Lorde, we should rather vnderstande this, which is declared by the preaching of the Lorde, that is, the death and redemption of Christ, wherby, because they beleued it they are clensed. For in an other place he saith, purifying their hearts by faith. Wherefore they erre in that, because they doe not rightly iudge of ỹ word or speach. For the Lorde speaketh of the word preached and beleeued, and they vnderstande him of the worde pronounced, as though beeinge pronounced, it had force from the Lorde to sanctifie. S. Augustine also maketh for vs, who in his 80. treatise vpon Iohn, saith, From whence commeth so great vertue and power vnto the water, that it should touch the bodie and wash the heart, but through the woorking of the worde, not because it is spoken or pronounced, but because it is beleeued? For in the word it selfe, the sounde passing away is one thing, and the vertue which remaineth is an other thinge. This is the worde of faith which wee preach, saieth the Apostle, because if thou shalt confesse with thy mouth, that Iesus is the lord, and beleeue with thy heart that God hath raised him from the deade, thou shalt be saued. For with the hart, man beleeueth vnto righteousnesse, and with the mouth confession is made vnto saluation. Whereupon we reade in the Actes of the Apostles, purifying (or cleasing) their heates by faith. And S. Peter in his Epistle saith: So also Baptisme saueth vs, not the putting away of the filth of the flesh, but in that a good conscience maketh requeste to God. This is the worde of faith which we preach, wherwith vndoubtedly baptisme is also consecrated, that it may haue power to clense. For Christ with vs the Vine, with his father the Husbandman, hath loued his church, and gaue him selfe for it. Reade the Apostle, and marke what he addeth, saying: That he might sanctifie it, cleansing it by the founteine of water in the worde. In vaine therefore should cleansing be attributed to a fraile and vading element, vnlesse this were added. In the word. And so forth. For thus farre I haue recited S. Augustines wordes: not that I stay my selfe vpon mans testimonie, or that I would haue any man to vrge the same, or that I am content to be ruled by the witnesse of man, but because in these wordes he hath gathered together some testimonies out of the scripture, bearing witnesse of the worde. Whereby we may vnderstande, that the worde of faith preached, and not the worde spoken or pronounced ought to be receiued. This worde I say doth truly clense, that is to say, the grace of Christ only

Iohn. 15.

Rom. 10.

Actes. 15.

both partie, to the which both the worde & faith are directed, & for ỹ cause he saide expresly, Not because it is spoken, but because it is beleeued. Anon after he saith, The word of faith which we preach. Furthermore he saith, by ỹ word of faith baptisme is cõsecrated ỹ it might haue power to clense. Which what is it else thẽ if he had said, the very substãce of faith maketh baptisme effectual. For it followeth, For clensing in vain should be attributed to the vading & corruptible element, vnles were added, In the word. Now if a mã do consider the mysteries of the saints or holy men in old time, he shal not finde in the celebration of Circumcisiõ, the feast of the Passeouer, & sacrifices, any wordes to haue ben spoken or pronounced, wherby thei were formed & as it were created sacramentes, & were made effectuall. To which belongeth this, that Iohn Baptist did not only baptise the common people without respect of person, but ỹ Lord Iesus himself also in the water of Iordane: no words in the mean while beeing pronounced, wherby he called & drew down the heauenly grace ouer or vpon the water of baptisme. Againe, whiles Christe our high bishop, did institute his supper in the gospell, he cõmaunded nothing to be spokẽ or pronounced, by vertue of which speech or pronuntiation, the elementes might either be chaunged, or the things signified beeing drawen down from heauen should be present with, or ioyned to the signes: but what the lord hath simply done, & what his wil was we should doe, after what maner, & to what end he instituted his supper, ỹ Euangelists haue declared. We read in no place that ỹ Lord said, As often as ye speake or pronounce these my wordes, This is my body, this is my bloud, it shall come to passe by ỹ vertue of my words, that ỹ substance of the signe shalbe made void, & that in the same prick of time wherin the words are spoken, it shal begin to be the true bodie and the true bloud of the lord, vnder ỹ formes or likenesses of bread & wine, or that the formes or likenesses ethe truth of ỹ signe remaining, it shal begin at once with the bread and wine to be the very body and blood of Christ. Wherfore in the pronoũcing or speaking of ỹ words of the lord in the supper, there is no power or vertue, either to cal down the things signified or to change ỹ things present. These imaginations do rather seem more to mainteine superstition than religion. As though the words pronoũced according to the forme conceiued, had power to call down out of heauẽ, to bring frõ one place to another, to restore health, to draw to, to put from or to transforme or change. S. Au. reconeth vp amonge superstitious vanities, those things which for remedies of diseases are tyed or fastened about the body, which also physick maketh no account of, whether it be in charmings or in certein signes called characters, or in hanging certeine thinges about some parte of the body. The place is to be seene *Cap. 20. Li. De doct. Christ. 2.* And Chrysost. beeing very angry with them that hang the writte gospel about their neck, hath these words vpon Mat. 23. cha. Wherin consisteth the force or power of the gospel? in the forme and figure of the letters, or in the vnderstanding of the meaning and sense of the same? If in the forme of letters, thou dost wel to hang it about thy neck: but if in the vnderstanding of the meaning, it is better they were laid vp in thy hart. Thus saith he. But there is the same reason of the figures, and of the pronuntiatiõ of the letters, or words of the gospel. For as the figure of the letters is of power to doe nothing: euen so is there no force or vertue either in the pronuntiation or sounde of words. Plinie an hetheniſh writer alledgeth many heathenish examples, wherin he declareth that words are effectual: but yet among other thinges which he bringeth

The wordes spoken do not forme & make Sacraments effectuall.

geth behach this. It is a queſtio (ſaith he) whether words or inchanting ſpeeches are of any force: but euerye one that is wiſe is ſo farfrom beleeuing it, that euen man by man they vtterly denye it. The place is to be ſeene *Lib. 28. Cap. 2.*

But moſt worthily is the true word of God it ſelf preferred before al theſe, the which by Moſes. Deu 18. with great ſeueritie forbiddeth and condemneth all kinde of ſuperſtitions and inchantments. I knowe what the aduerſaries wil here obiect vnto me, namelie that it is a bleſſing or conſecration, and not a ſuperſtition which they vſe. Beſides this, they bring many examples out of the ſcripture, ſet downe in their Canonicall decrées, whereby very fooliſhly & moſt vnaptlie doutleſſe they go about to proue that by bleſſing or conſecration (as they ſay) the natures of ỳ things are chaunged, wherupon they alſo gather that the breade by the wordes of bleſſing or conſecrating is turned into fleſh. Their examples are theſe and of this ſorte, The water flowing out of ỳ rock, after it was ſmittẽ with Aarons rod, the riuer Nilus turned into bloud, the water at the marriage in Cana of Galile turned into wine, the bitter waters of Marath chaũged into ſweet water, & Moſes his rod turned into a ſerpent. But (I beſeech you) what make theſe to ỳ Lords ſupper, wherwith they haue no mãner of ſimilitude or likenes, ſo that this muſt nedes be a very vnapt cõpariſon & a doltiſh which they make. The riuer Nilus was turned into blod, therfore the bread is turned into fleſh: the water at the mariage in Cana was changed into wine, therefore ỳ wine in the lords ſupper is changed into ỳ blod of Chriſt. For while ỳ the water guſhed out of the rock when it was ſmittẽ, while the riuer Nilus was turned into blod, while ỳ water at ỳ mariage was chaged into wine, while the bitter waters of Marath becãe ſweet, while Moſes rod was turned into a ſerpẽt: ỳ water truly, the blod, ỳ wine, ỳ ſweet water & the ſerpẽt ſo turned & chãged, were not vnder ỳ forme or likeneſſe of thoſe things which they were before, neither were they at once ỳ whiche they were before, & that which thei were thẽ made: but ỳ water of Nilus was very bloud, not water & bloud together, nether was there inuiſible bloud vnder the viſible forme of water. And ſo ſtandes the caſe alſo in ỳ other examples, therfore they do nothing agree with the ſacramental ſignes, but are ſo farr from being like them, that they are altogether vnlike them. Moreouer, who can wel tell by what pronuntiation of wordes Moſes made water burſt out of the hard rock? turned ỳ riuer Nilus into bloud? chaged ỳ bitter waters into ſweete? Who knoweth what forme alſo of wordes ỳ lord vſed, when he changed water into wine? Therefore very vnfitly do they apply theſe examples to their bleſſing or conſecration, changing the natures of thinges, ſince it cannot be ſhewed what maner bleſſings ỳ ſaints or holy men vſed. Like wiſe we reade not that Moſes & Joſue pronoũced any wordes of bleſſing wherby they diuided ỳ chanell of the Erithean ſea, & the riuer Iordan. Eliſeus is read to haue vttered no wordes of bleſſing when he made ỳ arc to ſwim, & reached it out of the water by ỳ helue. In al theſe things the power of God did worke. But we muſt not imagine what we liſt to procede from it. For it is weakenes and not power which is repugnant to iuſtice, & taketh things in hande which are contrary to gods trueth. But the mighty workes of god are of ſuch ſort, that any mã may vnderſtande and manifeſtly ſee, ỳ they are ſuch as they are ſaide to be.

Whether by bleſſing the nature of thinges are changed.

Num. 20. Exod. 7. Ioh. 2. Exod. 15. Exod. 7.

4. Reg. 6.

The omnipotencie of God.

Gen 1. The Lorde saide, Let there be light and there was light. Suche a kinde of light I meane whiche was both called light and according to the nature of light, gaue light: it was not called, or made light, whiche was light in deede and yet gaue not lighte: as the Breade is called the bodie of Christe whiche yet hathe not so muche as one iotte of the bodie of Christe.

Of the worde Blessing. Furthermore this word blessing in no place in the scriptures is so vsed, as they woldmake vs beleue. To blesse in the Scriptures, is to thank, to praise, to salute, to bid farewel, to speake wel of any, to wish wel, to reioyce, highly to extoll, to giue thanks for a good turne, to increase, to enriche, to multiplie, or to make frutefull. I could if neede were, bring examples to proue eche of them. But a man shall no where reade, that to blesse, is as much as to turne the natures of things by the wordes of God, or otherwise by good wordes and prayers, after a set manner pronoũced. We read (say they) in the gospell, that the Lord toke bread and blessed. Yea and Paule also calleth the Bread and cupp by that name, to wit, The bread and Cupp of blessing, the bread and cup vndoutedly of consecration, by whiche consecration the substance of the signes is miraculously chaunged. I aunswere, That the wordes bothe of the Gospel and of the Apostle, are wrongfully wrested to that sense, which neuer came into the mind of the Lord or his apostles. For to declare the meaning of that place in the Gospel: To blesse, is not with the gesture of the hande to make the signe of the crosse, or to lay ones mouth vnto the bread and cup, and in a lowe voice to whisper out the set syllables of the wordes of consecration: but to singe praises to God, or to giue him thankes for his benefites bestowed on vs.

1.Cor.10. That whiche I haue saide I will confirme by the authoritie of the Euangelistes and Apostles. For the Apostles and Euangelistes vse the worde of blessing or thankesgiuing, indifferently. For where Marke hath εὐλογήσας, (that is to say) Blessing, Mathew, Luke and Paule haue εὐχαριστήσας, (that is to say) Giuing thankes, which worde Marke also vsing a little after writeth, And when he had tooke the cup, εὐχαριστήσας, that is, When he had giuen thankes he gaue to them. To blesse therefore is as the Apostles them selues doe interprete it, to giue thankes, since that they put the one for the other. The diligent Reader may see the same also in ỹ place of Paule which is 1.Cor.10.chap. which place we will fullie and wholie entreate of in that whiche followeth. Our aduersaries therefore haue not as yet proued out of the Scriptures, that to blesse is as muche as to chaunge the things, or that by words, pronũtiation, or reciting of words, the thinges them selues signified are brought to, or made present. The auncient writers truely made mention of a mysticall blessing, but in a farr other sense than these consecrators. Of true consecration wee will speake anon, and will confute also in a nother place whatsoeuer thinges they haue brought concerning blessing or consecrating of Baptisme: now wee will make an end of that whiche we began. Words of thẽ selues were instituted of god to this end, to signifie, and by signifying to beare witnesse, and to admonishe, neither haue they

Thankes. giuing & blessing.

beside

beside any hiden force to chaunge the natures of things, or to cause ẏ thinges them selues to be corporally present, neither doe we reade that holie men euer vsed them after this maner: therefore they sinne and deceiue men which otherwise vse them than they were instituted.

Aurel. August. acknowledged the very same thinge, who in his *Enchetridion ad Laurent, Capit. 22.* saith, And verily words to this purpose are instituted, not that men should deceiue one another by them, but by the whiche one might make another to know his meaning: therefore to vse wordes vnto deceipt, and not to that end, wherunto they were ordeyned, is sinne. The same Aurelius Augustinus gathering a summe of his whole booke intituled *De Magistro*, asketh this question: But nowe I woulde haue thée tel me what thy opinion is of al this that I haue spokē vnto thée, whiche by and by he answereth: I haue learned beeing admonished by thy wordes, that a man is taught no other thing by words, than to learn, and that it is a verie small matter, that by speeche or talke we knowe partly what he thinketh ẏ speaketh: but whether the wordes whiche he spake were true, that teacheth he only who admonished that hée dwelt in the harte when the other spake with the toung. Thus much he, in the last Chapter of his booke *De Magistro*. To this purpose perteins the words of Solomon the wise in the Booke of the Preacher, saying, The wordes of the wise are like prickes and nayles that go through of the authors of gatheringes, whiche are giuen of one shepherd. Where we willingly acknowledge, that there is great force in eloquence and prayers of the iust, as the Græcians signified by that Hercules of Gallia, also Cicero verie plentifully hathe declared the same *Lib. 1. De Oratore*. But that whiche they doe forge and imagine of Pitho, or Suada, or Suadela the Ladie and mistresse of eloquence, that verily do we attribute to the holy ghost, which doth bothe gine grace to the speaker, and prepareth and stirreth vppe the mindes of the hearers. By these thinges it is manifest vnto all men, I thinke, that it is a newe forgerie of man, and not a doctrine of Oracle, to say, that in the celebration of the sacraments, there is such force grafted in the wordes recited, that they turne and chaunge the thinges, or make the thinges signified to bée present, and either put on, or ioyne them with the signes. But wee will shewe hereafter that the signes are not chaunged or mingled with the thinges signified, but that bothe of them do remaine still in their own nature and propertie. It shalbe sufficient if wee attribute that to the wordes whiche the scripture doth attribute, to wit, the office of signifying ¢ admonishing, of mouing and stirring vp, whiche they haue from God. For they do defile and blemishe the wordes of God, whiche decke them with straunge and falsified titles. We acknowledge in déed that all the power of almightie God is attributed to the word of God: but who séeth not that ẏ is spoken ¢ ment of ẏ euerlasting sonne of God, wherin ẏ scripture is called the word of God? Who is such a dolthead, that cannot rightly distinguish betweene the euerlasting word of God, which is ẏ sonn of God the second person in ẏ reuerend Trinitie: ¢ the word rehearsed spoken, or pronounced by man? The euer-

sayings of the writers of men in their bookes.

Howe the power of almightie God is attributed to the worde

lasting word of god remaineth in his owne substance & nature a creator, & not a creature: it is not mingled: it is not grafted or incorporated into mans voice. The word whiche proceedeth from man, is a creature, not a creator, and remaineth still a creature. For it is a sound which passeth away. Neuertheless it is a vertue which (stil) remaineth, if it be sincere and not adulterate, and receiued by faith. For so it preserueth, yet not of his owne proper vertue, or power, or because it is pronounced by man: but through his power or vertue whiche reuealed the word, who is true, and therefore preserueth those thinges which by his worde he promiseth to preserue, so that nowe in deede God himselfe doth preserue, who said ý by his word he wold preserue those ý beléeue. The word therfore which God hath reuealed vnto vs by his seruãts the Prophetes, and by his chosen Apostles, is not, neither is called the word of God, as if the sounde of syllables, wordes, and voices, are of their owne nature the word of God, that very same I meane, which of his substance is the sonne of God: But because the reuelation of the woorde was made frõ God in the holy ghoste through the word or wisdome of god. Wherefore although the original be of God, and not of man, yet the words which the prophets and Apostles vttered are mans wordes, neither can they do any thing else but giue signification, wt the which notwithstãding I wold not haue ý due force of the external word of God to be lifted vp aboue that which is méete & comely, & those thinges imputed to the literall worde, which is proper to God. I acknowledge all those thinges whiche with a sound vnderstanding or iudgment are attributed to the word of God. But of this thing I haue elsewhere discoursed more at large. But now some wil say, If by reciting the wordes of God, sacramentes are not sanctified or consecrated, from whẽce then haue they this, ý they be, and are called sacraments or holy signes? Is the consecration vaine & of no force? Surely vain & of no force is that cõsecration which the papists haue feigned. But of consecration or true sanctification I haue spoken in the beginning of this chapt. which now I will set forth a litle plainer & more aboũdantly. The holy scriptures whẽ they make mention of holy thinges, they vse verie oftẽ this Hebrue word ×× which the Greeke interpreters commonly haue translated by ἁγιάζω the latines by *Sanctifico Consecro* and *Initio*. The vse of this word reacheth verie far. For it signifieth to sanctifie, to offer vnto god, to purifie or clense, and to iustifie, also to seuer or to put a-part and to separate, to separate (I meane) from prophane vse & to dedicate them to holie thinges, to call a thing by some name, to applie & to appoint. Therfore we say ý to cõsecrate in this place, is no other thing but to sanctifie, to dedicate to god, & after a fashiõ to separate, or of a thing prophane to make an holy thing. But who doeth this? or he which doth it, by what meanes or instrument (I pray you) doth he it? who I beseech you cõsecrateth, or holieth? is it God? or is it man? Verily God & not man. For God instituting any thing, & testifying & declaring by his word, what he hath instituted & to what ende, of his owne holy iust and good will, by his own only institution (I say) without any other meane, he consecrateth the thing which he himselfe hath already in-

Of true sanctification or consecration.

instituted. For as he is holy, iust, and good: so whatsoeuer he cõmandeth is holy iust & good. And man vnderstanding by the word of God, ỹ God hathe instituted any thing to a holy iust & good vse, accepteth, receiueth, and vseth ỹ institution for holy good & iust. Therfore man doeth not by vttering certein words consecrate & make holy the institution. And because he beleeueth ỹ all the institutions of God are holy & good, therefore he also celebrateth this institution of God, euen as God hathe ordeined, & giueth God thankes, depending altogether vpon God and the rule of his word. Of this manner of sanctification the Apostle speaking in another certein place saieth. Now the spirit speaketh euidẽtly that in the latter times there shal rise deceiuers forbidding to marrie & cõmanding to abstein frõ meates, whiche God hath created to be receiued with thankesgiuing of them whiche beleue & know the trueth. For euerie creature of God is good, and nothing to bee refused, if it bee receiued with thankesgiuing. For it is sanctified by the word of god & praier. Lo he saith meate is sanctified by the worde of God & prayer. But the word of God is in this place (as Paule the Apostle expoundeth it) a testimony of ỹ scripture, & will of God, whereby we are taught ỹ all things which God hathe made are exceding good, & ỹ they are cleane & not vnclean which God hath created for to be eaten, & for our vse. In the Acts S. Peter heareth, Arise Peter slea, and eate, (for he sawe in a vision before him al liuing creatures of the earth and the Aire) Peter answered, Not so Lorde. For I haue neuer eaten any thing that is common or vnclean. Therfore he heard again What God hath cleansed that cal thou not common.

1. Tim. 4

Actes. 10.

But where (I pray you did hee make them cleane? When hee made and gaue them for the vse of man. To the word is annexed prayer, not a charming or an inchantment, but a faithfull thanks giuing. For the Apostle more then once or twise, maketh mention of thanks giuing, that by the generall word, that is to say, prayer, no other thinge might be vnderstode than the speciall worde, I meane thanks giuing. For prayer is (as a man would say) to inuocation and giuing of thankes, as the rote to the braunches. Therefore saith he, the meate is holy, because GOD who is good hathe made and appointed the same for the vse of man, and also because it is receiued of man with faith and thankesgiuing. For meate is not holy and good to many men, not through any fault in ỹ meat which is always the good creature of God, but in thẽ is the fault which acknowlege not by faith the benefits of God, or which abuse them, & glut thẽselues contrarie to the worde of thẽ Lord. Euen so standeth the case with the matter of sanctification, whiche we must also applie to ỹ sacraments. God of his owne good wil, and for the commoditie of men ordeined sacraments. He chose vnto him selfe out of his good creatures, water, bread, and wine, and appointing them to some certeine ende, he laide a platfourme and commaunded vs to vse and celebrate them: Howe therefore by the commaundement and choice of God, the water bread and wine are consecrated, and he signeth them with his word, and declareth that he will haue them counted for sacraments, and sheweth the manner howe hee will haue them celebrated.

Howe our Sacraments are consecrated.

So

So that the consecration of Sacraments is made through the will, institution, choyce, or commaundement of God, and seale of his worde. Wherefore, water, bread, & wine, used after a cõmon maner, or not so as they are chosen and instituted of God, the worde of God is as it were slaundered, and they are altogether common & prophane: but being only used according to ỹ choyce or cõmandement of God holily, and the worde or signe being added, they begin to be Sacramentes whiche they were not afore. The same substaunce remaineth in them still which they had before. But they are instituted to another ende and use, for they are sealed with the worde and commaundement of God, and therefore are hallowed, whereunto may also be added their holy use, by a true faith setting forth the benefite of our redemption, and giuing of thanks by faithful praiers to our boũtiful redeemer. To this purpose we may fetche examples of ciuil gouernmẽt, wherin some things for certein newe causes adioyned, hauing their substance remaining still, are now made that whiche before they were not. For siluer or golde being not yet coyned with the Magistrates marke is nothing else but siluer and golde. But if by the commandement of the Magistrate a newe forme be added by a printe, it is made money, whiche it was not before, although it be the verie same substance whiche it was before. Ware, before it be sealed, is common and vsuall ware: but when by the kinges will and commaundement that which is ingrauen in the kinges seale, is printed in the ware, and is sette to euidences and letters patentes, by and by it is so estemed, that who so shall deface the sealed euidence is attached as guiltie of treason.

Whereby I trust you see plainely, that the true sanctification or consecration of Sacraments doeth consist in the will and institution of God, in a certaine ende and holie vse of the same, whiche are declared vnto vs in the worde. Of the whiche peraduenture I haue spoken more at large than some may think needfull. But the godlie Reader will pardon mee, this my tediousnesse, since my desire is to open all thinges faithfully, diligently, and at large.

Now that I haue defended the lawfull vse of the worde, and declared the vertue of it, and opened vnto you as occasion serued, the true sanctification or consecration of Sacramentes, I will returne to that where I left: and because I taught that sacraments consist of two parts, the signe and thinge signified, it remaineth to shew that those two parts reteine their natures distinguished, not communicating properties, by declaration whereof, bothe to those thinges which go before, and to those whiche followe, yea and to the whole substance of the sacrament, a wonderful light without doubt shal appeare. But of communicating of the names or termes I will speake in their conuenient place. That eche parte reteineth theire natures distinguished, without cõmunicating or mingling of properties, it is to be seene hereby, that many be partakers of the signe, and yet are barred from the thinge signified. But if the natures of the partes were vnited or naturallye knit together, it must needes be then, that those whiche be partakers of the signes must be partakers also of the thing signified. Examples of Scripture

The signe and the thing signified do reteine there seuerall natures in the sacraments.

exap:

ture, as they are ready, so are they euident. For Simon Magus in the Actes of the Apostles receiued ỹ signe and was baptised: but of the thing signified he had not, neither receiued so much as one iote. And Judas Iscariot a cruell and saytheleſſe traytour of his maister, did likewise Eate the bread of the Lord, but he did not eate bread the Lord. Otherwise he had liued happie, iuſt, & blessed for euer. For he which eateth me (saieth the Lord himselfe) shal neuer dy: But Judas died euerlastingly, therefore he did not eate that foode of life.

The wicked are not partakers of the thing signified in the sacraments.

To these euident testimonies of scripture, I will nowe adde also certeine of Saint Augustines pertey-ning to that purpose, who in his treatise vpon John 26. saith. We receiue this day visible meate: but the Sacrament is one thing, and the vertue of the sacrament is another. Nowe many doe receiue of the things vpon the altar, and when they haue receiued it doe die: Whereuppon the Apostle sayth, He eateth and drinketh his owne damnation. Was not the morsel poyson which the Lord gaue vnto Judas: and yet he receiued it, & after he had receiued it, the enimie entred into him: not because that was euill which he receiued, but because he being euil, did receiue ỹ good thing vnworthily. And immediately after he saith, The sacrament of the thing, that is, of the knitting together of the bodie and bloud of Christ, is receiued at the Lords table, of some vnto life, of other some to destruction: but the thing it selfe whereof it is a Sacrament, is receiued of all men vnto life, of none to destructiō, whosoeuer shalbe partakers thereof. And againe he sayth, He which dwelleth not in Christe, nor Christe in him, without doubt he neither eateth his flesh, nor drinketh his bloud spiritually, although carnally and visibly he chawe with his teeth the Sacrament of the bodie & bloud of Christ, but he doeth rather eate and drinke the Sacramēt of so great a thing to his owne damnation. And so forth. He hath the like wordes in his booke *De Ciuit. Dei. 21. cap. 25.* And in his booke *De Doctri. Christ. 3. ca. 9.* he sheweth that In the Coniunction of natures there had need to be a distinction, lest we should sticke too muche vpon the outwarde signe.

Nowe we come to the prooffes of the scripture. The Apostle witnesseth in the 1. Cor. 10. chap. that all our fathers were baptised, and did all eate of one spirituall meate, and did all drinke of one manner of spirituall drinke, but the Lorde in many of them had no delight. Whereas if they had eaten that spiritual meate, and dranke that spirituall drinke spiritually by faith, vndoubtedly the Lorde had delighted in them. For without faith, as he himselfe saieth, it is impossible to please God: therefore with them that haue faith, GOD is well pleased. Wherefore our fathers truely were partakers of visible sacraments, but they were destitut of inuisible grace, whereby it followeth that the signe and ỹ thing signified do reteine their natures not confounded or mingled, but distinguished and separated. Besides this, the wordes of the gospell haue some affinitie, or at the leaste some likenesse with Sacramentall signes. Otherwise the wordes are preferred farre before the signes, the Apostle sayinge, that he was sente to preach, and not to baptise. But many heare with their outwarde eares the worde of the Lorde, who for all that, because

1 cor. 10

The affinitie of the word of God & sacraments.

because they are voyde of faith, are also without the inwarde frute of the woꝛde, Paule saying yet againe, For to vs was the gospell preached, as well as vnto thē, but the word which they heard did not profite them, because it was not coupled with faith. Heb. 4.

For so it commeth to passe that many receiue the visible sacramentes, and yet are not partakers of the inuisible grace, whiche by faithe onely is receiued. Wherupon yet againe it followeth that the signe is not confounded with the thing signified: but bothe of them do reteine their substance and nature distinguished. What, & doth not the scripture expꝛessely & pithily make a difference betweene the outward ministerie of man, and God the inward woꝛker and giuer of spirituall gyftes? For John Baptiste saith, I baptise you with water, But he (Christ) shall Baptise you with the holy Ghoste. Matth. 3.

Wherewith agreeth ỹ saying of Peter, Baptisme saueth vs, not the putting away of the filth of the fleth, but in that a good conscience maketh request to God. 1. Pet. 3.

To this notwe pertineth that euident testimonie of saint Augustine which is read *3. Quest. lib. in Leuit. Quest. 83.* In these woꝛdes: Wee must diligently consider as often as he saith, I the Lord which sanctifie him, that he speaketh of the priest: when he also spake this to Moses, & thou shalt sanctifie him. Howe therefore doth both Moses and God also sanctifie? for Moses doth not sanctifie for the Lord: but Moses doeth sanctifie in the visible sacraments by his ministerie: and the Lorde by inuisible grace by his holy spirit, where the whole fruit of visible sacraments also is. For without this sanctificatiō of inuisible grace, what profite haue we by visible sacraments? Thus farre The scripture maketh difference betweene the ministerie of man & the operation of the spirit.

August. As John Baptist made distinction betweene his owne ministerie in Baptisme, and the power of Christ: euen so maketh he distinction betwēen the ministerie of preaching, & the drawing of the spirituall teacher, I am (saith he) the voyce of a crier in the wildernes, make streight the way of the Lord. And againe, He that commeth from on high, is aboue all, he that is of the earth is earthly, & speaketh of the earth, he that cōmeth from heauen is aboue all, and what he hath sene and heard that he testifieth, &c. Saint Paule also agreeing thereunto sayth, Who is Paule? What is Apollos? but ministers by whom ye beleeued, euen as the Lorde gaue to euerie man. I haue planted, Apollos watered, but god gaue the increase. So that neither is hee that planteth any thing, neither he that watereth, but God that giueth the increase. Albeit the comparison of ministers with ỹ signes agree not altogether and in euerie part (which I told you before:) because ministers are fellowe labourers with Christ, according to their office, but the signes which are wont like are not so, vnlesse κατ' ἐξοχὴν, we translate vnto them that whiche is the ministers, yet by other prowfes I suppose it to be made plaine that the signe & thing signified do reteine their natures distinguished in the sacraments. These things doe specially disproue and conuince those who are persuaded of that papisticall trā substantiation of bread and wine into the substance of the bodie & bloud of Christe. For these men vtterly denie that the breade and wine being consecrated in the mysteries, do remaine in their owne substances. For they contend that these substāces (of bread & wine) are annihilated & turned John. 3. 1. Cor. 3. The opinion of the Papistes touchinge transubstantiatiō is cōfuted

ned into the verie bodie and bloud of the Lord, so ỳ after the consecration, the accidents of bread and wine doe remaine, and no part of the substance thereof at all.

For they say that the Lorde in expresse words pronounced ouer the bread & wine, This is my bodie, This is my bloud, & that the Lord can easily bring to passe, by his own omnipotencie, that that which he said may be as he said. For proofe wherof, they alledge these & such like places, ỳ the Lord forsothe fashioned man out of ỳ clay of the earth, & by & by of the rib of man made woman, & also turned Lots wife into a piller of salt, & therfore ỳ he, by the selfe same his power can make of bread his bodie, & of wine his bloud. And these truely are their bulwarkes. But we in another place haue plentifully disputed of the meaning of the Lords words, This is my bodie. So that it is superfluous to make long repetition of them. I haue also tolde you ỳ of the omnipotencie of God, we muste not gather & determine whatsoeuer commeth into our braine: & also that Gods power doth nothing against trueth, neither against it selfe, and that no Godly man ought to take that in hand vnder pretence of the power of God, whiche is repugnant to the plaine Scriptures, and the articles of the catholique faith.

Aarons rod.

That bread and wine remaine in their substãces after consecration.

Now it is euident, and plaine, that after consecration there remaineth in the sacrament, ỳ substãce of bread & wine. And herein we need no other witnesses than our verie senses, whiche perceiue, see, taste, and feele, no other thing than bread and wine: but while clay was turned into a mans bodie, the rib into a woman, & Lots wife into a piller of salte, they were not, as the sacrament of the supper, ỳ which they were before, neither did there appeare vnto the senses any iotte of the clay, of the ribbe, of Lots wife. Verie fondly therefore and vnaptly are these examples applyed to the mysterie of the Lordes supper, wherewith they nothing agree: whiche thing also we touched before.

The Gospel verie diligently describing the moste holy institution of the Lordes supper, and the maner thereof, maketh no mention of miraculous transubstantion: but calleth the bread and wine whiche the Lord toke and distributed to his disciples, and which they also receiued, by the names of bread & wine, as wel after the words of consecration (as they tearme it) were spoken, as also before consecration. Doeth not the Lorde in the 26. cha. of Mat. call the wine being cõsecrated not wine only, but the fruit of the vine, after a more vehement and significatiue kinde of speeche, lest any shold be ignorant that the wine was wine in deede, and so remained? In Marke we reade this of the Cuppe: And he tooke the Cuppe, and when he had giuen thanks he gaue to them, And they dranke of it, and he saide vnto them. This is my bloud of the new Testament, &c. Loe they dranke all (sayth he) of the Cuppe, before ỳ words of consecratiõ (as they terme it) were spoken: therefore they dranke wine. Nowe if so be they answere that this place of the Euangelist is to be expounded by the figure *Hysteroproterõ*, ỳ is whẽ any thing is declared out of order preposterously, thẽ admitt they tropes & figures in ỳ celebration of the supper, which notwithstandinge they haue conten-

ded

ded ought simplie to bee vnderstode without the help of tropes or figures. But Paule also the Apostle in the 1.Cor.cap.10. calleth the bread of the Lorde beeing nowe in the verie holy vse, and (that I may so say) consecrated, by the name of bread. And in the 1.Cor.11.chap. the thirde time hee calleth it bread. To this appertayneth that the Actes of the Apostles doe testifie, how that the Churche of the Apostles do call the whole mysticall action The breaking of breade, not The breaking of his bodie, or distribution of his bloud. It is manifest therefore that the substance of bread and wine in the Sacrament of the Lordes supper doe remaine in their owne nature, and that transubstantiation is a sophistical imagination. This also is a sophistical and a notable papisticall forgerie, in that they say that the bread and wine consecrated in the Supper is therefore called of the Apostles breade and wine, because they were bread and wine before. For that is nowe done whiche is reade in Exod. to haue bene done in times past, where Araons rodde is saide to deuoure the Inchaunters rods, which neuertheless then were not roddes, but Serpentes: but now they are named roddes, because they were rods before they were so chaunged which now are serpents and not rods. But againe, who doth not see this example hathe no similitude or likenesse with the breade and wine of the Lord? For the rod truely was called a rod. But in the meane while it was, and seemed plainly to be, not now a rod, but a serpent: but ẏ bread is called bread, neither doeth it appeare to be any thing else but bread: here is no forme of flesh seene, as was seene there the fourme of a serpent. Beside this the rod is saide to be turned into a serpent, & is shewed for a wonder or miracle: but ye shal read in no place that the breade was turned into flesh, by any miracle: but a sacramẽt is instituted, which in deed loseth the name & nature of a sacrament when the substance of the signe beeing annihilated & made voide nothing remaineth there, but the thing signified: for ẏ which they triflingly say of accidents myraculously subsisting without their subiect, & remayning in sted of the signe, is to no purpose. If we shuld go about to boast of our dreames for miracles, there will be nothing so absurde, & foolish which we shal not colour with our fansies, & lyes. What if this word transubstantiatiõ doth manifestly proue that this whole trifling toy, is not fetcht from the simple & plaine doctrine of the Apostles, but frõ the subtile schole of quarelling sophisters?

Whether the bread and wine for their former substance are so called after consecration.

But the Apostle Paule giueth vs in charge to beware both of Philosophie and straungenesse of wordes, though at this present we do not only intreate of new wordes, but also of new matter and new doctrine contrary in all pointes to the Apostles. For this doctrine of transubstantiation is cleane cõtrary both to the doctrine of the Apostles & Euangelistes touching the true incarnation of our Lorde, and the true nature and propertie of his humane body, and also the true raising vp againe of our bodies. For they are constrayned to forge many thinges altogether myraculous, as of the inuisible body of Christ, & of the subtile body of Christ pearcing by his subtility through the gate, & the stone, I meane that which couered his sepulchre, or the Lordes very body beeinge altogether and at one

Coloss.2. 1.Tim. 6.

one time in many places, and killing all thinges, and other innumerable which are of this stampe absurde and wicked. Nowe also Ioan. Scotus a subtile doctour in his woorke Sentent. Distinct. 11. Lib. 4. quæst. 3. saith, That the article of Transubstantiation is neyther expressed in the créede of the Apostles, neyther in those créedes of the auncient fathers: but that it was brought in and inuented of the Churche (so sayth he, meaning the Romishe Churche) vnder Innocentius the thirde in the Counsel of Lateran. Whereby we gather that the doctrine of Transubstantiation is of late time, and newely start vp, the history whereof we haue elsewhere more largely compyled. But by this that I haue sayde, I thinke it playnely and effectually enoughe declared, that the signes are not mingled with the things signified or chaūged into them, but that eache of them remaine in their seuerall natures.

The counsell of Lateran was in the yeare of our Lorde. 1215.

But albeit eyther of the parts without myxture doe reteine their owne nature, yet those two agrée in one sacrament, and being ioyned together and not diuided, do make one perfect and lawfull Sacrament. For water alone both priuately and ordinarily sprinckled is no sacrament, vnlesse it be applyed and vsed according to the institution of Christ. Purifying also or washing away of sinnes, and the ingrafting or receiuing into the league and fellowshippe of God and all Saintes, of it selfe is no Sacrament, vnlesse there be also a sprinckling of water, in the name of the blessed Trinitie.

In like maner it is no Sacrament, if we eate bread in a common assembly, and drinke wine of the selfe same cuppe after the common manner: neyther is it a Sacrament if through a faythfull remembraunce thou consider that the Lordes body was betrayed for thée, and his blonde shedde for thée, for the which also thou giuest thankes: but so farre forth as they are all mysteries of God and our saluation, they are generally termed sacramentes, that is, secrete and spirituall mysteries of GOD and oure saluation. For in a perfect and lawfull Sacramente, there must néedes goe together both the holy action corporall or sensible, and the spirituall celebration thereof, for the whiche this sacramentall action was inuented and put in practise.

But here some moue many and diuers questions touching the sacramentall vnion, whether it be personall, reall, or rationall. I, because I sée nothing of this matter doubtfully deliuered of the Apostles, and that the thing being playne of it selfe by such maner of sophistications is made dark, doubtful, difficult, and obscure: simply and playnely saye, that the signe and the thing signified are ioyned together in the Sacramentes by Gods institution: by faythfull contemplation and vse: to be shorte, in signification and likenesse of the thinges: but I vtterly denye that those two are naturally vnited together, so that the signe in the Sacrament beginneth to be that, whiche the thing signified is in his owne substaunce and nature: I denye that the thing signified is ioyned corporally with the signe, so that the signe remayneth still in his owne substaunce and nature, and yet neuertheles in the meane time hath the thing signified corporally ioyned vnto it, that thereby who so euer is partaker of the signe, shoulde be also by the signe or

Of the sacramental vnion.

with the signe partaker of the thing it selfe.

The reason why I do so constantly denie that, appeareth I thinke sufficiently by those examples whiche I haue hitherto declared, and whiche hereafter shall be declared. Furthermore, I say that the signe and the thing signified, are coupled together by Gods institution, because he whiche instituted the Sacrament of baptisme and the Supper, instituted it not to this ende, that with water we might washe awaye the filthe of the body, as the custome is to doe by daily vse of bathes, neyther that wee should take oure fill of the breade and wine, but that vnder visible signes he might commend vnto vs the mysteries of our redemption and his grace, and to be shorte of our saluation by representing them to renue them, and by sealing them to confirme thē. My saying is, that they are coupled together in a faythful contemplation, because they which partake the Sacramentes religiously, doe not fasten their eyes on sensible thinges onely, but rather on thinges insensible, signified, and heauenly, so that the faithfull haue in them selues both twaine coupled together, which otherwise in ẏ signe or with ẏ signe are knit together with no bonde. For corporally & sensibly they receiue the signes, but spiritually they possesse, comprehend, renue, and exercise the thinges signified.

It is declared how in Sacramēts the signes and the things signified are ioyned together.

In signification and likenesse of the thinges, I say, they are coupled together, because the signe is a token of the thing signified: And vnlesse signes haue likenes with those things whereof they are signes, then coulde they be no signes. They haue therefore most apt and verie neare affinitie betweene them selues.

For as water washeth away the filthe of the body: as breade and wine satisfieth and maketh merrie the hart of man: euen so by the grace of God, the people of God are purified: euen so the body and blonde of the Lorde which was giuen for vs, being apprehended by fayth, doth both satisfie and make merrie the whole man, that he maye yealde him selfe wholy vnto thankesgiuing, and obedient to Godwarde.

I would speake here more largely of the Analogie or of the signe and thing signified, but that I see I maye doe the same hereafter in place more conuenient. But I thinke I shall not need any more places out of the scripture to open these thinges more euidently, since they followe of their owne accorde vppon that which we haue hitherto by testimonies of scriptures confirmed, and will hereafter more at large confirme.

Moreouer, in respect of the likenesse of the signe and the thing signified, the name of the one is giuen to the other, as I will proue by most euident testimonies of Scripture. In Genesis 17. the Lorde sayth thus to Abraham, Thou shalt keepe my couenaunt therefore, bothe thou and thy seede after thee in their generations. This is my couenaunt whiche ye shall keepe betweene me and you. Euerie man-child among you shall be circumcised. Ye shall circumcise the flesshe of your foreskinne, and it shall be a token of the couenaunt betweene me and you. The mouthe of the Lorde hath spoken this. Who will gainesay the worde of GOD? The worde of GOD calleth Circumcision a couenaunt, therefore the name of the thing signified, is giuen to

Signes borowe the names of things signified.

Circumcision.

to the signe. For in verie deede Circumcision is not the couenaunt it selfe. For the couenaunt is the bargaine and agreement betweene GOD and men, whiche hath certeine conditions and articles. Wherfore afterwarde by interpretation, the same Circumcision is called A token of the couenaunt. And who will finde fault with this interpretation of GOD? The signes therefore, yea, GOD beeing the interpreter, take the names of the thinges signified.

The paschall lamb.

So you may reade in the twelfth chapter of Exodus. Yee shall eate the lambe in haste, for it is the Lords Passeouer. Againe, And the bloud shall be vnto you a signe in the houses wherein you are, &c. And againe, This day shall be vnto you a remembraunce, &c. What can be spoken more plainely, than that the Lambe is called the Passeouer? But what is the proper meaning of the Passeouer? Let vs giue eare to the Lorde, here againe expounding him selfe, and saying: I will passe through the lande of Aegypte this same night, and will smite all the first borne of Aegypt, from man to beast, and when I shall see the bloude (of the Lambe) I will passe ouer you, and the plague shall not bee vppon you to destroye you. Beholde, the Passeouer, GOD him selfe so interpreting it, is that passing ouer, whereby the Angel of GOD passing ouer the houses of the Israelites whiche were marked with the bloude of the Lambe, spared their firstborne, & slue ỹ first borne of ỹ Egyptians. If thou art ignorant what, and what manner of Lambe it was, listen againe to the Lorde instructing thee, and saying: In the tenth day of this moneth euerie man take vnto him a Lambe according to the housholde, and let your Lambe be without blemishe, a male of a yeare olde, which yee shall take out from among the sheepe, and from among the goates. And here the Lambe is playnely called the Passeouer. And who dothe not see that the Lamb is not the Passeouer? yet bycause it is a signe or remembrance of the passeouer, as the mouth of the Lorde sayth, surely it taketh the name of the Passeouer or passing by.

Sacrifices.

Againe you reade in the nintenth of Num. Thus spake the Lorde vnto Moses: Speake vnto the children of Israel, that they bring thee a red cow without blemishe, And ye shall giue her vnto Eleazar the Priest, that he may bring her without the hoast, and cause her to bee slayne before his face, and to bee burnt whole, And a man that is cleane shal gather vp the ashes of the cow, and lay them without the hoast in a cleane place, And it shall bee kept for the multitude of the children of Israel, for a water of separation (or sprinckling.) For it is sinne. Marke againe the manner of the speaking of the Scripture. A heifer or cow is sinne, that is, a sacrifice for sinne, as Christe is sayde to be made sinne for vs, that for (or by) sinne, he might condemne sinne, whiche is, that by the one oblation of his body, he might cleanse and purge vs from sinne. Hitherto also belongeth that whiche the Apostle speaking of sacrifices vnto the Hebrues, sayth: But in these sacrifices there is mention made of sinnes euerie yeare, for it is not possible that the bloude of bulles and goates should take awaye sinnes.

Rom. 8.

Hebr. 10.

As often therefore as sacrifices, as

Heifers, Goates, Bulls, and Lambs, are called ſanctifications, cleanſings, or ſinnes, the ſignes take the names of the thinges ſignified. For theſe were certein types and figures of the Prieſte whiche was to come, and of Chriſte, vppon whome all our ſinnes are layd. For, He, truly, is the Lambe of GOD whiche taketh away the ſinnes of the worlde.

Zacha. 3.

Iſai. 33.

Iohn. 1.

Nowe we are come alſo to the ſacramentes of the newe Teſtament, whoſe ſignes alſo beare the names of the thinges ſignified. For Peter ſaythe, Actes 2. Let euerie one of you bee baptiſed in the name of Ieſus Chriſte for the remiſsion of ſinnes. And Paule alſo in the Actes of the Apoſtles heareth, Ariſe and be baptiſed, and waſhe away thy ſinnes by calling on the name of the Lorde. Therefore truely baptiſme is called a cleanſing, or waſhing awaye of ſinnes.

1. Pet. 1.

Baptiſme. Actes. 22.

And Peter alſo elſewhere ſaithe, Baptiſme ſaueth you, not that therby the filthe of the fleſhe is put awaye, but in that a good cõſcience maketh requeſt vnto God. And Paule alſo ſaith, Ye are waſhed, ye are ſanctified ye are iuſtified, in the name of the Lord Ieſus, and by the ſpirite of our GOD.

1. Cor. 6.

Therefore the due and right cõparing of theſe places betweene them ſelues doth manifeſtly proue, that to the ſigne of baptiſme, whiche is water, is giuen the name of the thing ſignified.

After the ſame manner is it to be ſeene in the inſtitution of the Lordes Supper or Euchariſte. The breade is called the body of Chriſte, and the wine the blonde of Chriſte. But ſince the right faythe beleeueth, that the true bodye of Chriſte aſcended out of this worlde, liueth, and is nowe in heauen, and that the Lorde returneth no more into this worlde vntill he come in the cloudes of heauen to iudge the quicke and deade, euerie man vnderſtandeth, that to the ſigne, to wit, breade and wine, the names of the thinges them ſelues, to witte, the bodye and blonde of Chriſte are giuen throughe the communicating of names.

The ſupper of the Lorde

Many other ſpeaches vſed in the Scripture and in oure dayly talke are not muche vnlike to the ſpeaches vſed in the Sacrament. We reade that Chriſte is, and is called a Lyon, a Lambe, a Shepehearde, a Vine, a dore, a waye, a Ladder, the Day, the Lighte, the Sunne, the Water, the bread, a Spring, and a Rocke, which if at this day any ſhuld roughly vrge, contending that Chriſte is a Lambe in deede, a dore in ſubſtaunce, a naturall vine or ſuche like: who, I pray you, coulde abide him ſo reaſoning? We woulde hiſſe and drine out from amonge vs ſuche a one as a madde man, and a peruerter of GODS oracles.

Sacramentcal and figuratiue ſpeaches.

Wee reade in deede, And that rocke was Chriſte: In the meane time it is to bee conſidered, what ſhoulde followe. For if that rocke really and in borye deede had beene Chriſte, none of them that dranke of that rocke had beene reprobates. For they are acceptable vnto GOD which are partakers of Chriſte: But in many of them that dranke of the rocke, the Lorde had no delight. For they were ſlayne in the wilderneſſe: therefore they whiche dranke of the rocke which was Chriſte, were not made partakers of Chriſte.

There-

The maner of speach which we daylie vse.

Therefore the rocke was not Christe really and in verie deed. We also seing the standards of kings, princes, and cities, we call the signes by the names of the kings, princes, and cities: for we say, This is the king of Fraunce, This is the prince of Germanie, this is Tigure, this is Berne. So if we see the marriage ring, or the image of any prince, we call it the fayth and trothe of wedlocke, or man and wife, yea, and we saye by the Image, This is the prince. For matrones shewing their wedding ring, say, this is my husband. When we shewe to any man the picture or image of the duke of Saronie, we say, This is the duke of Saronie. If any should goe on obstinately to affirme, that the signe in verie deede is the thing signified, bycause it beareth the name thereof, woulde not all men crye out that suche a one were without wit or reason, and that he were to be abhorred by all meanes as an obstinate brawler? Those therefore that are skilfull in the things, vnderstand that that is & hath beene Catholique, receiued of all men, and also sounde, which we shewed euen nowe at large, to witte, that the signes doe borrowe the names of the thinges, and not turne into the thinges (whiche they signifie). And therefore the anncient fathers moued no strife nor contentions about the Sacramentes as are at this day among vs. For as they did beautifie the signes with the names of the thinges (signified) so did they acknowledge the kynde of speache: neyther did they roughly vrge the wordes, as though the verie signes were really & corporally that selfe same thing which they signified. Therefore this canon or rule is so often repeated and beaten vppon by Aulerius August. That the signes do take or borrowe the names of thinges signified. By the same canon or rule he maketh playne certein darke places: of which thing we will nowe set downe some testimonies. In his Epist. 23. ad Bonifacium de paruulorũ baptismate. he sayth: If sacraments had not some likenes with those thinges whereof they are sacraments, no doubt they were no sacramentes, for of this likenesse for the most part they take the names of the thinges them selues. As also the Apostle speaking of baptisme, sayth, Wee are buried with Christe by baptisme into his death. He doth not say, We signifie the burial, but he doth flatly say, We are buried. Therefore he called the sacramẽt of so great a thing, no otherwise but by the name of the selfe same thing. And in Tract. super Ioan. 63. When the vncleane person is gone, all which remaine are cleane. Such a like thing shall there be, when the world being ouercome of Christ shall passe awaye, and there shall no vncleane person remayne among the people of God, when the tares being separated from the wheate, the iust shall shine like the sunne in the kingdome of their father. The Lord foreseeing this woulde come to passe, and nowe witnessing that it was signified when Judas fell awaye, as tares separated, ỹ holie apostles remaining as wheat, he sayth, Now is the sonne of man glorified, as if he had sayde, Beholde what shall be, when I am glorified, where there shall be no wicked person, and where no good man shall perishe. For he saith not thus, Nowe is the glorifying of the sonne of man signified: but he sayth, Nowe is the sonne of man glorified: As it is not said, The rock signified Christ:

The anncient fathers moued no contentiõs about the sacramẽts.

It is not saide, the

rocke signifieth Christ but the rocke is Christe

but, The rocke was Christe: neyther is it sayde, the good seede signifieth the children of the kingdome, but he saith, the good seede these are the children of the kingdome: and the tares, the children of the wicked. As the scripture therefore is wont to speake, calling the thinges which signifie, as the thinges that are signified: euen so spake the Lord, saying, Now is the Sonne of man glorified, after that wicked (Iudas) was separated, and his holy Apostles remayning with him, his glorification was signified, when the wicked being diuided, he shal remaine eternally with the saintes. The same Aurelius Augustin. in his Epistle to Euodius 102. sayth, The sounde of the voyce, and the bodily shape of a doue, & clouen tongs like vnto fire, which came vppon euerie one of them, as those thinges in mount Sina, whiche were done after a moste fearefull manner: and as that piller of the cloud by day, and that piller of fire by night, were ordayned and set for some operation which they signified. Herein we must specially take hede of this, that none be persuaded or beleeue, that the nature and substaunce of the Father, or of the Sonne, or of the holie Ghoste is chaungeable, or maye be turned. Neyther let any man be moued, for that sometime the thing which signifieth, taketh the name of that thing which it signifieth. The holie Ghoste is sayde to descend and remayne vpō him in the bodily shape of a doue. For so also is the rocke Christe, bycause it signifieth Christe.

Their error which will not haue sacramental speeches

By these examples alledged oute of the Scripture, it is playne, that the signes doe borrowe the names of the thinges, and not their natures and substaunces. Wherevpon it is vndoubtedly true that they erre as farre as heauen is wyde, whiche are persuaded that the sacramentall speaches are not to be expounded as figuratiue, and borrowed, but most properly and literally, so that by that meanes the water, bread, and wine, are not nowe signes and tokens onely of regeneration, and of the body of Christe giuen, and of his bloude shed for vs: but regeneration it selfe, and the verie substantiall body and bloude of oure Lorde Iesus. For being of this opinion they are offensiue vnto the common manner, both of speaking and interpreting vsed in all ages: they are also repugnaunt to true fayth, yea & to common sense. Whereby it commeth to passe, that by their confounding of the signe with the thing signified, they bring in a seruile weakenesse, & (that I may vse S. Aug. words) A carnall bondage. For he Li. 3. de doct. Ch. ca. 9. intreating of the Sacramentes of Christians, sayth: The Lorde him selfe and the Apostles in their doctrine haue left vs fewe thinges in steade of many, and those most easie to be done, most reuerend in vnderstanding, and moste pure in obseruing, as is baptisme, and the celebration of the body and bloud of the Lorde. Which Sacramentes euerie man when hee receyueth, being instructed, acknowledgeth wherevnto they are referred, that wee should not worshippe them with carnall seruitude or bondage, but rather with spirituall freedom or libertie. And as to folow the letter and to take the signes in stead of the thinges which are signified by them, is a point of seruile weakenesse: so to expound the signes vnprofitably, is a point of euill wandering error. And yet he speaketh more plainly

expounded sacramentally.

Carnal bondage and seruile weakenesse.

ly chapter. 5. First of all you must beware lest you take a figuratiue speech according to the letter. For to this agreeth that which the Apostle saith: The letter killeth, but the spirite giueth life. For whē that which is figuratiuely spoken, is taken as though it were spoken properly, it is carnally vnderstanded. Neyther is there any thing that may more agreably be termed the death of the soule, then whē that wherein we excell beasts, which is vnderstanding or knowledge, is made subiect to the flesshe by following the letter. For he that followeth the letter vnderstandeth words translated or borrowed as proper or naturall, neither doth he referre that which is signified by a proper worde to another signification: but if (for an example) he shall here mention of the Sabbaoth, he vnderstandeth it no otherwise but as one day of the seuē, which by continuall course come & goe. And when he heareth mention made of sacrifice, it wil not out of his heade but that this is ment of that whiche was wont to be done aboute offering of beastes and fruites of the earth. To be shorte, this is the miserable bondage of the soule, to take the signes for the things them selues, and not to bee able to lifte vp the eyes of the mynd aboue the bodily creature, for the obteyning of euerlasting light. Thus farre August. By these wordes of Augustine we doe gather, that they reuerēce the sacraments by spirituall libertie, which neither stick to the letter, neither worship and reuerence the visible thinges and elements, as, water, breade, and wine, in steade of the thinges signified: but being rather admonished and stirred vp by the signes, they are lifted vp in their mindes to behold the things signified. The same Augustine in the same booke chapter 15. teaching when, and after what manner a trope or figure is to be receiued or acknowledged, sayth: In figuratiue speaches this manner of rule shall be kept, that so long you viewe with diligent consideration what is read, vntill the interpretation come vnto the rule of charitie. For if it be not repugnaunt to charitie, thinke not that it is a figuratiue speach. And yet more plainly hee addeth in the 16. chapter following. If it bee an imperatiue speache, eyther forbidding any haynous offence or wicked deede, or cōmaunding any profitable or good deede, it is no figuratiue speach. But if it commaund any wicked deede, or forbid any deede of charitie, then it is figuratiue. Except ye eate the flesshe of the sonne of man, and drinke his bloude, ye haue no life in you. Hee seemeth to commaund some horrible offence or wicked deede: therefore it is a figuratiue speache commaunding vs to communicate with the passion of Christe, and comfortably and profitably to lay vp in our remembraunce that his flesshe was crucified and wounded for vs. The Scripture sayth, If thine enimie hunger, feede him: Heere no man doubteth but hee commaundeth well doing, but that whiche followeth: For in so doing thou shalte heape coales of fire vppon his head. A man would thinke that a wicked and euill deede were commaunded: therefore doubt not but that it is figuratiuely spoken. And so forth. All these thinges doe conuince their errour whiche interprete sacramentall speaches, as proper, and reiect al figures and tropes, especially in the institution of the supper. Neuertheless I am not ignorāt,

speach is to be receiued and acknowledged.

How a figuratiue

The wordes of our sauior in the 6. of Iohn doe mak much for the interpretatiō of the wordes of the supper

what they set againste this last testimonie of S. Augustin, that the wordes of our sauiour in the sixte of John doe make nothing to the interpretation of the ministration of the sacrament, and therefore that the place of S. Augustine doth nothing agree to our purpose. But it is manifest that in the same booke S. Augustine disputeth of signes and of the sacramentall speaches. And that is manifest also by many other places oute of S Augustine, that he often alledgeth these wordes of our sauiour out of the sixte of John, to expounde the celebration of the supper. But why doe they nothing perteyne to the celebration of the Supper? Doth he speake of one body in the Supper, and of an other in the 6. chap. of John: shal we beleue that the Lorde had and hath two bodies? Our Lorde Jesus hath but one body, the whiche as it profiteth nothing being eaten corporally, according to S. John 6. chapter: euen so that body being corporally eatē, doth nothing auaile, according to S Mat. 26. chapter. But this matter we haue elsewhere handled. And of as little force is this vnsauourie obiection of theirs, which is, that the consequence is false when we argue thus: Circumcision is the couenant: the lambe is the Passouer: Sacrifices are sinnes, and sanctifications or cleansings are sacramentall speaches mysticall and figuratiue: therefore this also, This is my body, is a mysticall and figuratiue speache. For since in Sacramentes there is the like reason, why may wee not frame arguments from the one to the other? And that sacraments haue the like reason, it is receyued of all them whiche acknowledge the trueth aright, and it shall be proued hereafter to the full.

To argue from the sacramēts of the old testamente to ours of the newe.

But if it be not lawfull to reason frō the sacraments of the olde testament, and by them after a certeine comparison to interprete ours, and by ours to make them plaine: truely then the Apostle did not well, who by a false consequent by comparison we reade to haue argued from their sacramēts vnto ours, in the 1. Cor. 10. and to the Coloss. 2. chap. But now we returne to oure purpose. That we may yet at lengthe make an ende of this place, they are sacramentall and figuratiue speaches, when we reade and heare that the breade is the body of Christe, and the wine the bloud of Christ, and that they do eate and drinke the body and bloude of Christe, which eate and drinke the Sacramente of the body and bloude of the Lord, also that they are purged from their sinnes and regenerated into a newe life which are baptised in the name of Christe, and that baptisme is the washing awaye of all our sinnes. And after this manner speaketh the scripture, and this fourme of speache kept the olde doctours of the Churche, whome for so doing none that is wise dothe dispraise, neyther can one discommend any man whiche speaketh after this manner, so that he also abide in the same sinceritie wherin it is manifest that those holy men of god did walke. For as they did willingly and simply vse those speaches, so did they not roughly & rigorously straine the letter and speaches: they did interprete them in suche sorte, that none was so vnskilfull, but that he might vnderstand that the signs were not ỹ thing it selfe whiche they signified, but that the signes doe take the names of the things, therfore they vsed wordes significatiuely, sacramentally, mystically, and figuratiuely.

We may vse sacramentall speaches.

Now

Sacramentall speaches are to be expounded.

Nowe whereas some will not haue the Sacramentall speaches to be expounded, as though being not expounded they were of more authoritie, maiestie and worthines, this draweth after it a soare daunger, and giueth a most grieuous offence, and is repugnant to the rule of the Apostles, to sounde reason, and to the custome of them of old. For when these kinde of speeches are set forth and vttered to the simple sort beeing not expounded, to witt, The bread is the bodie of Christe. When thou drinckest the wine of the Lord thou drinckest the verie bloud of the Lord. Baptisme saueth vs, &c. what other thing I pray you, is set forth, than a snare of carnall bondage, and a most daungerous office of idolatrie? Many wordes neede not in this matter, since experience doeth aboundantly enoughe sett forthe in this place, what hath beene done, and what at this day is done.

The rule of the Apostles commandeth the diuine oracles to be expounded in the Church, and to lay forth all ỹ mysteries of the scripture, that they may be soundly vnderstanded, as wee may see, 1. Corinth. 14. And reason it selfe teacheth vs, that the mind of mã is litle or nothing moued if the things themselues be not vnderstode. What fruite therefore shall the simple sorte receiue by ỹ Sacraments, vnto whom the meaning of the sacramentes hath not beene opened. Better therefore did the auncient fathers, not onely in expounding all the mysteries of the kingdome of God, and especially the sacraments: but in teaching also that they ought to be expounded. Whiche although it be made plaine inough by those thinges whiche goe before, yet will I add two examples out of S. Augustine touching this matter. Hee, cap. 6. de chatechisandis rudibus, sayeth: Let the newe Christian man bee taught concerning ỹ sacraments, that they bee visible signes of heauenlye thinges, and that inuisible things are to be honoured in them, neither that the signe after it is blessed and sanctified, is so to bee taken as it is daily vsed. It must also be tould him what that speech signifies which he heareth: and what thing is giuen in the signe, whereof it is a representation. Moreouer vppon this occasion hee must bee taught that if he heare any thing euen in the Scriptures that soundeth carnally, although he vnderstand it not, yet to beleeue that some spirituall thing is signified thereby, whiche belongeth to holy manners, and to the life to come. And as followeth. The same Augustine, Lib. 4. de doctr. Chr. cap. 8. doth vtterly forbid the doctours & teachers of the church, not to thinke that they ought therefore to speake obscurely of the mysteries of the scripture, because they see that these things are deliuered somewhat intricately and darckely in the scripture: but he rather requireth light & plainnesse in them. If any man desire to heare his wordes, they are these: If we fetche examples of the manner of speaking out of the writinges of our canonicall authours and doctours which are easily vnderstode, yet wee ought not to thincke that wee should followe them also in those speeches wherein they haue vsed a profitable and wholesome obscuritie, to exercise, and as it were to quicken the readers mindes, and to take awaye lothsomnes, and to stirre vp the studies of the willing learners, and also to make the minds of the wicked zealous, that they may either bee turned to godlines, or else excluded from the mysteries. For so they spake

that those which came after them and could vnderstand and rightly expound them, might reueale a second grace vnlike to the former, but yet ensuing in the church of God. Therefore they which expounde them ought not so to speake as if they by the like authoritie would offer themselues to bee expounded: but in all their kinde of spéeches, first let them labour chiefly and first of all to be vnderstanded, with as plaine kinde of speaking as they can, that he be very dull and slow-witted, which doeth not vnderstand, or at the least let not the fault of the hardnesse and subtiltie of the thinges which we goe about to open and declare, be in our owne speech, whereby that which we speake should be somewhat longer in vnderstanding. Thus farre Augustine. And let this that I haue hitherto said of sacramentall spéeches be sufficient. The Lord be praised. Amen.

¶ That wee must reason reuerently of Sacraments, that they doe not giue grace, neither haue grace included in them. Againe, what the vertue and lawefull ende and vse of Sacramentes is. That they profite not without faith, that they are not superfluous to the faithful, & that they do not depend vppon the worthines or vnworthines of the minister.

¶ *The seuenth Sermon.*

A briefe rehersall of such poinctes as he intreated vppon in his former sermon.

YEsterday (dearely beloued) I told you what a sacrament was, whoe was the authour of them, and for what causes sacramentes were instituted, of what thinges they consiste, that is to say, of the signe, and the thinge signified. I told you also what a signe is, & what the thinge signified, and by what names they are termed, howe they are consecrated, that the signe is not mingled with the thing signified, but that both of them remaine in their owne nature and propertie of nature: that the signe is not taken away or myraculously turned, neither that the thing signified is so ioyned with the signe, that whosoeuer is partaker of the one, is partaker also of the other. To be short I declared howe and after what manner the signe and the thing signified, are coupled together to make a full perfect and lawfull sacrament, where also I intreated of sacramentall spéeches. Now therfore it remaineth that I also cõsequently speake of ỹ nature, vertue, and efficacie of sacramentes, & of those thinges which are ioyned and of affinitie with them: for so the order which I vsed in my diuisiõ requireth. Touching ỹ vertue and nature of sacramẽts, that is to say, what they worke in man, writers haue disputed diuerslie & plentifully. It séemeth vnto me that reuerẽce must be vsed in this disputation, and that héede must be taken that I do not incline either to the right hand or to the left, that is, that I do not attribute to much vnto them to the derogating from the doctrine of ỹ Euangelistes & Apostles, neither that

We must vse reuerence in disputing of sacramentes.

I

I should diminishe or take from them to mine owne damnation that whiche the scripture, the word of God, doth attribute vnto them. But we shal plentifully giue great praise and glorie to the ordinances of God, if we shall say that of them which the spirite of God hath set downe in the holy scriptures: to bee willing to attribute more vnto them, is not onely an errour in man, but a great fault, whiche bringeth death and horrible destruction. This is declared vnto vs in the holy scripture by examples most worthie of remembrance. The arcke of ỹ couenant giuen by Moses to ỹ people of Israel, was a wittnesse of Gods presence amonge the people, and of the league & friendshipp betwene God & man. For in these words God made a league w̃ the people, I will make my dwelling place amonge them, & walke among them, and I will be their God & they shalbe my people. Of that ordinance & agreement, the arke it selfe was called, The Lord God of hostes sittinge betweene the Cherubims, as we may see 2. Sam. 6. and in ỹ booke of the Chronicles. It was also called, The arke of the couenant of the Lord. For when ỹ prophets of God did attribute these thinges to the sacrament of God, they both thought and spake plentifully & reuerently enoughe of the sacrament of God: but when the ignorant & malicious priests and the people corrupted by them did attribute far greater thinges to the arke or Sacrament of God, what (I pray you) came to passe? Giue eare first what they attributed to the arke, The elders of Israel said, wherfore hath the Lord cast vs down this day before the Philistines? Let vs fetch the arke of the couenant of the Lord out of Silo vnto vs, that when it commeth amonge vs, it maye saue vs out of the hands of our enimies. Ye haue heard what they attributed to ỹ ark. Now giue eare what they did. So the people sent into Silo, & brought from thence the arke of the couenant of the Lord of hoastes whiche sitteth betweene the Cherubims. And it came to passe, that when the arke of the couenant of the Lord came into the hoast, all Israel showted out a mightie showt, so that the earth rang againe. And when the Philistines hard the noise of the shout, they said, what meaneth the soũd of this mightie showt? And they vnderstood that the arke of the Lord was come into the hoast. And the Philistines cried, woe be vnto vs, God is come into the hoast. Who shal deliuer vs out of the handes of those mightie Gods that smote the Aegyptians? But hearken now what happened, & howe God did declare that ỹ arke was not God, as it was called & counted of ỹ vnskilful in holy things, & how he punished the sinnes of his people, because they attributed too much to the sacrament. It followeth therefore: And the Philistines fought, and Israel was smitten downe, and fledd euerie man into his tent, and there was an exceding great slaughter, for there were ouerthrown of Israel thirtie thousand footemen. Beside that also, the arke of God was taken, & the two sonns of Helie were slaine. All these thinges are read in the 1. booke of Sam. 4. ca. Againe, when the sacrament of God was vnreuerently handled of the swinish Philistines, they were smitten with a lothsome & deadly plague. They did boast ỹ their Gods, and the religion of the Philistines had ouercome the God and the religion of the Israelits, but the gods of ỹ Philistines fel downe & are broken in peeces, & their heathenish religion is confounded.

The arke of the couenant.

Ios. 4.

To attribute too much to sacraments.

It is a greate sin not to attribute so much vnto the sacraments as the scripture doth attribute.

What, and did not the Israelites perish with a more greeuous plague, thã before, when they lightly handled, and contrarie to the Lawe of God, Num. 4. looked into the Sacrament brought backe by the Philistines into Bethshames? For the Lord smote fiftie thousand threescore & tenne men. 1. Sam. 6. When Moses did negligently deferre the circumcising of his children, he fell into great daunger. The Sichimites for receiuing circumcision rashly are destroyed. And Simeon and Leui, For prophaning the sacrament are cursed of their father. Genesis 49. To this that agreeth which the Apostle sayth of them which celebrate the supper vnworthilie. For this cause many are weake & sicke amonge you & many sleepe. Hetherto also belongeth the example of Oza, a man not altogether euill, whiche touched this same sacrament that was not lawfull for him to doe. Wherefore the Lord stroke him with a soudaine death, and that not priuately in the tabernacle, but in the sight of all the people. Of the whiche deede of God, Dauid also speaking in the cõgregation & church of the Israelites, saith to the Leuits:

1 Cro: 15. The Lord hath chosen the Leuites to beare the Arcke of the Lord (and not that kyne shall draw it in a new cart) therefore see that ye be holie that yee maye bring in the Arcke of the Lord God of Israel vnto the place which I haue prepared for it. For beecause ye did not this at the first, our lord God hath made a rent amonge vs, for that wee sought him not as the fashion ought to be.

1 Cro: 15. And it followeth immediatly, The priestes and Leuites sanctified themselues to fetche the Arcke of the Lord

Num. 4. God of Israel. And the children of the Leuites bare the Arcke of God vpon their shoulders with staues as Moses commaunded according to the word of the Lord. All these thinges are to be seene in the first of the Chronicles, Cap. 15. Whereby we gather that the Lord will none of our good meanings or intentes, & pompous celebrations in celebrating the Sacramentes: but that hee onely requireth that wee should so iudge and speake of the Sacraments, as he iudgeth and speaketh by his word, and that we should so vse and celebrate them, as hee himselfe hath instituted and celebrated them. Therefore he sufficiently setteth forth the dignitie of sacraments, who attributeth that vnto them, which GOD himselfe in ỹ holy Scriptures vouchsafeth to giue them.

Let vs therefore first of all searche out, of what dignitie Sacramentes haue beene for the most part in oure time, that thereby we may the better vnderstand what is to be attributed, and what is not to bee attributed vnto them. The common sort of priestes and monkes haue taught, that the sacramentes of the newe lawe are not only signes of Grace, but together also causes of grace, that is, which haue power to giue grace. For they say that they are as instruments, pipes, & certeine conduits of Christes passion, by whiche the grace of Christe is conueyed and powred into vs: but that the signes of the old testament giuen to the fathers were signes onely, and not causes of grace also whiche haue force to signifie, but not to giue grace. They seeme truelye to haue suckte that errour out of Sainct Augustines words wrongfully vnderstode: for he writeth vppon the 73. Psalme thus: The sacraments of the new lawe are more wholesome & happie, than they of the old lawe, because they promise, these

It is taughte that sacramentes giue grace

Augustine taught not that sacramentes giue grace

these giue. But S. Augustine ment to say no other thing, than that whiche in another place he speaketh after this manner: The sacrament of the old lawe did foreshew that Christ should come, but ours doe shewe that hee is come. For also against Faustus, Lib. 19. cap. 14. he calleth the Sacraments of the old lawe, Promises of things to bee performed, but our sacramentes tokens of thinges that are alreadie performed. Wherefore vpon the 73. Psalme he sayeth: The sacramentes of the old lawe are giuen to signifie the verie thing, but ours do witnesse that it is giuen, and signifie that it is present. I confesse that he saith more than once, that our sacramentes are more comfortable and effectuall: but hee said that by no other reason, than for that the Messias being alreadie reuealed and giuen vnto vs in the new testament, our sacramentes are more perfecte, more lightsome, and more beautifull: for Christ hath brought all signes to an end, wherefore ours haue a more full signification, and after a sort are the more liuelie. But if Augustine had beene altogether of that opinion which these men do fauour and followe, would not godlines it selfe persuade vs to forsake the authoritie of men, and cleane to the word of trueth?

Of the likenes & difference of the sacramentes of the old and newe Testament

Let vs see therefore what may bee gathered out of the word of trueth, that is, out of the canonical scriptures, touching the likenes and difference of the sacraments of the old and new testament. This we hould for a certeintie out of the scriptures, that there is but one euerlasting and vnchaungeable God and Lord of either Churche, that there is but one faith in him thorough Christe of either Churche, that there is but one waye layd downe in either Church to atteine to the promises of saluation: to be short, that there is but one Churche of the onely liuing God, gathered together out of either people both of the Iewes & Gentiles. I thincke there needeth no large confirmation of these thinges out of the scripture: because in the 8. Decade and third Sermon, I haue handled them at the full.

Now that I haue fortified and confirmed these thinges before, by the writinges of the Apostles, thus I conclude, not of mine owne braine, but by the authoritie of God: They which alwayes haue one euerlasting, and vnchaungeable God: one waye of saluation set forth for all in Christ from the beginning: one faith: one church: one baptisme: the same spirituall meate and drincke: they cannot chose but haue the selfe same sacraments as touching their substance. But the Iewes and Christians haue one God, one faith, one way of saluation (which is) by Christe, to be short one church: therefore haue they also the selfe same sacraments, sauing that ours are giuen vnder other signes, and for that thoughe the reuelation of the Sunne of righteousnes (I meane) Christ, are made more lightsome and manifest. I saye further that the scripture witnesseth, that the sacraments of the old testament and ours, are of the same force, in so muche that Paule calleth them circumcised which are baptised, and them baptised which are circumcised. And he also teacheth, That oure fathers did eate that spirituall meate which wee eate, & dranke of that spirituall drincke, that is, the rocke. But anon he addeth, And that rocke was Christ. The words of the Apostle are well knowen, and are read in the 1. Cor. 10. The same Apostle in the second

Augustine teacheth that the Sacraments of the Iewes and ours are alone.

second chapiter to the Coloss. saith, In Christ ye are complete (or made perfecte) in whome also ye are circumcised with circumcision made without hands, by putting off the bodie of the flesh, subiecte to sinne by the circumcision of Christe, buried with him in baptisme, &c.

What, I praye you, can bee spoken more plainely? Circumcision made without handes, is the circumcision of Christians, which is baptisme. But in ỳ former place of Paul to the Corinthians we must mark (as elsewhere I put you in minde) that to be baptised into Moses, is not ỳ same, that it is to be baptised into Christe. For to be baptised into Moses is all one, as if he had said, to be baptised by Moses or thorough the ministerie of Moses. For it is manifest that Moses brought the people to GOD whiche were onely committed to his charge.

In many places in Aurel. August. ye shall read the like, howsoeuer oure aduersaries doe father vppon Augustine, this difference betwene the sacraments of the old lawe and ours, of their owne bringing in. For he Lib. 2. cont. literas Petil. cap. 27. sayeth, The sacraments of the Iewes were in outward tokens diuers from ours, but in the thinges signified they were equall and all one. Also Tract. in Ioan. 26. vpon this place, He is the bread which came downe frō heauē, he saith, Manna did signifie this bread: the altar of God signified this bread. Those were sacramēts. In signes they are diuers, but in the thinge signified equall. The like wordes thou mayest read Lib. 19. contra Faustum Manichęum, cap. 13. 16. 17. And againe, Tract. in Ioan 45. Before the comming of oure Lord Iesus Christ, whē he came basely in the flesh, there were iust and righteous men, who did so beleeue in him then that was to come, as we doe beleeue in him nowe that is come. The times were chaunged, but so was not faith. And so forth.

And anon, In diuers signes is all one faith: so in diuers signes as in diuers words, because woords chaunge their soundes by times, and truely words are nothing but signes. For in that they signifie they are wordes, take awaye the signification from the word, and it is a vaine noyse. Therefore all woordes are significations. Did not these that ministred those signes in the old lawe, beleeue those thinges which we nowe beleeue were propheried before hand by them? No doubt they did beleeue them: but they beleeued they should come: and wee, that they are come.

Also vppon the 77. Psalme. The same meate and drincke, (sayeth hee) had they in their Sacraments which wee haue in ours, but in signification the same, not in likenesse. For the selfe same Christ was figured to them in the rocke, but manifested to vs in the flesh. But with them all God was not well pleased. All verilie did eate one spirituall meate, and dranke one spirituall drinke, that is, which signified some spirituall thing: but in all of them God had no delight. And whereas the sacramentes were common to all, yet grace was not common to all, which is the pithe of the sacramentes. As euen now at this daye faith is reuealed, which then was hid, the founteine of regeneration is common to all whiche are baptised in the name of the father, and of the sonne, and of the holy Ghoste, but the inward grace where-

whereof they are sacramentes, wherby the members of Christe with their head are borne a new, is not common to all. Thus farr Augustine, who teacheth that their signes or sacraments are not vnequall or vnlike, whiche haue the same faith and religion, but that all the difference that is, resteth in the diuersitie of the time, otherwise they differ not.

Nowe that I haue made an ende of the similitude and difference of the Sacramentes of the old and newe testament, and that by occasion of a receiued opinion, that the sacraments of the newe lawe doe conferre or giue grace of themselues: let vs also consider what manner of thinge the same is.

Grace what it is.

And first touching the word Grace, I will giue you these fewe thinges to note. Grace is the fauour and good will of GOD, wherewith God the father imbraceth vs for Christes sake, purifyeth, iustifieth, and endueth vs with his good giftes, and saueth vs. For the writinges of the Apostles doe plainely call that (Grace) whereby wee are saued, and iustified, or made righteous by faith in Iesus Christ. Of this Grace it is written, I make not the Grace of God of no effecte. For if righteousnes come by the Lawe, then Christ died in vaine.

Of this Grace it is written, Christ vnto vs is become vnprofitable, as many as are iustified by the lawe are fallen from Grace. Of this Grace it is written, If it come of grace, then is it not of woorkes, for else grace now is no more grace. What, is not the sonne of GOD himselfe called The Grace and gift of GOD? Iohn 4. Titus 2. Cap.

Nowe to conferre Grace, what is it else, than to giue, or franckely and freely to bestowe some thinge on a man which he had not before. Therefore, if the Sacramentes doe giue Grace to the receyuers of them, then truely they giue those thinges whiche they signifie, to them whiche had them not, I meane Christe with all his giftes, that is to saye, they make them pleasaunt and acceptable vnto GOD, they iustifie and saue, yea, and that of them-selues, insomuche as they are said to haue receiued vertue to sanctifie from the passion of Christe, and not to signifie onely or to helpe, to commende or to further. Yea, and they also attribute the receyuing of Grace to our worke, wherby we receiue the Sacrament. But howe contrarie this doctrine is to the trueth of the holye Prophetes and Apostles, I will now declare.

Sacraments do not conferre or giue grace

It was an old errour amonge the Iewes, that Sacramentes did iustifie. Hereof commeth it that the holy Prophetes of GOD reasoning and rebuking the people of God committed to their charge, yet fauouring of false opinions, cryed, That their labour whiche they bestowed vppon their Ceremonies and sacrifices was in vaine: And that GOD is delighted with faithfull obedience, with fayth I say, charitie, innocencie, and also with true godlines.

Amonge whome Ieremie sayeth, Thus sayeth the Lord of hoastes, the GOD of Israel, Heape vpp your burnte offeringes with your sacrifices, and eate the flesshe: For when I brought your fathers out of Aegypt, I spake no word vnto them of burnt offeringes and sacrifices: but this I commaunded them, saying: Hearken and obeye my voyce, and I will bee your GOD, and yee shall bee my people, so that yee walke in all

Ieremie 7

all the wayes whiche I haue cõmaunded you, that ye may prosper. The like place is in Esaie the first Chapiter. The Lord hath not despised, neither haue his holy Prophets contemned all sacrifices in generall, since he him selfe instituted them by Moses: but they sought to suppresse & beate downe that false opinion, and vaine confidence whiche they had in sacrifices. It is a vaine confidence and a false opinion, (to beleeue and thincke) that sacrifices of themselues and for our workes sake, doe make vs acceptable vnto God. For faith maketh vs acceptable vnto God by the Messias. And the Lord did not institute sacramentes or sacrifices, that beeing offered they might giue grace, or iustifie vs, but to be witnesses of the grace of God, & that by them his people might be kept & drawne in due order, from idols, and heathenish worshippings, and ledd to Christ the highe priest and onely sacrifice (or oblation) for the whole world. For they were certeine scholinges or exercises, as Paule proueth, saying: The law was our scholemaister vnto Christe, that wee should bee iustified throughe faith: but after that faith is come, wee are no longer vnder a scholemaister. Therefore the sacrifices of the old lawe did not giue grace to them that sacrificed, neither wrought they their iustification, but were tokens and testimonies that God doth sanctifie and iustifie, by and through the sacrifice appointed before all worldes, the Messias, I meane, to faith in whome they did, as it were a certeine scholemaister by guiding vs, bring vs.

Esai. 1.

Galath. 3.

The errot in the Apostolique churche.

And truly, when the Apostles preached the pure and sound doctrine of the Gospell, that By the onely grace of God in Christ the faithfull are saued, this auncient errour of their elders had taken such deep rote in the minds of the Iewes, that euen they whiche had receiued Christe, stode neuertheless in cõtention, ỳ Christ was not able fully to sanctifie & iustifie, without the helpe of the Iewishe sacrifices. Against whome the Apostles disputing with great grauitie and inuincible power of ỳ spirite, did plainely proue, that a Christian without any obseruations of the ceremoniall lawe, or helpe of any woorkes, euen by the only meere, and free grace and mercie of God in Christ, is sanctified, purified, iustified and saued. Whiche vndoubtedly is the healme (as commonly is said) and stearne of the Euangelists and Apostles doctrine, whiche who so denieth, he hath no part doubtlesse in the inheritance of Christ and his Gospell. Neither is it obscure or doubtful whiche euen nowe I haue set forth in these fewe wordes. For who is ignorant of that memorable dissention betweene the chiefe Apostles of Christe Paul and Barnabas, kindled against those which taught, Except the Christians were circumcised after the maner of Moses, they could in no wise be saued? Against whome Peter maketh this conclusion, That our hearts are purified by faith, & that wee whiche beleeue shalbe saued by the grace of our Lord Iesus Christ.

Actes. 15.

That grace is giuen freely and receiued by faith.

True it is that the aduersaries would bring backe againe that which the Apostles abrogated and toke away: but in the meane while, this is also vndoubtedly true, that the Apostles with no other forceable engine more strongly battered (as it were) and beate downe flat to ground, their aduersaries bulwarke, in defence of sacraments ỳ purifie thã wt this, That wewhich beleeue, shalbe saued by the

grace

grace of our Lorde Iesus Christe.

And whereas in euery place almost they adde, Not by the lawe, not by ceremonies, or other rituall obseruationes, do wee thinke that they will admitte Sacramentes to the partaking of suche power and vertue, seeing they be cõprehended vnder rites and ceremonies, and so accounted? Christian faith doeth attribute the grace of GOD, remission of sinnes, sanctification, and iustification, fully and wholely to the frée mercie of God, & to the merite of Christs passion, yea, in suche sorte doth Christian faith attribute these spirituall benefites vnto it, that beside it nothing at all is admitted to take parte with it.

Therefore whereas Lombard saieth, That sacramentes haue receiued power to conferr or giue grace by the merite of the pasion of Christe, it is of his owne foarging. For as Christ giueth not his glorie to any, either saint, or mortall man, muche lesse to a creature without life: euen so he that beléueth to be fully iustified by the death and resurrection of ỳ Lord, séeketh no further grace and righteousnesse in any other thing, than in Christe only, vpon whom he stayeth, whome also by faith he séeleth in his hart or minde alreadie to exercise his force by the holy Ghost. For herevnto perteyne those sayinges in the Gospel, Goe in peace thy faithe hath saued thee. And also, He whiche drinketh of this water shall thirst againe, but whosoeuer shall drinke of that water which I shal giue him shall neuer thirst, &c. To this perteineth the saying of Paule also, Therefore being iustified by faith, we are at peace with God thorough our Lorde Iesus Christ. By whome also we had an entraunce by faith vnto this grace wherein wee stande and reioyce in hope of the glorie of God.

Luke. 7.
Iohn. 4.
Rom. 5.

I am not ignorant of the craftie sleightes of some, who imagine there is a certeine generall & also a speciall faithe. The generall faithe they call that whereby we beléeue that we are truely iustified by the deathe and resurrection of Christe: but that they call a speciall faith, whereby we beléeue that by the sacramentes and by our owne worke the gyfts of GOD are applied particularly to euery one of vs one by one.

Their fantasy which faine a generall and speciall faith is here confuted.

But to what purpose was it, béeing in a lande where they might bee fedde with Manna, to loke backe to the potage pottes, and (vnsauourie) léekes of Egypt? What (I pray you) haue Christians to doe with the distinctiõs of subtile sophisters? or how will they proue this distinction of theirs vnto vs? Verily there is but one faith, and the same is no other in the vse of the Sacraments than it is without the vse of them. Without the vse of them we beléeue that wee are sanctified by the death and resurrection of Christ.

In baptisme and the Lordes supper we practise no other faithe than wherby we beléeue, that we are purged from our sinnes by the grace and mercie of Christe, and that by his body giuen for vs, and his bloud shed for vs, we are redéemed from deathe, and become heirs of eternal life. Not the Sacramentes, but faithe through the holy Ghost applyeth these thinges vnto vs: whiche thing all the writinges of the Apostles doe witnesse, but suche feigned gloses do obscure and darken. To be shorte, there is one GOD and Sauiour of all, one

Saluation, one Redemption, and purging, one faith, whereby wee receiue Saluation offered vnto vs of GOD in Christe through the holie Ghoste. The same is declared, or preached vnto vs in the worde by the minister, and is representeth, and sealed by the Sacramentes.

And now, who knoweth not that Paule the Apostle in all his writinges onely laboureth to proue, that those that beleeue are iustified by faith, in the Lorde Iesus, and not by any workes?

Againe, who is ignorant that the receiuing, and celebration of sacramentes, are also counted among our workes? Whereunto I will add this, that Sacramentes giue not that whiche they haue not themselues: but they haue not grace, and righteousnesse, and heauenly gyftes: therfore they doe not giue them. But hence springeth vppe another disputation for vs to handle: whether the grace of GOD, and a certeine heauenly power, be put in, or included in the Sacramentes, and as it were conteined in them, so that from them it might be conueyed into the receyuers.

Whether the grace of God be conteined in the Sacramentes.

The whole rable of Priestes and monkes, as well in worde as in deede haue bewrayed them selues that they thinke, That in the bare signes there is heauenly grace included, yea, and that God himselfe is comprehended in them.

For from no other founteine sprang their carefull disputations concerning That the mouse eateth, when it eateth the Sacrament of the bodie of Christe. Pope Innocent *Libro quarto, De Sacramento altaris Capite vndecimo*, sayth, Miraculously doth the substaunce of bread returne againe, not that bread which was turned into flesh: But it cõmeth to passe, that in sted of it, other bread is miraculously created, which bread is eaten, &c. Behold here is a certein wittie & miraculous kinde of diuinitie. I passe ouer of purpose many other whiche are of this kinde.

And hereunto, that by crossinges, and certeine secret wordes, gestures, and breathings, they consecrate the water of baptisme, all which things they beautifie with the name of blessinge. And among other thinges they sing thus: God by the secrete mixture of his light make fruitefull this water prepared to regenerate men with-all, that beeing sanctified, and borne againe of the immaculate wombe of the heauenly founteine, it may come foorth a new creature. Let this holy & innocent creature be free from all the assaultes of the aduersarie. Let him not intrap it in his snare. Let it become a liuing founteine, a regenerating water, a purifying riuer, that all that are dipped in this wholesome lauer, the holy ghost working in thẽ, may atteine to the excellencie of perfect purificatiõ. Wherfore ô thou creature of water, I blesse (or coniure) thee, by the liuing God, by the true God, by the holy god, by the god which in the beginning separated thee by his word from the drie lande, &c. Againe breathing thrice on the water he forthwith vttereth these wordes. Thou O Lord blesse with thy worde these waters which make request vnto thee, that beside their natural cleannes whiche in washing they may giue to our bodies, they may also be effectual to purifie our soules. Then the priest taketh a burning ware candle, and put-

These are soung in the Easter holie daies at their cõsecration of baptisme.

putteth it thrice in the water consecrated to baptisme, saying: Let the power of the holy Ghost come down into this plentifull founteine. He addeth, And let it make the whole substance of this water fruitefull with the fruite of regeneration. And so forthe.

All these thinges they vnderstande and expounde to be spoken simplie, and without tropes or figures: whiche euidently enough declareth what these men attribute to holy or consecrated water, and howe they thinke that in the signes the holy thinges themselues are conteyned. Aboute this matter *Bonauentura* hathe woonderfully busied himselfe, who in his writing *In 4. Magistri Distinct. 1. Quest. 3.* among other thinges at the length sayth, Wee must not say, by any meanes, that grace is conteyned substantially in the Sacramentes, as water in a vessel, or as a medicine in a boxe: yea, to vnderstande it so, it is erronious. But they are saide to contein grace, in that they signifie grace, and because, vnlesse there bee a want on the part of the receiuer, grace is alwayes giuen in them, so that ye must vnderstand, that grace is in the soule, and not in the visible signes. For this cause they are called also vesselles of grace. They may be also called vessels after another maner. Because as that whiche is in a vessel, is no parte of it, neyther commeth of it, and yet neuertheless is drawen out of it: so grace commeth neither of, nor by the Sacramentes, but springeth from the eternall founteine, and is drawne out from thence by the soule in the sacramentes. And as a man when he wold haue liquor, goeth streight to the vessell: so he that seeketh after the liquor of grace, and hathe it not, must haue recourse to the sacramēts. Thus farre Bonauentura, who rightly referred grace vnto GOD, the founteine of all good thinges. I would he had also more purely and simplie sett downe the rest.

Bonauentura sayth that grace is not conteined in the Sacramentes.

He also saide truely, that the soule of man was the seate, and receptacle of grace, and of the gyftes of GOD, and not thinges without sense. For the holie Scripture teacheth euery where, that the minde of man, not any Element, or whatsoeuer is forged by mans deuise, is the mansion place of the grace of god, and that it is not to be sought for, or worshipped, as included in any insensible thing. If the heauen of heauens (sayth Solomon) be not able to conteine thee, howe shoulde then this house do it that I haue builded? The seate of the grace of God.

3. Reg. 8.

Wherevnto the most constant martyr of Christ Stephan alluding, saieth, He that is highest of all dwelleth not in Temples made with handes, as sayeth the prophete: Heauen is my seate, and earthe is my footestoole. What house will ye builde for mee sayeth the Lorde, or whiche is the place of my reste? Hathe not my hand made all these thinges? Which, that great Apostle of Christe Paule following, sayth, God that made the world, and al that are in it, seeing that he is Lord of heauen and earth, dwelleth not in temples made with hands, neither is worshipped with mennes handes, as thoughe he needed of any thing, seeing he himselfe giueth to all life and breath, and all thinges, &c.

Actes. 7.

Actes. 17.

Wherevpon Christ him selfe in the Gospell speaketh more expressely, The houre commeth, when yee shall neither in this mounteine, neither at Hierusalem worshippe the Father: But the houre commeth and

Iohn. 4.

now is, whē the true worshippers shal worshippe the father in spirit and truth. The faithfull therefore do lifte vpp the eyes of their minde from earthly and visible thinges vnto heauenlie, whereuppon our godly forefathers, when they celebrated the Lords supper heard ỹ saying repeated or song vnto them most agreeable to such holy mysteries, Lifte vpp your hands, all the people answearing together, Wee lifte them vpp vnto the Lorde. Doth not the verie grosse absurditie of the thing plainely proue, that grace is not conteyned in the signes? For if by grace you vnderstande the fauour and good will of God, if pardon and forgiuenesse of sinne, cleansing I saye and iustifying of the beleuers, if finallie the giftes and graces of the spirite, what I pray you can be imagined more absurde, and senseleese, than that suche excellent thinges shoulde be kepte inclosed in water, bread, and wine? The signes truely haue no nede of grace, nor a- any pardon and forgiuenesse of sinnes.

To what purpose then should grace be conteined within Sacramentes? What profite, I pray you, will redound vnto men? Or who knoweth not that all the institutions GOD were ordeyned for the commoditie of man? Or shall wee say that grace is therefore kepte included within the Sacramentes, that from thence it might be conueyed vnto vs by chanels? But the scripture speaketh not after that manner. For grace, as hath beene often nowe repeated, is the fauour and good will of GOD: whereby he him selfe, not by sensible matters, but of his owne accorde, and thorough his power and might is brought vnto vs. These thinges are spirituall, and therefore are brought to passe by the gyft and mediation of the holy Ghost. GOD is ioyned vnto vs by his spirite, and we are coupled to him by faith, thorough the gyfte of the holy Ghoste, whiche thing in the writinges of the Euangelistes and Apostles is euerie where to be seene.

Moreouer the wordes of the Canon of the counsell of Nice, are not to be vnderstoode after suche a grosse and rude manner: Our baptisme is not to be considered with the bodily eyes, but with the eyes of the minde. Thou seest water, weygh the heauenly force whiche lyeth hidde in the water, &c. For it is a Sacramentall speeche, whiche truely euery bodie at that time vnderstoode: as also at this day to vs it is no new nor harde kinde of speaking, to say, that in the seale there is faith and trueth, in a marriage ring the faith and loue of wedlocke, in a Scepter and crowne the kinges authoritie. For no man is so folishe that by reason of the kinde of speeches he will affirme that the thinges them selues are conteyned and inclosed in the signes: euerie man knoweth this kinde and manner of speech.

The canon of the Nicene counsell touching baptisme.

To this matter also appertaineth that John the Baptist baptised in the riuer Iordane, & that the Apostles also themselues baptised with water neither cōsecrated nor prepared with any inchauntmentes, breathinges, or crossinges, that it might receiue the grace of God into it, and make them that are baptised partakers thereof. The Aethiopian in the Acts of the Apostles saw a fountaine not mingled with Dyle, neither consecrated with any

The Apostles baptised in water not consecrated.

Actes. 8.

any holy charmes, neither moreouer prepared with any breathinges, nor putting in of ware candles, nor pictures of crosses, yet neuertheless he said to Philip the Apostle, See, here is water, what doth let me to be baptised? But Philip required faith of him in the Lord Jesus, and vpon his confession, he forthwith baptised him, no consecration of the founteine first prouided for, by the whiche forsothe he might call downe the grace of the holy Ghoste, and the power of regeneration into the water, and forthwith might applie it to the purifying of the Aethiopian.

To include grace in the sacraments causeth idolatrie.

And if so be wee procéede to include the grace of GOD within the Elementes, and the thinges themselues within the signes by the whiche they are represented, who seeth not with howe great daunger wee shall doe the same, especially among the simple sorte? For vnto those we shall giue occasion of idolatrie, and to cleaue vnto the visible signes: of whome also they will require and aske that, whiche ought to be asked of God the authour of all goodnesse, with mindes lifted vpp into heauen. For where as it is obiected that by a certeine heauenly couenant it is so appointed by GOD, that sacramentes shoulde haue grace in themselues, and should from themselues as by pypes conuey abroade the water of grace, vnto those that are thirstie, that is alledged without warrant of the Scripture, and is repugnaunt vnto true religion. As by those thinges whiche haue hitherto béene handeled and disputed of, doeth, as wee thinke, sufficiently appeare, whereunto also we adde this.

The godly are first iustified & receiued into fauor before they be made partakers of the sacraments.

The holy and elect people of God are not then firste of all partakers of the first grace of God, and heauenly gyftes, when they receiue the Sacramentes. For they enioy the thinges before they be partakers of the signes. For it is plainely declared vnto vs, that Abraham our father was iustified before he was circumcised. And who gathereth thereby ỳ iustification was not exhibited and giuen vnto him by the sacrament of circumcision: but rather that that righteousnesse whiche he by faith before possessed, was by the Sacrament sealed and confirmed vnto him? And moreouer who wil not thereof gather that we whiche are the sonnes of Abraham, are after no other manner iustified, than it appeareth that our father was iustified, and that our sacramentes worke no further in vs than they did in him? especially since the nature of the sacramentes of the people of the olde Testamente, and ours is all one. Whereof I will speake a little afterwarde more at large, when I expound the place of the Apostle in the fourth to the Romanes. The Eunuche of whome I spake euen now out of the Actes, as he iourneyed and sawe water, he said to Philip, See, here is water, what letteth me to be baptised? Philip sayde vnto him: If thou beleeuest with all thy hart thou maist, And he answered and saide, I beleeue that Iesus Christe is the sonne of God. Afterward immediately it followeth, And they wēt down both into the water, & he baptised him. The Eunuche (sayeth the Euangelist) beleeued with al his hart that is to to say, truly, & without dissimulation. Nowe let vs see what the Scripture saith, concerning suche a faith. S. John the Apostle & Euangelist saith, Who so euer beleeueth that Iesus is Christ, is borne of God.

Actes. 8.

1. Iohn. 4.

1. Iohn. 4. He againe saith, Whosoeuer confesseth that Iesus is the sonne of God, in him dwelleth God, and he in GOD,

Rom. 10. Also Paule that elect vessel and doctour of the Gentiles sayth, If thou shalt knowledge with thy mouth the Lord Iesus, and shalt beleeue in thine hart that God raysed him from the dead, thou shalt bee saued.

1. Iohn. 5. And againe, Saint John sayth in his Epistle, He that beleeueth on the sonne of God hath the witnesse in him self. And this is the record, how that God hath giuen vnto vs eternall life, and this life is in his Sonne, He that hathe the Sonne hathe life, and he that hath not the Sonne, hath not life. Briefely of all these thinges this wee gather.

Actes. 10. The Eunuche beléeued before he receiued baptisme: therefore before he receiued baptisme, he was borne of God, in whome he dwelled, and God in him, hee was iust and acceptable in the sight of God, and moreouer he had also life in himselfe, and therefore the baptisme whiche followed did not giue that to ỹ Eunuch which he had before: but it became vnto him a testimonie of the trueth, & a seale of the righteousnesse whiche came by faith, and therewithal to assure vnto him the continuance and increase of God his gyftes. After the same maner we reade of Cornelius the Centurion in the same Actes of the Apostles, that he beléeuing the preaching of the Apostle Peter receiued ỹ holie Ghost also in a visible shape, as the Apostles did at Hierusalem in the day of Pentecoste. And that Peter when he knewe that thing, sayde, Can any man forbid water that these should not be baptised whiche haue receiued the holy Ghost as wel as we? For almuche therefore as Cornelius with his houshold receiued the holy Ghoste before they were baptised, it is manifest that he did not obteine the holie Ghoste as giuen firste by baptisme, or with baptisme. Againe, Actes. 2. we reade in the Actes of the Apostles, They that gladly receiued the woorde of Peter were baptised. Therefore before they were baptised of Peter, they had obteined the grace of God through faith. For why I pray you doe we baptise our Infantes? Is it because they beléeue with their hart, and confesse with their mouthe? I thinke not. Do we not therefore baptise them, because God hathe commaunded them to bée brought vnto him? because he hath promised that he will be our GOD, and the GOD of our séede after vs? To be short, because we beléeue that GOD of his mére grace, and mercie, in the bloud of Iesus Christ, hathe cleansed, and adopted them, and appointed them to bee heires of eternall life? We therefore baptising Infantes for these causes, doe aboundantly testifie that there is not first giuen vnto thē in baptisme, but that there is sealed and confirmed, whiche they had before. Let vs also ioyne vnto these thinges, a testimonie of the Supper of the Lord.

1 Cor. 11. The Apostle teaching how the Godly shoulde prepare them selues to come to the Lordes Table, sayth, Let a man proue him selfe, and so let him eate of this bread, and drinke of this Cuppe.

But to examine or proue signifieth to search, as muche as lyeth in man, the harte, or minde, and thorough diligent inquisition to sifte ones conscience. And GOD is sayde

layde, To proue our hartes. And the same Apostle willeth vs, To proue what is the good & acceptable wil of God. But this prowfe cannot be without knowledge & iudgement: & ỹ knowledg & iudgement of Christians is faith: therfore whosoeuer proueth himselfe before hee come to the Supper, hath faith. If he haue faith, then he wanteth not those thinges ỹ are coupled with faithe: and therefore in the Supper, those heauenly benefites are not firste receiued, but thankes are giuen for those that are receiued. I haue hereby shewed and proued, I suppose, that Sacramentes doe not conferre grace.

Rom.12.

To euacuate the sacramẽts and convince God of a lye.

They obiect, I know well enoughe against these thinges, (who are persuaded that sacraments giue grace, and conteine included within them the thinges signified) that wee doe euacuate and make of none effect the Sacramentes, and that wee teache that the faithfull receiue in them, or by them nothing, but bare water, and bare bread, and wine: and that by that meanes GOD by vs is accused of falshode, and lying. Wee briefely answere, If they set voyde, or emptie thinges (as I may so say,) againste full thinges, so as they bee voide, or emptie, whiche haue not the thinges themselues included in them: truely I had rather confesse them to be voide, than full. But if they call them voide or emptie, and meane prophane, or vnholy thinges, that is to say, whiche differ nothing from prophane signes: if by bare they vnderstande thinges of no force, we openly professe that we haue sacramentes whiche are holy, and not prophane: effectuall, and not without force: garnished from aboue not naked: & therefore full, not void or emptie.

For they are holy thinges and not prophane, because they are instituted of GOD, and for godly men, not for prophane persons. They are effectual and not without force: for in the Churche with the godly, and faithfull, they worke the same effect and ende wherevnto they were ordeined of God. Whereof more hereafter. They are also worthily said to be beautified, and adorned by God, and not bare thinges: whiche haue the worde GOD it selfe, wherewith they are moste beautifully adorned. And therefore also they are full, and not emptie sacraments, because they haue those thinges whiche make a perfect Sacrament.

Sacramẽts are holy and not prophane thinges.

We will repeate here the parables, or similitudes, (whiche aboue also intreating of consecration, for the moste parte we did alledge) to the intente to giue more cleare light vnto this treatise. All the while that ware for confirmation and witnesse sake is not hanged on letters patents or other publique instrumentes it is common, voide, and bare ware, that is to saye, nothing else but ware, but when it is sealed and fastened to those publike instruments, it is now neither voide nor bare ware. For it is called ỹ testimonie of the truth. The armes of a prince or of any cõmon wealthe, if it be painted in a windowe, or on a wall, it is a bare signe: but if the same be fastened to writinges, or set to letters, there is greate difference betwéne this and the other. For nowe it declareth and witnesseth the will of the prince, or common wealthe: therefore it hathe this estimation among all men, that

who to detaceth it, or contrarie to the will of the Prince and common weale, doeth sette it to any other charter is reputed guiltie of counterfetting, & of high treason. A stone when as yet it is not set for a marke, or bound of fieldes, it is a bare and voide, ý is to say a cõmon stone, whiche to tread vnder fote or to remoue out of his place, is no offence: but being set to part the boundes of fieldes, it is no more a voide or bare stone, but a witnes of lawful diuision and iust possession, which to moue out of his place is committed an heynous offence.

And therefore water, bread, and wine, without the institution and vse of the Sacrament, are nothing else but water bread and wine: but beeing vsed in the celebration of the sacrament, they differ verie far from ý they were before, & are sacraments signed of Christ by his word, and ordeined for the saluation of the faithfull. Therefore they that are partakers of the sacraments do not receiue nothing, as these say, vnlesse the institution of god be to be esteemed as nothing.

He instituted sacramentes to be testimonies of his grace, and seales of the trueth of his promises. Which thing I will anon declare more at large. Therefore as God is true, and cannot lye: so the seales of his promises are most true. He hath promised that he wilbe oures, and that in Christ he will communicate himselfe vnto vs with al his giftes: He therefore of a certeintie sheweth himselfe suche an one, and doeth communicate him selfe vnto vs: Althoughe hee doe it not nowe firste of all when wee receiue the Sacramentes, as if he woulde powre out of himselfe into vs by them as it were by conduite pypes, & were included in them as in vessels, for immediatlie vpon the beginning of the world he promised his grace vnto vs, as sone as we first beleeued he begã to shew him self such an one vnto vs, & doth shew him selfe more and more through the whole course of our life: we receiue him and comprehend him spiritually and by fayth. Therefore when we are partakers of the Sacraments, he procedeth to communicate him self vnto vs after a speciall manner, that is to say, proper vnto sacraments, and so we, which before were made partakers of Christ do continue and strengthen that communion or fellowship spiritually and by faith, in the celebration of the Sacramentes, outwardlie sealing the same vnto our selues by the signes

Nowe, who will hereafter say, that they whiche thinke thus of the Sacramentes, and are by this faithe partakers of them, haue nothing but emptie shewes, and receiue nothing in them: Albeit we neither include grace in the signes, neither derive it from them? But if any man haue any other opinion of God and his ordinances, that shall no more be falsehode in GOD, or accuse him of vntrueth, than if any one shoulde charge a iuste man with a lye, because he perfourmeth not that whiche he looked for: when in the meane time, this man promised not the thing whiche he looked for: but he throughe his corrupte, and false opinion, hathe dreamed that it was promised vnto him.

And thus farr by occasion I haue shewed what agreement and difference

rence there is betweene the Sacramentes of the olde and new Testament, and that our Sacraments doe neither conferre nor conteine grace. Now we returne to that whiche we beganne, I meane to the principall ground of this disputation, that forasmuch as we haue taught what they doe not worke, so now at length wee may sett downe what they worke in very deede, that is to say, expounding what is the power, ende, and lawfull vse of the Sacramente, where-vnto they are ordeyned of God. We handled indeede the place of the causes, why they were instituted in the beginning almoste of the 6. Sermon. But now I wil ad other things whiche perteine to this purpose, and entreate of eche thing by it selfe, more fully and at large.

Sacraments are witnesses of the trueth.

The chiefe end of sacramentes is this, that they are testimonies to confirme the trueth, by which the Lorde in his Church, euen visibly doeth testifie that the things now vttered by preaching of the Gospel, & by the promises assured to the faithful from the beginning of the world, are in euery pointe so brought to passe, and are so certeinly true, as they are declared and promised in the worde of trueth.

Euen so Baptisme is the heauenly and publique witnesse in the Church of Christe, whereby the Lorde testifieth that it is hee whiche receiueth men freely into fauour, and whiche cleanseth from all blemishes, and to be shorte, maketh vs partakers and heyres of all his goodnesse. For after the same manner Circumcision in times past, was a publique and heauenly testimonie, that it is God that purgeth and adopteth vs. For therefore Moses saith Deu 30. The Lorde thy God wil circumcise thine hart, & the hart of thy seede, that thou mayest loue the Lord thy GOD with all thy heart & c.

After the selfe same manner, the Lorde him selfe instituting the holie supper in his Church, by the present signes doeth openly beare witnesse, that his bodie was certeinely giuen for vs, and his bloud truely shedd for the remissiõ of our sinnes: that he also is that liuing food that fedeth vs to eternall life. Wherefore we read in Chrysost. his 83. Homilie vpon Matthew in these wordes. As in the olde lawe, so in the same manner hath hee heere lefte with vs a memorie of the mysteries, stopping & bridling hereby the mouths of heretiques. For whē they say: Whereby appeareth it that Christe was offered, and many other mysteries? Then we alleadging these things, doe thereby stop their mouthes. For if Iesus be not deade, whose representation or signe is this sacrifice. Thus farre he. You perceiue, I suppose, how this writer doeth bring against heretiques the Sacrament of the super for the testimonie of truth, that is to say, of the lords true death.

The gospell is a witnesse.

Wherefore as the Gospel is called a witnesse, and the Preachers of the Gospel witnesses, euen so we call sacramentes witnesses of the same trueth, whiche though they be dumb, yet neuertheless are visible, after which name S. August. calleth them Visible words. For the preaching of the Gospell, consisting of wordes heard with the eares, is a speaking witnesse: but sacraments which consist of signes, and are seene with the eyes, are speechlesse witnesses, and as it were remnauntes and remembraunces of the preaching of the gospel Yea, sacraments were instituted

Sacramẽts do visibly confirme the good wil of god to vsward.

by God, to that end that they might visible confirme vnto vs the ready good-will of GOD towarde vs, and also the preaching of the Gospel and all the promises of life and saluation, and that they should be as it were seales, sett and fixed to the Gospell and promises made by God, whiche might testifie and confirme, that faith in Christ is true righteousnesse.

That whiche I haue saide, I will confirme by the writinges of the Apostles. But I taught a little before that there is all one ground of the sacraments of the olde Testament and of the new, a few things onely excepted, so that now by very good right by the comparing of both together, wee may estimate and vtter what the force and vse of our Sacraments is. Paule therefore to the Rom. 4. chap. saith, We say that faith was imputed to Abraham for righteousnes, howe was it then imputed? When hee was circumcised, or when he was vncircumcised? Not when hee was circumcised, but when hee was vncircumcised, after hee receiued the signe of circumcision, as the seale of the righteousnes of the faith which he had when he was vncircumcised, that he should be the father of all thē that beleeue, not beeing circumcised, that righteousnes might de imputed vnto them also, and the father of circumcision, not vnto them onelie whiche are of the circumcised, but vnto them also that walke in the steps of the faith of our father Abraham, which he had when he was vncircumcised. All these are Pauls wordes. Amōg which first of all some wordes are meete to be expounded: then we must seeke after the sense and meaning of the Apostles wordes: and last of all we must apply them to our purpose touching the sacrament.

Rom. 4.

The Apostle heere vseth two wordes, that is to say, The Signe & The seale. *Signum* the word signe is more generall & stretcheth very far, but a seale is a word ẏ properly belongeth vnto sacramēts which are seales and confirmatiōs. For al signes seale not. For some by significatiō onely do accōplish their duetie. But σφραγίζειν properly is to seale for assurance and confirmation sake of faith or credite, wherefore σφραγὶς is a seale whiche is set to, to kēpe & confirme our faith and promise, and to be without all daunger of deceipte. And heere, as else where very often, the Lord doth imitate the manner of men. For we men are wonte by setting to our seales, to confirme our writings, couenauntes, and faithfull promises, which we before had made by word. And that this hath alwayes bene the cause of the instituting & vse of seales, appeareth plainely by these testimonies of the Scriptures.

Sacramẽts are seales, and where vnto seales do serue.

When the children of Israel vnder Ezra made a couenaunt with the Lord, by and by they set downe their couenaunt in writinge, and seale the writing to be a testimonie of the trueth, as in Nehem. the 9. chap. and Hag. the 2. chapter thou mayst read. I will take thee to my seruaunt Zorobabel, thou sonne of Salathiel (saieth the Lord) and wil make thee as a signe or sealing ring, for I haue chosē thee. As if he had said, All mē shal certeinlie learne, that in the sonne of Salathiel ẏ continuaunce of the posteritie of the Messias doeth consiste and remaine.

Nehe. 9.

Hag 2.

Thus writeth Jeremie chap. 22. As truely as I liue saith the Lorde, if Chonenias the sonne of Iohoakim king of Iuda weare the signet or seale

Iere. 22.

on

on my righte hande, yet will I pluck thee thence, whiche is as much as if he had saide, Though thou were hee in whome I wil kéepe my promisses, yet shalt thou bee ledd captiue into Babylon. To this agreeth that of Matth written of the Iewes, So they went and made the Sepulchre sure, and sealed the stone, without doubt, against deceiptfull practises they appointed a watch. It appeareth therefore by these testimonyes, where to the vse of scales serueth.

Matth. 27.

These thinges beeing thus declared, let vs nowe diligently searche out the counsell and meaning of the Apostles wordes. Paule sheweth that iustification happeneth vnto men, by the power and vertue of no workes, of no ceremonies or sacramentes, but by the onely merite of Christe through faith. To proue this he bringeth the example of Abraham of whome the Scripture hath pronounced, Abraham beleeued God, & it was imputed vnto him for righteousnesse. Thence he gathereth that Abraham was iustified by faith: yea, that that was imputed vnto him for righteousnesse. Where bothe by the worde or force of imputation, and by the whole sentence of Moses he doeth moste strongly reason, shewing that through grace, righteousnesse is imputed by faithe. Where-vnto hee ioyneth also a testimonie out of Dauid touching righteousnesse by imputatiō. I handled that place in the first Sermon of the fourth Decade.

The place of Paule Rom. 4. is expounded, and he receiued a signe of the circumcision. &c.

Then hee returneth againe to the example of Abraham, and applyeth to his purpose that place alleadged out of Genesis, waying the circumstaunces of the manner and time of his iustification, and sayeth, How was it thē imputed? Whē he was circucised, or when he was vncircumcised? Not when hee was circumcised, but when hee was vncircumcised. Whiche thinges verilie are playner than that they require any exposition. But because the Iewe might obiect, Why then the institution and vse of circumcision was of no force, but voide, vnprofitable, and vaine: For if Abraham were iustifyed before he was circumcised, what could circumcision profit him further? And if it brought nothing, surely it was superfluous and vnprofitable.

Paule preuenting that obiection, maketh aunswere, And he receiued (saith he) the signe of circumcision as the seale of the righteousnes of faith. &c. Circumcision (saith hee) was neither voide nor vnprofitable. For albeit it iustifie not, neither cleanse, nor apply the giftes of GOD, yet it followeth not therefore that there is no further vse of it. For it hath an other end. For he receiued the signe of circumcision for a certeine seale of the righteousnesse of faith, that is to say, God instituted circumcision that it should be a seale to ratifie and confirme, yea and also visibly to testifie, that faith is righteousnesse, and that men are iustified through faith, I say in such sorte, as faith is also imputed vnto them for righteousnesse, as it was imputed vnto Abraham. For it followeth: That hee might be the Father of all that beleeue, though they be not circumcised, that righteousnesse might be imputed vnto them also. And so forth.

And although these things be more cleare than the day-light, yet I wil endeuour further to open the same by a parable. For suppose that a King of his fauour and meere liberalitie, would entertaine some seruant into his

The matter is made plaine by a Parable.

his courte, yea and make him partaker of all his gwdes, and moreouer would extende this benefite vnto the Childzen and posteritie also of him whome hee had adopted, and woulde immediatlie cõmaund that that couenaunte, priueledge, and fauoure graunted by liuely wozds, should also be put in wziting, which he might confirme by setting to his seale: to the end that might be to his posteritie a sure testimonie against all gainsayers, that the same fauour and adoption doeth perteine to them also, and that the Prince would continue his gwd and fauourable kindenes vnto the posteritie of him whome hee had adopted, if they also continue faithfull vnto their Prince. For euen after the same manner almightie God, the king of kings, and most bountifull of all Princes, freely and not by any merite of ours going before, chooseth Abzaham vpon whome he bestoweth innumerable benefits, and vnto whome he offereth a couenaunte and participation of all gwdnesse, and not vnto him onlie, but to all his posteritie also, saying, I the almightie God wil be thy God, and the GOD of thy seede after thee, I will blesse thee and thy seede, and in thy seede shall all the nations of the earth be blessed. He sanctified also this priuiledge, confirming it with an oath, and by and by commaundeth to deliuer the same vnto their childzen, as it were from hand to hand in stede of wziting, and afterward willeth his seruants the prophets to set it downe in wziting, and last of all he him selfe (by instituting Circumcision) now as it were setting to his seale to the letters patents oz Charter, woulde haue it confirmed & ratified to them that should come after, to the ende they might certainly know, that that also perteined vnto them.

Where notwithstandinge it seemeth this must not be dissembled of vs, that Sacraments haue a greater and moze effectuall foze than any sealed Charters can haue. For priuiledges which princes giue, are wzitten in parchmente, and their seales are set to parchement wzitten: but God impzinteth his seale into ỳ very bodies of those that are his. For he caused Circumcision to be on the pzinie member of man, whereby e issue is raised, increased, and continued, that as a marke pzinted in the very bodyes, it might moze than seale and witnesse, that the blessing and partaking of all gwd things pertey-neth to the circumcised, if they abide faithful to the Lozd God entred into league with men. And therfoze very significantly is Circumcision called of Paule, not, The seale of righteousnes, but, The seale of righteousnes of faith, that is, a ratifying and assurance that faith is righteousnes, that it is faith whereby wee are iustified, that righteousnesse is due to them that beleeue, that God assuredly will blesse the faithfull, and impute faithe vnto them foz righteousnesse, as hee also imputed vnto Abzaham.

Sacramẽts haue a more effectual force than any sealed charters.

Now since Sacraments haue the like reason, we may apply these thinges to our Sacramentes. Christe therefoze the annoynted of the Lozd, after he had by his guiltlesse and vndeserued death redeemed the wozlde from the power of Sathan, and being now ready to ascend into heauen to the father, hee called his Disciples aboute him, and saide, Goe into the whole worlde, and preach the Gospel to all creatures, hee that shall beleue and be baptised, & c.

How baptisme sealeth.

Mark. 16.

The

The preaching of the Gospel doeth lay open and abrode, the greate, the precious, the healthful, the liuely, the bountiful, the royall, and diuine priuiledge, that of the children of the diuel, we are made the childrē of God, the heyres (I saye) of GOD, and ioynte-heires with Christe, who by the shedding of his blond hath purchased for vs this inestimable salvation.

From this grace of God none is excluded: but he which through disobedience, by his owne corruption and fault, doth exclude himselfe. For touching the children and infants of the beleeuers, the Lord in the gospel pronounceth, saying, Suffer the yonge children to come vnto mee, and forbid them not, for of such is the kingdome of God. And againe, Verilie, I say vnto you, except yee turne and become as little children, ye shall not enter into the kingdome of Heauen. Who so shall receiue such a litle child in my name, receiueth me. Take heed that ye despise not one of these little ones. for I say vnto you that in Heauen, their angels doe alwayes beholde the face of my Father whiche is in Heauen. & c.

Marke. 10

Matth. 18.

Neither is it likely, now Christ is come, that God is more vnmercifull then he was before hee came into the worlde. But then he said, I will bee thy God and the GOD of thy seede after thee. That therefore is nowe of more force, since the Lorde is come to seeke and saue that whiche was lost: and to be short, to powre forthe moste liberallye his grace and good giftes vppon all flesche. Wherefore that royall, ample, and diuine priuiledge, is first by the very preaching of our Lorde Christe, and then by the doctrine of his Apostles reuealed vnto the worlde, and afterwarde, the Lorde so commaundinge, the same priuiledge was set downe of the Apostles and Euangelists in writing. Now the Lorde him selfe added this sacrament as a signe and seale vnto his preaching, and to the Scripture, ordayning Baptisme in the place of Circumcision, the whiche, because it was a bloudie thing, and to conclude, a signe of the blessed seede, which was to come, which then was reuealed, ought to be abrogated. And Baptisme it selfe also succeeding circumcision, is also a seale of the righteousnesse of faith, an euidence and sealed charter, that God doeth assuredlie cleanse vs, and make vs heyres of eternall life, and that the whole grace of Baptisme perteyneth to them that are baptised, if they stand stedfast in true faith.

But (thou wilte say) the Infantes of Christians whiche are to be baptised beleeue not. I graunte. No more did the Infants of the Iewes beleeue, whiche neuertheless were circumcised, and were in league with God, and made partakers of all good giftes: so that true godlinesse biddeth vs attribute the same to our Infantes. When the offspringe of the Iewes wared in age, and did wickedlie transgresse: they fell from the couenaunt of God. So likewise the infantes of the Christians, when they come to age, and committ wickednesse, doe fall from the grace of the Gospell: yet are they receiued againe by faithfull repentaunce into the same grace from whence they fel.

Infantes which beleue not are baptised.

But to our purpose. Baptisme the seale of the righteousnesse of faithe, is not sett to parchmente, or to the writing of the Gospell: but it is applyed to the very bodyes of the Chil-

dren

dzen of God, and is as it were marked, and impzinted in them. Foz wee are who..e dipped with our bodies, oz wholie spzinckled with the water of Baptisme, which truely is a visible sealing, confirming that the true God is our God which sanctifieth and purifieth, and that purification, and euery good gifte of God, is due vnto vs as the heyzes of God. And to the setting fozth of this matter pertayneth that euidente place of Paule, which in the Epistle to the Galathians is thus read. For yee are all the children of God by faith in Christ Iesus. For all ye that are baptised haue put on Christe. And so fozth.

Howe the Lords supper is a seale of the righteousnesse of fayth.

The supper of the Lozde hath the like reason, whiche also is a seale of the righteousnesse of faith. Foz the sonne of God dyed, hee by his death redæmed the belæuers, also his body and bloud is our meat and dzinck vnto eternall life. And truely this singular and excellent pziuiledge giuen vnto the faithfull, is declared and sett downe in wziting by the Apostles: but it is consecrated and sealed of the Lozde him selfe by the Sacramente of his bodye and bloude, whereby he sealeth vs an assuraunce that we are iustified by faith in the death of Chzist, and that all the good giftes of Chzistе are communicated vnto vs, and that wee are fedd and strengthened by Chzistе.

Pozeouer, that the sealing might be the mozе liuely, he setteth not the seale to wzitten parchmente, but it is bzought and also giuen to be eaten of our bodyes, that we might haue a witnesse within our selues, that Chzistе with all his giftes is wholy ours, if wee perseuere in faith. Foz the Lozde him selfe in the Gospell, saith, He that eateth me shall liue, by the meanes of mee. But hee eateth whiche belæueth. Foz in the same place the Lozd saithe, I am the bread of life, He that commeth to mee shall not hunger, and hee that beleeueth in me shall neuer thirst. Hereby we gather the summe of the whole matter, that the Sacramentes doe seale vpp the pzomises of God and the gospel, and that therefoze so often mention is made in the Churche of euidences oz letters patents, oz charters, and seales of the pzeaching of the gospell, and the pzomises of God, & that the whole mysterie of our saluation is renued and continued as oft as those actions instituted of God (I meane Sacramentes) are celebzated in the Church. Hetherto I think doeth that belong, whiche the faithfull minister of Chzistе Zuinglius vppon the Sacramẽts hath deliuered in these wozdes. Sacramentes beare witnesse of a thing that hath bene done. For al laws, customes, and ordinaunces, doe shew their authours and beginnings. Therefore Baptisme since it setteth foorth in signification the death and resurrection of Christe, it must needs bee that those thinges were done indeede. These wozdes are to be found *In Expositione fidei ad regem Christianũ*. The same Zuinglius, *Ad principes Germaniæ contra Eggium*, saith, When that noble man taking his iourney in to a farre countrie, distributing bread and wine, did farre more liuelie and peculiarly giue him selfe vnto vs, when he saide, This is my body, than if he had said, This is a token or signe of my bodide, although hee tooke away his naturall bodie and carried it into Heauen: Yet neuertheless by these wordes, in that apperteyneth to faith

Ioh. 6.

Zuinglius of the Sacramentes which certifie and beare witnesse.

faith and grace, hee giueth him selfe wholy, as if hee had saide: Now I goe to dye for you, and after a while will wholie departe from hence. But I wil not haue you doubt of my loue and care to you warde. How much soeuer I am, I am altogether yours. In witnesse whereof I commend vnto you a signe of this my betraying and testament, to the intente you might maintaine the memorie of me, and of my benefites: that when ye see this bread and this cupp ministred vnto you, in the supper of my remembraunce, ye may be no otherwise mindfull of me, that is, that I deliuered vp my self for you, than if you should see mee with your eyes face to face, as ye now se me bothe to eate with you, and by and by shall see me to be led from you to dye for you. **Hetherto I haue recited Zuinglius his wordes, and anon I wil rehearse other wordes of his againe, not that I stay my selfe vppon them, or vppon any testimonyes of man, but that it may be made manifest that this man did not (as some haue falsely thought) contemne the sacramentes**

The holy ghost doth properly seale.

In the meane while we acknowledge these testimonies of the holie Scripture. And God it is which stablisheth vs with you in christ, & hath annointed vs: whiche hath also sealed vs, and hath giuen the earnest of the spirite in our harts. 2. Cor. 1. And also, After ye beleeued ye were sealed with the holie spirite of promise, whiche is the earnest of our inheritaunce, vnto the redemption of the purchased possession vnto the praise of his glorie. Ephes. 1. verse. 13. And againe, Greeue not the holie spirit of GOD, by whome ye are sealed vnto the day of redemption. Ephe. 4.

We acknowledge the trueth of God to be sufficiently sound, true, and certeine of it selfe, neither can wee from elsewhere haue a better confirmation than out of it. For if our minde be not confirmed, one euerye side it wauereth. God therefore frameth him self according to our weakneße, and by his Sacraments, as muche as may bee, doeth as it were vpholde vs, yet so, that we referre all the benefite of our confirmation to the spirite it selfe, and to his operation, rather than to ỹ element. Wherfore, as we attribute Confirmation to doctrine and to teachers, euen so doe wee Sealing to the Sacramentes.

We read in the Actes of the Apostles, Chapter 14. and 18. The Apostles returned and strengthened the Disciples soules againe, and exhorted them to continue in the faithe. Againe in the firste to the Thessa. 3. Wee haue sent (saith Paule) Timotheus our Brother and minister of GOD, to confirme or stablish you, and to comforte you concerninge your faithe. Neuertheleße, vnleße the inwarde force of the spirite doe drawe and quicken the hartes of the hearers, the outwarde persuasion of the teacher, though it bee neuer so forceable & vehement shall nothing auayle: but if the holie spirit do shewe forth his might, and worke with the worde of the Preacher, the soules of the hearers are mosse mightilie strengthened. And so it standeth with the mysterie of the Sacramente. For if the inwarde annoynting and sealing of the holy Ghost be wanting, the outwarde action will be counted but a toy to the vnbeleeuers, neither worketh the sealing of the Sacramentes any thing at all: but

but when faith, the gifte of the holie Ghoſt, goeth before, the ſealing of the Sacramentes is very ſtrong and ſure. Some alſo haue ſaide very wel, If our mindes be deſtitute of the holie Ghoſte, the Sacramentes doe no more profite vs, then it doth a blinde man to loke vppon the bright beames of the Sunne. But if our eyes be opened through the illumination of the ſpirit, they are wonderfully delighted with the heauenly ſight of the Sacramentes. And Zwinglius in *Libello ad principes Germanil* ſayth, It doeth not offende vs, though all thoſe things which the holie Ghoſte worketh, be referred to the externall Sacrament, as long as wee vnderſtand them to be ſpoken figuratiuely, as the fathers ſpake. Thus ſaith he.

The ſacraments ſeal nothing to the vnbeleeuers.

And although Sacraments ſeale not the promiſes to the vnbeléeuers becauſe they miſtruſt thē, yet neuertheleſſe ẏ Sacraments were inſtituted of God, that they might ſeale. The wicked and vngodly perſon receiueth not the doctrine of the Goſpel, yet no man therefore doeth gather that this doctrine was not inſtituted of God to teache. Some one there is that wil not giue credit to a ſealed Charter, yet doeth it not therfore followe, that the ſealed charter ſerueth not to aſſure or confirme ones faithe. Therefore ſince the doctrine of the Goſpel worketh nothing in him ẏ is obſtinate and rebellious, ſince the ſacramentes doe nothing moue him that is prophane and vnholie, neither profite the wicked by any manner meanes, that commeth not to paſſe through him that did inſtitute them, or through the worde and ſacraments, but through the default of the vnbeléeuer. In the meane time of them ſelues they are inſtituted to profit and to ſeale, and to haue their holie vſe & end in the holie. And thus much haue I ſaid of ẏ principall vertue of ſacraments, ẏ they be teſtimonies of gods truth, and of his good wil towarde vs, and are ſeales of all ẏ promiſes of the goſpel, ſealing and aſſuring vs ẏ faith is righteouſneſſe, and that all the good giftes of Chriſte perteine to them that beléeue. There is alſo another end and vſe of ſacramentall ſignes, ẏ is to ſay, that they ſignifie, & in ſignifying do repreſent, which were ſuperfluous to proue by many teſtimonies, ſince it is moſte manifeſt to all men, at leaſt by that which we ſpake before. Now to ſignifie, is to ſhew, and by ſignes and tokens to declare and pointe out any thing. But to repreſent, doth not ſignifie (as ſome dreame) to bring, to giue, or make that now again corporally preſent, which ſomtime was taken away, but to reſemble it in likenes, and by a certeine imitation, and to call it back againe to minde, and to ſet it as it were before our eyes. For we ſay that a ſonne doth repreſent or reſemble his father, when after a ſort he expreſſeth his father in fauour and likenes of manners, ſo that he which ſeeth him may verily think that he ſeeth his father as it were preſent.

Sacramēts repreſente thinges.

And after this manner doe ſacraments ſtir vp & help our faith, while wee ſée outwardely before our eyes, that whiche ſtirreth vpp the minde, worketh in vs, and warneth vs of our dutie: yea, that very thing which we a while before comprehended in our minde, is nowe after a ſorte viſibly offered to our ſenſes, in a ſimilitude, parable, type or figure, to be viewed and weighed in our minde, that mutuallie they might helpe one another.

Sacramēts doe ſtirre vppe and healpe faith.

The

The similitude therefore or Analogie of the signe to the thinge signified, is here by the way to be considered.

Of the analogie in baptisme.

I told you before that Analogia is an aptnes, proportion and a certeine conuenience of the signe to the thinge signified, so that this maye be seene in that as in a loking-glasse. The matter shall be made manifest by examples. The bountifull and gratious Lord of his meere mercie receiueth mankinde into the partaking of all his good gifts and graces, and adopteth the faithfull that nowe they bee not onely ioyned in league with God, but also the children of God, whiche thing by the holy action of baptisme, beeing in stede of the signe, or the verie signe it selfe, is most euidētly by representation laid before the eyes of al men. For the minister of GOD standeth at the holie fonte to whome the infant is offered to be baptised, whom he receiueth and baptiseth into the name, or in the name of the father, and of the sonne, and of the holie Ghoste. For we maye finde both Into the name, and In the name. So that to be baptised Into the name of the Lord, is to be sealed into his vertue and power (for the name of the Lord signifieth power) into the fauour, mercie, and protection of God, yea to be grafted, and as it were to be fastned, to be dedicated, and to be incorporated into God. To be baptised In the name of the Lord is by ꝑ commaundement or authoritie of God to be baptised, I meane by the commission or appointment of God ꝑ father, the sonne, and the holie Ghost, to be receiued into the companie of the children of God, & to be counted of Gods household, that they whiche are baptised, are, & be called Christians, and be named ꝺ̄ the name of God, beeing called the children of God the father, &c. His speech therefore doth some what resemble that which we read else-where that The name of God was called vpon, ouer some one, which is in a maner as if we should say, that one is called by the name of God, that is, to be called The seruaunt & sonne of God. They therefore which before by grace inuisibly are receiued of God into the societie of God: those selfe same are visibly now by baptisme admitted into the selfe same household of God by the minister of God, and therefore at that time also receiue their name, ꝙ they may alwayes remember, that in baptisme they gaue vpp their names to Christ, and in like manner also receiued a name. After this manner by a most apt Analogie, the verie signe resembleth the thing signified. To be short, baptisme is done by water. And water in mens matters hath a double vse. For it clenseth filthe, & as it were renueth man: also it quencheth thirst and coleth him that is in a heate. So also it representeth the grace of God, when it cleanseth his faithfull ones from their sinnes, regenerateth, and refresheth vs with his spirite. Beside this the minister of Christ sprinckleth or rather powreth in water, or being dipped taketh them out of the water: whereby is signified that God verie bountifully bestoweth his gifts vpon his faithful ones: it signifieth also that wee are buried with Christe into his death, and are raised againe with him into newnesse of life. Pharao was drowned in the gulfe of the redd sea, but the people of God passed throughe it safe. For our old Adam must be drowned and extinguished: but oure new Adam day by day must be quickned and rise vp againe (out of the water.) Therefore is the mortification, and vinification of Christians, verie

To giue and take names in baptisme.

excellently represented by baptisme. Now in the Lords supper, bread and wine represent the verie bodie and bloud of Christ. The reason hereof is this. As bread nourisheth and strengtheneth man, and giueth him abilitie to labour: so the bodie of Christ eaten by faith, feedeth and satisfieth the soule of man, and furnisheth the whole man to all dueties of Godlines. As wine is drincke to the thirstie, and maketh merrie the heartes of men: so the bloud of our Lord Jesus droncken by faith, doeth quenche the thirst of the burning conscience, and filleth the heartes of the faithful with vnspeakeable ioy. But in the action of the supper the bread of the Lord is broken: the wine is powred out. For the body of oure Sauiour was broken, that is, by all meanes afflicted, and his bloud gushed and flowed plentifully out of his gaping woundes. And wee oure selues truely do breake w̄ our owne handes the bread of the Lord. For we oure selues are in fault, that hee was torne & tormented. Our sinnes wouñded him & we our selues crucified him: that is to say, hee was crucified for vs, that by his death hee might deliuer vs from death.

Of the analogie in the supper.

Furthermore, we take the bread into our hands, we likewise take the cupp into our hands: because he sayd, Take ye, eate ye, take ye and diuide it amonge you: neither doe we lay them aside, or hide them, neither do we giue them forthwith to others: but when we haue receiued them, we eate and drinke them, swallowing them down into oure bodies: then afterward wee do communicate and offer them to other. For they whiche lawefully celebrate the Lords Supper, doe not onely beleeue that Christ suffered, or that he suffered for other, and not for them: but they beleeue that Christe suffered for themselues, they beleeue ỹ Christe doeth, and as it were hath alreadie communicated all his giftes most liberally vnto them. Therefore as the sustenance of bread and wine falling into the bowels, is chaunged into the substaunce of mans bodie: euen so Christe being eaten of the godly by faith, is vnited vnto thē by his spirite: so that they are one with Christe, and he one with them. And as meate plentifully prepared, deintily dressed, and onely seene vppon the table, doeth not asswage hūger: so if thou heare Christ reuerently preached vnto thee, and doest not beleeue that Christ with all his good gifts is thine, neither ỹ word thoughe reuerently preached, nor yet the board though abundantly stoared, doe profite thee any thing.

And it maketh much to the reconciling, renuing, and mainteyning of friendship, that wee are all partakers of one bread, that wee offer bread to our brethren, and that wee drinke of the cupp which we receiue at our brethrens hand. For vpon no other cause the auncient fathers seeme to call the Supper Synaxis, A commmunion. But of that we wil speake somewhat else-where. And thus muche haue I brought for example sake touching ỹ Analogie of the signe and thing signified, and would saye more, but that I trust to them that bee diligent this is sufficient. For I haue ministered occasion to thinke vpon, and to finde out more and greater thinges.

Synaxis a communion.

By this short treatise touching the Analogie, I thincke it is plaine, that sacramentes stirre vpp and helpe the faith of the Godly. For whiles oure mind comprehendeth and considereth the benefites of God, Christe his blessing, oure redemption, and other his

How the Sacramēts do stirre vp faith.

good

good giftes, while it enioyeth them with great pleasure of the spirite, whiles in them it is glad & reioyceth, Sacraments are nowe also outwardly giuen, whiche doe visibly represent those thinges to oure eyes, and as it were make them to enter into all our senses, whiche the minde inwardlye comprehendeth, considereth, and meditateth vpon. For because the whole action which consisteth of the wordes, & the rite or ceremonie, is counted with the signe, oure eyes see the signes, and all thinges which are done in ỳ whole action of the signes, all which do as it were speake. Our eares heare the wordes and institutions of Christ. Yea our very touching and tasting, they also doe feele and perceiue how sweete and good the Lord is: so that now the whole man, as it were both body and soule caught vp into heauen, doth feele and perceiue, that his faith is stirred vp and holpen, and to be short that the fruite of faith in Christe, is passing sweete & comfortable. All these things haue place in them that beleeue. In them that beleeue not, the signes remaine as they are without life: therefore these things are brought to passe by the vertue or power of faith, and of the spirite working in the lawfull vse of the sacraments: without faith & the holy Ghost they are not felt or perceiued. There is not vnlike efficacie or force also in the preaching of ỳ word of God. For when this word by parables, by exãples & by descriptiõ is set forth to the hearers, if the spirite and faith shine in their mind, by these they seeme not only to heare things expoũded, but to see them with their eyes. In consideration whereof I thinke Paul said, O foolish Galathians, who hath bewitched you, that ye shuld not beleeue the truth, to whom Iesus Christ was described before your eyes, & among you crucified? for it is certeine ỳ Christe was no where either described or crucified among the Galathiãs: he speaketh therefore of his plainnesse of preaching the word, wherby things in deede are shewed, but yet with such force and efficacie, as if they were in a maner layed before their eyes. There is the same reason also in sacraments, which for ỳ cause were called of them of old, visible words.

The efficacie or force in the preaching of Gods worde.

Of these thinges in this manner, intreateth Zuinglius in his booke *Ad principes Germaniæ contra Eggium*, saying: Doeth not a faithful man desire, when hee feeleth his faith like to fall, to bee vpholden and restoared to his place? and where in the whole world shall he hope to finde that more conueniently, thã in the verie actions of the Sacraments, so much as belongeth to all sensible thinges? For let it bee that all creatures allure & prouoke vs to the contemplation or beholding of Gods maiestie, yet all that their allurement or prouoking is dum: but in the Sacramentes there is a liuelye prouoking & speaking allurement. For the Lord speaketh, and the elements also speake, and they speake & persuade that to our senses, which the word & spirit speaketh to our minde. Howebeit, hitherto all these visible things are nothing, vnlesse the sanctification of the spirite go before. These things he handleth more at large, first in his annotations vppon the 27. cap. of Jeremie, and afterward *In Expositione Fidei ad regem Christianum.*

Zuinglius of the Sacraments vpholding fayth.

Furthermore, we read that Saint Augustine disputinge againste the Maniches, *Lib. 19. contra Faustum cap. 11.* said: Men cannot bee gathered together into any name of Religion, either true or false, vnlesse they

be knitt together in some fellowship of visible signes or Sacraments, &c.

Wee acknowledging this opinion of S. Augustine fetchte from the Scriptures, doe teach touching the Sacraments, that we by them are gathered and knitt together into the vnitie of ỹ bodie of Christe, ⁊ are separated from all other religions, fellowships, ⁊ assemblies: ⁊ more to, we are bound by them as by an othe, to the true worship of one God, and vnto one sincere religion, to the which wee openly professe that we agree and giue our consent with all them that are partakers of the sacraments. Where this chiefly is to be marked, that the gathering or knitting together into the vnitie of the body of Christe, hath a double respecte: for either wee are ioyned with Christe, that hee is in vs, and wee liue in him: or else wee are coupled with all the members of Christe, to witt, with Christes faithfull seruauntes, I meane with the Catholique Church it selfe. Furthermore we are knit together with Christ in spirite and faith. But we are ioyned to the Church or to the members of Christ by the vnitie of faith and of the spirite, and by the bonde of charitie. All which verily are the inward giftes of the spirite, whiche freely are bestowed on vs by the Lord onely, not by any creatures, not by any elementes. Sacraments therefore do visiblie graffe vs into the fellowship of Christ, ⁊ his saincts, who were inuisibly graffed by his grace before we were partakers of the Sacramentes: but by receyning of the sacramentes, we doe nowe open and make manifest, of whose body wee would bee, and are members, the Lord with his signes or markes by his minister also visiblie marking vs for his owne household, and for his owne people. Whiche thing by the Scriptures, wee will more fully open and make manifest. They who in time past, by the force of the couenaunt, by the grace, mercie, and promise of God were the people of God, were by Circuncision visibly gathered together into one Churche, ⁊ knit together into one bodie. For the Apostle S. Paule sayeth vnto the Ephesians, Wherefore remember that ye beeing in time passed Gentiles in the flesshe, called vncircumcisiō of them which are called circumcision in the flesshe made with handes: that at that time (I say) ye were without Christe, and were aliantes from the cōmon wealth of Israel, and straungers from the couenaunt of promise, &c.

Whereby it is also easilye vnderstood, how the Iewes by circumcision were distinguished frem other religions and fellowships, and that circumcision in another place, for this cause, is put for them that are circumcised, and why the name of vncircumcised was reprochfull. For those that were vncircumcised were counted for vngodly and vncleane persons, that had no fellowshippe, nor parte or inheritaunce with God and his Saincte. Of baptisme whiche was ordeined in the stede of circumcision, some thing is spoken in my former Sermons. And also the apostle setteth it out most plainely: As the bodie (sayeth hee) is one and hath many members, and all the members of the bodie, whiche is one, thoughe they bee many, yet are but one bodie: euen so is Christ. For by one spirite are wee all baptised into one bodie, whether wee be Iewes or Gentiles, whether wee be bond or free, and haue been all made to drinke into one spirite. Wee are therefore knitt together by the Sacramente of

A coniunction with Christ and with the Church.

By sacraments we are visibly gathered together into one religion, and distinguished from others.

Ephe. 2.

Phil. 3. Rom. 15.

1. Cor. 12.

of baptisme into the vnitie of the bodie of Christe, so that to haue broken this bond, and to yeld our selues into another fellowshipp of religion and brotherhode, may worthilie be called sacrilege and treason.

Herevnto the Apostle semed to haue respect when he asked the Corinthians: Are ye not baptised into the name of Christe? declaring thereby that they whiche are baptised into the name of Christ, haue openly sworne, and bound their faith before ẏ church of Christe, so that nowe they neither can nor ought to reioyce in any other name than in the name of Christ, into whose household they are receiued by baptisme. So, I say, wee are separated by baptisme from all other religions, and are onelye consecrated to Christian religion. Wee hath the like place in all pointes touching the supper of the Lord, 1. Corinth. cap. 10. For when the Apostle would declare to the Corinthians, that it is a thinge farre from all godlines, vnsemely, yea and sacrilegious, that Christians should eate in the idols temples, thinges offered to idols, and be partakers of the Gentiles sacrifices, reasoning from the manner and nature of the Sacrament of the Lords supper, he sayeth: Flie from idolatrie, I speake as vnto them that haue vnderstanding, iudge ye what I saye: The cupp of blessing whiche wee blesse, is it not the communion of the bloud of Christ? The bread whiche we breake, is it not the communion of the bodie of Christe? For wee that are many are one bread and one bodie, because we all are partakers of one bread? Behold Israel whiche is after the flesh: are not they whiche eate of the sacrifices partakers of the altar? What say I then? that the idol is any thinge? or that that whiche is sacrificed vnto idols is any thing? Nay but rather this I say, that those thinges whiche the Gentiles sacrifice, they sacrifice to diuels & not to GOD. And I would not that yee should haue fellowship with the diuels. Ye cannot drincke the cupp of the Lord, and the cupp of the diuels. Ye cannot bee partakers of the Lords table, and of the table of diuels, &c. For all this is Paules saying, whiche since it serueth notably to oure purpose, and is verie plaine, I will but briefly runne ouer it.

The place of Paul. 1. Cor 18.

The bread which we breake &c is expounded.

First he layeth downe the state and scope of ẏ matter, whervnto he immediatly directeth his whole discourse. Flie (saith he) idolatrie. And he meaneth by the word Idolatrie, whatsoeuer perteyneth to idolatrie, especially the eating of meate offered to idols. But if you know not what *Idolothytũ* is, (which word he there vseth) vnderstand that it is a Greeke word whiche Paule vseth in this case, and it signifieth a thinge sacrificed to an idol, or a thing publiquely in sacrifice consecrated to an idol. And it was the manner of the Corinthians to sacrifice at the altars of their Gods in idol-houses, ẏ is to say, in their idol temples, and to call Christians vnto those their sacrifices: and they when they came, sate and eate of that whiche was offered vnto idols, eating without difference with ẏ idolaters, thincking they might haue done that without any fault at all: because by the bright shining of the Gospel it appeared, that neither ẏ idol, neither that God whome the idol representeth, and therefore also the thinges themselues that were offered to idols were nothing else, but vaine names, and thinges of no price or estimation. But Paul disputing against these from the 8. Cap. vnto the 11. tea-

cheth that it is farre wide from Christianitie, to be partakers of the Gentiles sacrifices, and saith: I wil speake vnto you as vnto them that haue discretiõ, that after I haue shadowed out vnto you which way to walke, you by the sharpenes of your witt, maye vnderstand what is true, & what is false and to be shoȝt which waye you must incline.

And then hee scattereth certeine groundes of argumentes, which they afterward discussing, might by their diligence polishe and make perfecte. They (sayeth he) that are partakers of the supper of the Loȝd (in which the bȝead of the Loȝd is bȝoken, and the cup of the Loȝd is dȝonken) are of the same communion, fellowshipp, oȝ body with the Loȝd. Foȝ κοινωνια, whiche woȝd Paul vseth hære, and which interpȝeters haue translated Communion oȝ partaking (though fellowshipp is better than partaking: as in the Dutch translation Gmeind is better than Gmeind chafft) is not taken actiuely (as I may so say) foȝ the distributing, giuing oȝ reaching out Christes bodie by the minister: but passiuely, foȝ the fellowshipp and societie, foȝ the bodie, I say, of the Churche: as when the churche is called a communion, that is, an assemblie a gathering together and societie of saincts oȝ godly Chȝistians.

Furthermoȝe, the Churche is called κοινωνια, oȝ a communion of the bodie and blond of Chȝiste, beecause it is redæmed by the bodie and blond of Chȝist, & being partaker of Chȝist, liueth by him. Foȝ he liueth in the godly Chȝistians, communicating vnto them all his god gifts of life. And that the partakers of the supper of ȳ Loȝd are the bodie oȝ communion of Chȝist, he declareth by a reason which followeth saying, Becaufe we that are many, are one bread and one bodie. Wherevnto by & by hee addeth another moȝe euident reason, foȝ interpȝetations sake, saying, For we are all partakers of one bread. In that we are partakers of one bȝead, sayth he, we doe openly testifie that we are partakers of the same bodie with Chȝiste and all his Saunctes. In which woȝdes hee hath a notable respecte to the Analogie. For as by vniting together of many graines, (as Cypȝian saith) is made one breade or one loafe: as of many clusters of grapes one wine is pressed out: so out of many members groweth vpp and is made the bodie of the Church, which is the bodie of Christ. Nowe in the woȝdes of Paule these thinges offer themselues vnto vs to be marked.

First, foȝ that nowe hæ calleth that a multitude oȝ manye, by a woȝde erpȝessing his minde better, whiche beforȝe he named a communion. A communion therforȝe is nothing else, but a multitude oȝ congregation. Foȝ he said, The bread is the partaking of the bodie of Chȝiste: but nowe he saith, We being many are one bread, one body. We being many, sayeth he, ȳ is, all wæ which are a multitude and a congregation oȝ Churche, redæmed by the bodie of Chȝist (which was) giuen, and by his blond (whiche was) shedd foȝ vs. Afterwards hæ saith, We being many are one bodie, hee doeth not say, are made one bodie. Foȝ wee are not first grafted into the bodie of Chȝiste (as wæ haue often repeated alreadie) by partaking of the sacramentes: but wæ whiche were beforȝe ingrafted by grace inuisiblye, are nowe also visibly consecrated. Againe, by the like reason of Sacraments, oȝ by an example of the scripture

ture taken from the Sacramentes of the people of the old Testament, hee sheweth that the partakers of the sacramentes are one bodie, both with him to whome they offer, and with them with whome they offer, or with whome they eate of thinges offered to idols. Behold (saith hee) the Israelites whiche offer sacrifices after the flesh. Are not they that eate the sacrifices, κοινωνοί, that is to say, communicants, fellowes or partakers of the thinges of the temple, or of the altar. For vnder the word of the things of the temple or of the altar, (θυσιαστήριον is his word) he comprehendeth whatsoeuer doth belong to the worshipp and religion of the God of the Iewes: so that the sense or meaning may be this. Are not all they one bodie, one communion, one people, both with the God of Israel and with his people, which eate of the sacrifices offered to the God of Israel, by the Israelitish people? As if hee had said: There is none that is ignorannt of it, or that can denie it, since it is confessed and manifest amonge all men.

By these thinges hee leaueth to the Corinthians, of their owne accord, thus much to be gathered: Therefore they that are partakers of the sacramentes of the Gentiles are one bodie and one fellowship with the Gods of the Gentiles, and the Gentiles which do sacrifice. Nowe by the figure Occupatio (which is when in aunswearing we preuent an obiectiō that may bee made) hee placeth these woordes betweene: What saye I then? That the idol is any thinge? Or, that that whiche is offered in sacrifice to idols is any thing? Whereunto by and by he addeth, But this I saye, that the thinges whiche the Gentiles offer in sacrifice, they offer to diuels and not to God. Hereupon he might lawfully haue inferred, Therefore if you continue to bee partakers of thinges offered to idols, ye shall verilie be one bodie and one fellowshippe, both with the diuell him selfe and all his members. But because this might haue beene taken of many, to haue beene bitterly spoken, hee addeth another sayinge some-what more milde and gentle, and sayeth: And I would not that yee should bee κοινωνοί, that is, communicants, or partakers, & haue fellowship with diuels.

After which woords by comparing the contrarie partes, hee bringeth in the summe of the whole matter, to whiche he directed all his reasons and sayeth, Yee cannot drincke the cupp of the Lord, and the cupp of diuels: ye cannot bee partakers of the Lords table, and of the table of diuels. And so forth.

The Sacramentes therefore doe separate vs from all other worshippinges and religions, and doe binde and consecrate, yea, and also as it were make vs of the same body with one true GOD, and sincere Christian Religion: because wee being partakers of them, doe openly professe, that wee be the members of Iesus Christe, whiche no man that is well in his wittes, will take, and make them the members of fornication, and of idols.

That which Zuinglius (that learned man) hath, In expositione fidei Christianę ad regem Christianum, is not impertinent to this purpose. Sacramentes (sayeth hee) are in steede of an oathe. For Sacramentum with the Latines is vsed also for an oathe. For, they that vse one and the selfe same Sacramentes, are one peculiar nation, & an holy sworne cōgregation,

are partakers of vnlawful Sacraments.

Zuinglius of binding Sacramēts &c.

They are the members of the diuell that

they are knitt together into one body and into one people: whome, whoso betrayeth, shall perishe. Therefore the people of Christe, since by eating his bodye sacramentally, they are knit into one bodie: Now he that is faithlesse, and yet dare be so bould as to make himselfe one of this societie or fellowship, betrayeth the body of Christe, as well in the head as in the members, &c. Thus farre he.

Sacramẽts put the faithful in minde of their duetie.

By this it is easie to vnderstand ẏ sacramentes put vs in minde of oure duetie: especially if wee marke in the writings of the Apostle, how, considering the maner of sacraments the Apostles frame their exhortations. Where againe the Analogie beeinge considered it hath very much light and force in it. Trees are pruned, and all that which is drie, barren, and superfluous in them is cutt away. And so by circumcision they that were circũcised were put in minde to cutt away with the knife of the spirite, whatsoeuer grewe vpp in the flesh against the lawe of God. Herevnto had Moses respecte when he said in Deut: Circumcise therfore the foreskin of your heart: and bee no more stiffenecked. Deut. 10. Whome Jeremie following in the 4. Cap. sayeth, Be ye circumcised in the Lord, and cut away the foreskinne of your hearts, &c. Iere. 4. Those thinges which the Apostle hath taught touching the celebration of ẏ Passeouer, are more plaine than that they neede heere to be rehearsed. And I haue alreadie intreated of them at large in the sixte Sermon of my third Decade.

The verie same Apostle in his Epistle to the Romanes, saith, Knowe ye not, that all wee which haue beene baptised into Iesus Christ, haue beene baptised into his death. Weare buried then with him by baptisme into his death, that likewise as Christ was raised vp from the dead, by the glorie of the father: euen so wee should walke in newnesse of life, &c. Rom. 6.

So wee are put in minde by ẏ mysterie of baptisme to renounce & forsake Sathan and the world, to mortifie and subdue the flesh, and to burie the old Adam, that the new man may rise vp againe in vs thorough Christ. Furthermore, the supper of the Lord doth admonishe vs of brotherly loue & charitie, & of the vnitie that wee haue with all the members of Christe: it warneth vs also of puritie and sinceritie in faith: that because wee haue openly professed that wee are vnited to Christe, and to all his members, wee should haue a special care and regard, that we be not found faithles and vntrue to our lord Christ and his church, that wee should not defile oure selues with forreigne and strange sacrifices. Wee are also admonished of thanckefulnesse, to magnifie the grace of God, who hath redeemed vs, according to that saying, As often as ye shal eate of this bread, and drinke of this cupp, ye shal shewe forth the Lords death vntill he come. 1. Cor. 11.

Thus farre haue I intreated of the force, the ende, and the effecte of sacramentes, vnto ẏ which I haue (as I thincke) attributed no more nor no lesse than I ought, that is, as much as may be proued out of the scripture to be due vnto them. They are the institutions of Christ, therefore they care not for counterfeite and strange praises. They haue praise sufficient, if they haue those praises, whiche hee that instituted them, namely GOD and Christ Jesus the high priest of the Catholique Church, vouchsafed to attribute vnto them.

Nowe, because there is mention made

That the sacraments profite nothing without faith.

made verie ofte of saythe, in this whole booke, I will further shewe also that without faith sacraments profite nothing, and againe, that to those which receiue them by fayth, they are not superfluous or vaine.

For this seemeth as yet to belong to the full exposition and cõsideration of Sacraments. That Sacramentes without fayth profite not, it is easily proued. For it is sayde that Sacramẽts are seales of ẏ preaching of the Gospell, and things apperteyning to the same. For if the preaching of the Gospell be hearde without fayth, it doth not onely profite nothing vnto life, but it turneth rather vnto iudgement, (to him that heareth:) the lord him selfe bearing witnesse, and saying: If any man heare my wordes & beleeue not, I iudge him not; for I came not to iudge the worlde but to saue the world: the worde that I haue spoken, the same shall iudge him in the last day. To that saying of the Lorde agreeth this of the Apostle. For vnto vs was the Gospell preached as well as vnto the fathers: but the worde which they hearde did not profit thẽ, bicause it was not coupled with fayth to them that heard. Who now is such a dorehead which can not gather that sacramẽts without faith are vnprofitable, especially since the same Apostle sayth: Whosoeuer shal eate this breade, & drinke this cup of the Lord vnworthily, shall be guiltie of the body and bloude of the Lord? But all our worthinesse before God doth consist in fayth, the same Apostle yet againe witnessing out of the prophete, The iust shall liue by fayth, And, By faith the elders (or fathers) obteined a good report. Wherevnto also belongeth that whiche is read in the Gospell, They which were biddẽ were not worthy: Wherupon it followeth, that worthinesse consisteth in faithfull obedience. Herevnto also may be referred (I thinke) those examples whereof mention hath bene made more than once already before: Al our fathers were baptised, and did all eate of one spirituall meate: but in many of them God had no delight. And Paule againe saythe, Without faith it is impossible to please God: therefore without faith Sacraments profite nothing. The examples of Simon Magus and Judas the traytor are verie well knowne, of which one was baptised, the other admitted to the Supper, and yet had no fruite of the Sacramentes, bicause they wanted true faith.

Iohn.12.

Hebr.4.

1.Cor.11.

Rom.1.

Hebr.11.

Matt.22.

1.Cor.10.

Heb.11.

To these pithy and diuine testimonies of God, we will nowe adde some places of S. Augustine out of his nineteth booke against Faustus, and twelfth chap. Peter sayth, Baptisme saueth vs: and least they shuld thinke the visible Sacrament were sufficiẽt, by which they had the forme of godlinesse, and through their euill manners, by liuing lewdly and desperately shuld denie the power therof, by ẏ by he addeth, Not the putting away of ẏ filth of ẏ flesh, but in that a good cõscience maketh request to god. Againe, Lib.2. contra literas Petiliani, cap.7. he saith. They are not therfore to be thought to be in the bodie of Christ which is the Church or congregation, bicause they are corporally partakers of his Sacraments. For they in such are also holy, but to them that vse and receiue them vnworthily, they shal be forceable to their greater iudgement. For they are not in that societie of Christes Church, whiche in the members of Christe by being knit together, and touching one

Augustine doth teache that sacramentes receiued without faith are vnprofitable to the receiuers.

an other, doe growe into the fulnesse of God. For that Church is builded on a rocke as sayth the Lorde, Vpon this rocke will I builde my Church, but they builde on the sande: as the Lord also sayth, Hee that heareth my wordes and doth them not, I will liken him to a fooliſh man. And again in his treatiſe vpon Iohn 13. The ſyllables of Chriſtes name and his Sacraments profite nothing, where the faith of Chriſte is reſiſted. For sayth in Chriſte and his Sacraments is to beleeue in him which iuſtifieth the vngodly, to beleeue in the mediatour, without whoſe interceſſion we are not reconciled vnto God. Thus farre Auguſtine.

Sacramẽts depende not on our worthines or vnworthineſſe.

An obiection is made, If Sacramentes doe nothing profite without our fayth, then they depend on oure worthineſſe or vnworthineſſe, ſo that they are not perfect. I anſwere, That among the wicked and vnbeleeuers, ſacraments verily of them ſelues are ſufficiently ratified and confirmed by the inſtitution of God, neither dependeth their perfectneſſe vpon the condition and ſtate of the partakers, that they are eyther better among ỹ good, or worſſe among the bad. For that remaineth perfect and ſound, which the Lord hath inſtituted, and reteyneth his inſtitution alwayes good: howſoeuer men varie and are faithles. For the Apoſtle ſayth, Shall their vnbeliefe make the faith of God without effect? God forbid. Yea, let GOD be true, and euerie man a lyar. But I haue touched this matter alſo ſomewhat before. Yet, bycauſe it is one thing to offer, and an other thing to receiue, GOD verily offereth of his goodneſſe his bountifull giftes vnto mẽ to this end to profite & to ſaue thẽ, and to make them whole, as ỹ phyſician doth by miniſtring phyſicke to his patient: but bicauſe that fooliſh & madd man doth not acknowledge the benefite, as ỹ ſick patient which refuſeth phyſicke being miniſtred, ỹ benefite which is offred doth no more profite ỹ one, than phyſicke not receiued doth good to ỹ other, not through ỹ default of him ỹ offereth the benefite, or of him which miniſtreth phyſicke, but through ỹ follie of him which refuſeth & wil none of it. After this maner diſputed S. Aug. alſo of this matter. For Li. 3. de Baptiſmo cont. Donat. ca. 14. he ſayth. It ſkilleth not, when the perfectneſſe & holineſſe of ỹ ſacramente is in handling, what he beleeueth, & what maner of faith he hath ỹ receiueth the ſacrament. Verily it auaileth very much to ỹ way of ſaluation, but for the queſtion of the ſacrament it maketh no matter. Alſo contra literas Petiliani lib. 2. cap. 47. he ſaith, Remember that the leud life & corrupt maners of euill men do nothing hinder the ſacraments of God, to make them not holy at all, or leſſe holy: but that to the vngodly they are a teſtimonie of their damnatiõ, & not a furtheraunce of their ſaluation. He alſo Tract. in Ioan. 26. ſaith, If ỹ receiue the ſacramẽt carnally, it ceaſeth not to be ſpirituall, but to thee it is not ſo. As eaſily is that obiection confuted, that baptiſme profiteth not infants, if we ſtill ſay that ſacramẽts without faith profite not: for infantes haue no faith: thus they babble. We anſwere firſt that the baptiſme of infants is grounded vpon the free mercy and grace of God, who ſaith, I will be thy God, and the God of thy ſeed. And againe, Suffer children to come vnto me, for of ſuch is the kingdome of God, &c. Infantes therefore are nũbered and counted of the Lord him ſelfe

Rom. 3.

Of baptiſme of infantes.

selfe among the faythfull, so that baptisme is due vnto them as farre forth as it is due vnto the faithfull. For by the imputation of God infantes are faythfull: whereunto perteyneth this saying of our Sauiour: He that shall offende one of these little ones that beleeue in me, &c. For he manifestly calleth Little ones beleeuing: for imputations sake doubtlesse, not for confession, whiche by no meanes as yet is in little ones. To this also may be added, ỹ the father of ỹ infant doth therfore desire to haue his childe signed with the marke of the people of God, to witte, baptisme, bycause he beleeueth the promises of God, that is, that his infante is of the housholde of God: therefore there is faith in the baptisme of infantes. But the father doth not beleeue: Be it so: Yet that is no hinderaunce to the infante. For in the fayth of the Churche he is brought to be baptised. The Churche verilye beleeueth that infantes oughte to be brought to the Lorde: the Churche beleeueth that they are of the housholde and people of God: therefore she commaundeth them to be partakers of the mysteries: so that againe in the baptisme of infantes a man may finde fayth.

Herevnto doth S. Aug. adde this saying, Lib. 1. de peccatorũ meritis & remissione, cap. 19. Wherfore infants are rightly called faythfull, bycause they after a sorte doe confesse their faythe by the woordes of them that beare them. Hee reasoneth more touching this matter in his Epistle to Boniface, which is in order the three and twentith, where, he that desireth may finde more.

But all these thinges (say they) proue not that infantes haue fayth of their owne. For the fayth of their parentes, of their bearers, or the faythe of the Churche is an others fayth, and not theirs. Be it so. Yet most certeine is that saying, that the Lorde counteth infantes among his, that is, among the faythfull: so that nowe they are not onely baptised in an others fayth, but in their owne, that is to say, whiche it pleaseth the Lorde to impute vnto them. Furthermore, that is not an others, which is common to the selfe same body: But infantes are in the verie same bodye of the Churche, whereby that whiche is the Churches, is their owne and not an others.

Neyther can any man easily tell, what motions of the holy spirite infants haue beside, &c. For in so much as they are of God, they haue the spirite of God, And who so haue not, they are not of God. Rom. 8.

Rom. 8.

As they decline too muche to the left hande, whiche are persuaded that Sacramentes, yea, without fayth doe profite the receyuers: so they goe too farre wyde on the right hande, who thinke that the Sacramentes are superfluous to them that haue faythe. Faith (say they) doth fully acquite vs, so that after we haue faythe, Sacramentes can increase nothing in vs, therefore it must needes be that they are vnprofitable.

That Sacraments are not superfluous or voide to them that haue faith.

Suche in times past are the Heretiques Messaliani read to haue bene, who were bothe called Euchitæ and ἐνθουσιαστὰι, that is, Diuine men, forsoth, and inspired of GOD. For they did contende that the faythfull, after they hadde receyued the holie Ghoste, had neede of no Sacraments. But these mẽ are very iniurious euẽ to God him selfe, who instituted not his sacraments for the faythful without great cause, neither vnprofitably.

And

And, Verily Abraham beleued God and it was reckoned vnto him for righteousnesse, and he was counted the friende of God, iust and holie, not being voyde doubtlesse of the holie Ghost: but he also Receiued circumcision the seale of the righteousnesse of faith which was before he was circumcised. It is sayde to the same Abraham, Euery manchild whose foreskinne shall not be circumcised, shall bee cut off from my people, bycause he hath broken my couenaunt. Truly the angel of ỹ Lord is ready to kill Moses, bicause he delaid circumcision in his childrē longer thā was lawful, eyther by his own negligēce, or through the fault of his Madianitish wife. What, shall there be found any more righteous and holie than the sonne of God, as he which hauing receiued the fulnesse of the spirite, poureth plentifully of the same into his members: he him selfe being the heade, yet he came to John Baptist and requireth to be baptised of him in Jordan. And when he refused and said, I haue need to bee baptised of thee, and comest thou to me? he heareth, Suffer it to be so nowe: For thus it becommeth vs to fulfill all righteousnesse. Certeinely righteousnesse giueth to euerie man that which is his own. Faith therefore which is the righteousnesse of Christians, giueth glory to God, and beleeueth that he being wonderfull wise doth wil well vnto men, and therefore that he hath instituted nothing vnprofitably, but all things for the saluation of his faithfull ones: a faythfull man therefore vseth all the institutions of God without any reasoning or gainesaying.

Gen. 17.

Exod. 4.

Matt. 3.

Neither is there any here, I think, that will say that this deede of Christ perteyneth nothing to him, whereby vndoubtedly he layd before vs an example to followe. Yea that which he him selfe did, he willed other also to doe, when he sent his disciples forth and sayde: Goe into the whole world and preach the Gospell to all creatures, baptising them in the name of the father, &c. He which shall beleeue and be baptised shall be saued, where truly he ioyneth together both fayth and baptisme, whiche to abide vpon he would not haue done, if Sacramentes were superfluous there where fayth is. Whereby it manifestly appeareth, that they are wrong as farre as heauen is wyde, whiche thinke that Sacramentes are indifferent, that is to say, a thing put to our owne will and choyce, eyther to vse or not to vse. For as we haue heard already a flat commandement concerning baptisme: so the Lord instituting and celebrating the supper sayth: Doe this in the remembrance of me. Be therfore that despiseth these commaundements of God, I see not howe he can haue fayth, whereby he should be inuisibly sanctified. Hitherto belongeth nowe, that whiche the faithfull prince of Aethiopia confesseth that he beleeued with all his hart in the Lorde Jesus, yet neuertheless as sone as he sawe water, he sayde, Beholde, heere is water, what letteth me to be baptised? He doth not saye, I beleeue with all my hart, & I feele ỹ I am iustified and cleansed, why then shoulde I be washed with water, hauing no filth remayning? Therefore whersoeuer true fayth is, there Sacramentes are not contemned or refused, but more desired. For Cornelius, the Centurion also, after he had receyued the holie Ghoste, doth not gainesay Peter, who sayde: Can any man forbid water that these shuld

Sacraments are indifferent

not

not be baptised which haue receiued the holy Ghost as well as we? Peter was a faithfull preacher of the Gospell, a skilfull teacher of the trueth, therefore he deceiueth no man, and he teacheth vs by his owne deede, that fayth doth then specially prouoke vs to be partakers of the Sacraments, when it is true in the faithfull. To whome Paule his fellowe-minister agreeth saying: Let euerie one proue himselfe, and then let him eate of this breade, and drinke of this cup: but that proouing is made by faith: therefore not faith, but vnthankfulnesse doth contemptuously reiect the Sacraments.

Many are sanctified without visible sacraments.

Truely I am not ignorant that verie many without the vse of visible Sacraments haue beene sanctified, and at this day also are sanctified: but none of those despised or contemned them. They were not partakers of the Sacraments being thereunto driuen by necessitie, as there be at this day some, that are holde captiues vnder the tyrannie of Antichrist and the Turk, and for the time beleeue with their whole heart in the Lord Iesus. Therefore the examples of these or suche like, are no defence for them, which may receiue the Sacraments, if they regarded the ordinaunces of God, and set so muche by them as of duetie they should doe. I will note here for the singular benefite of the readers, S. Augustines disputation, bycause it maketh notably for our purpose. He, Quæst. lib. in Leuit. 3. cap. 84. sayth, It is demaunded not without cause, whether inuisible sanctification do profite nothing without visible Sacraments, wherewith a man is visibly sanctified? whiche without doubt is absurde. For more tollerably it may be sayde, that this sanctification is not without them, than that it dothe not profite, if it be without them, since in sanctification all their profite consisteth. But we must also weigh this how it is rightly saide, that without the Sacramentes sanctification can not be. For visible baptisme did nothing profite Simon Magus, to whome inuisible sanctification was wanting: but bycause this inuisible sanctification profited them that had it, in like manner, they whiche were baptised receyued also the visible sacraments. And yet neither is it the woord where Moses himself was sanctified with visible sacrifices or oyle, who notwithstanding did visibly sanctifie the priestes: but who dare denie that he was inuisibly sanctified, whose grace was so great, surpassing, and excellent? This also may be sayd of John Baptiste. For he was first a baptiser, before he was seen to be baptised, wherupon we can deny by no means that he was sanctified, yet we do not find that that was visibly wrought in him before he came to the ministerie of baptising. This also may be verified of the theefe crucified with Christe, to whome the Lorde sayde as he hong with him on the crosse, To day shalt thou be with me in Paradise. For he coulde not haue beene partaker of so great felicitie, vnlesse he had beene inuisibly sanctified. Whereby we gather, that inuisible sanctification hath bene present with some, and profited them without the visible sacraments: and that visible sanctification whiche is wrought by visible Sacramentes, may be present without this inuisible sanctification, but yet maye not profite vs. Yet neuertheless the visible Sacrament is not therefore to be contemned. For the contemner ther-

of

of can by no meanes be inuisibly sanctified. Hereof it is that Cornelius and they that were with him, when they did now appeare to be inuisibly sanctified by the holy Ghoste poured into them, yet notwithstanding they are baptised: neyther is visible sanctification which had inuisible sanctification going before it, counted superfluous. Thus farre he.

Cyprians error touching the Sacrament of baptisme.

With this disputation an other question also hath some affinitie or likenesse, which is, Whether Sacraments depend vpon the worthinesse of the ministers, and whether they be hindred in their force by ỹ vnworthinesse of the ministers? Cyprian more than in one place doth contend, That they can not baptise, which want the holy Ghoste: which errour springeth hereupon, for that he attributeth to muche to the ministerie of baptisme. He doth thinke that men are purified or cleansed by baptisme: so that therby he dothe gather, that an vncleane person can not purifie or cleanse, and therefore not baptise, and that the baptisme of an vncleane person is not baptisme: from whence he deriueth Anabaptisme, or rebaptising. But if that holie man had rightly and religiously distinguished betweene power and ministerie, betweene the signe and the thing signified, betweene the outwarde and inwarde sanctification, he had vndoubtedly vnderstode that we are inuisibly sanctified by the meere grace of God, and that this inward sanctification is outwardly by the ministerie represented and sealed: there he might haue vnderstode that sealed euidences may be published as well by an euill minister as by a good. Gods sacraments are to be referred to God the author of them, who is faithfull and true in all his ordinaunces, howe false and faithlesse so euer men be. Although Iudas were a theefe, yet he preached and baptised, whose doctrine and baptisme, was as well the doctrine and baptisme of Christe, as was Peters and Andrewes, Iames and Johns. And touching the perfectnesse & purenesse bothe of the doctrine and baptisme done by the ministerie of Iudas, no man euer doubted, as though they were neuer taught or baptised whome he taught and baptised, who in the meane while is called of the Lorde him selfe, not a diuelishe man, but a derie diuell. For he baptised not in his owne name, but in the name of Christe: he preached not his owne, but the doctrine of Christ. To conclude, the Lorde of his goodnesse for his truthes sake, and not for Iudas sake, wrought in the faythfull: whiche working of his an others vngratiousnesse & maliciousnesse coulde not hinder, as at this daye verily it hindereth not a whit. Truely we muste doe what we can to haue holy and vnblameable ministers, so farre forthe as by oure care and diligence we are able to procure and bring to passe: yea, let vs depriue and disgrade them, whom we shall finde to behaue them selues vnworthy of their function: but in the meane time, let vs not doubt at all of the purenesse of the Sacramentes, whiche they while they were in their office ministred vnto vs, that is to say, after the same manner and fourme as the Lorde instituted. And verily as the faythful doe not fasten their myndes on the elements: so neyther doe they on the ministers. They in all things looke only vp to God the author of all goodnesse, and to the ende of those thinges which the Lord ordeyned. John. 6.

Saint

Saint Augustine hath handled this matter verie diligently, excellently well applying to these thinges verie effectuall arguments, whose wordes I will set down, Lib. 3. contra Donatist. de baptismo 3. cap. 10. The water is not vnholy (sayth he) or defiled, ouer which the name of the Lorde is called on, though it bee called on of vnholy and vncleane persons: bycause neyther the creature it self, nor yet the name is vncleane. And the baptisme of Christe consecrated with the wordes of the Gospell, is holy both by them that are vncleane, and in them that are vncleane, thoughe they bee defiled and vncleane: bycause his holinesse can not bee polluted, and in his sacramẽts a diuine power is present, eyther to the saluation of them that vse them well, or to the condemnation of them that vse them yll. Dothe the lighte of the Sunne or of a candle when it shineth through a filthy sinke, gather no vncleannesse from thence? and can the baptisme of Christ be polluted with any mans wickednesse? For if wee apply our myndes vnto the verie visible things vnder which sacraments are deliuered, who knoweth not that they are corruptible? But if wee ascend vnto that whiche is figured by them, who seeth not that they be incorruptible? though men by whom it is ministred according to their deseruinges are eyther rewarded or punished. And so forth. I could alledge many examples of this kynde, if I thought them necessarie. For I think that by them it is largely and plainly enough declared, that the perfectnesse and pureness of the Sacramentes are not to be esteemed by the worthinesse or unworthinesse of the ministers, but by the truth of God who did institute them. To him be glory, power, & dominion, for euer & euer. Amen.

Of holie Baptisme, what it is, by whom, and when it was instituted, and that there is but one baptisme of water. Of the baptisme of fire. Of the rite or ceremonie of Baptisme, how, of whome, and to whom it must be ministred. Of Baptisme by Midwiues; and of infantes dying without Baptisme. Of the Baptisme of Infantes, against Anabaptisme or Rebaptising, and of the power or efficacie of Baptisme.

The eighth Sermon.

NOwe I haue to intreate particularly of holy Baptisme, and of the holy supper of the Lorde, whiche may be done somuch the more briefly, as we haue largely spoken alreadie of Sacraments in generall. Christe our Lorde open your myndes, and guyde my toung vnto the glorie and prayse of his blessed name for euer. Baptisme is a worde fetcht from the Greekes, who vse bothe these Baptisme.

words

wordes Baptismus and Baptisma (both whiche signifie baptisme) as the Latines also do. And Baptisme is a dipping, whiche worde Tertullian willingly vseth. For, βάπτω, signifieth to dip, or dip in, and, βαπτίζω, to plunge or put farre in: wherevppon also to baptise is vsed for to plunge in, to washe away, or to cleanse: and baptisings in the Scriptures are put for washings and purifyings, as it appereth in S. Marke the seuenth chapter. and in Paule to the Hebrues the 9. chap. To be baptised with the same baptisme is prouerbially spoken of him that is partaker of the selfe same danger or misfortune. And to be baptised with bloude, is to be imbrued with bloud.

What baptisme is.

They define Baptisme, for the most parte, to be a token or recognizaunce of our cleansing, yea, of oure inrolling, whereby we are receyued into the Churche, to be of the number of Gods children. But we describing the nature of baptisme more at large do say, That it is an holy action instituted of GOD, and consisting of the worde of God and the holy rite or ceremonie, whereby the people of God are dipped in the water in the name of the Lord: to be short, whereby the Lorde him selfe dothe represent and seale vnto vs our purifying or cleansing, gathereth vs into one body, and putteth the baptised in mynd of their duetie.

In this description of Baptisme, these thinges seeme chiefly to be considered. Who did institute Baptisme. Of what thinges it consisteth. Whether it be simple, but one, and the selfe same, or drawne into many partes. What rite or ceremonie of baptising is deliuered (to the Churche.) What the ende, and force of Baptisme is. It was no man that did institute the Sacrament of baptisme, but God him selfe, though by man it toke the name, that is to say, by John (it was ministred) who of it was called the Baptist. That we might vnderstand this, the Euangelists in many places haue confirmed that the calling of John was from heauen. For thereby we may gather, that his ministerie was from heauen. Doth not he say him selfe in expresse wordes: He which sent me to baptise with water, the same sayde vnto me, vpon whom so euer thou shalt see the holy ghost, &c. Also our Lord in the Gospell arguing that the baptisme of John was not from men, but from God, he demaundeth of the Phariseis, The baptisme of Iohn, whence was it, from heauen, or of men? Wherefore the godly, yea euen at this day do receiue baptisme, as it were at the handes of God him selfe, though they be baptised through the ministerie of men.

Who instituted baptisme.

Iohn. 1.

Matth. 21.

For the Lorde establishing his institutions by his spirite, worketh saluatiõ in the elect. So that it must needs followe, that the vertue or efficacie of Baptisme is not hindered by an euill minister. Whereof hath bene already elsewhere and hereafter shal be spoken. At that time truly baptisme was instituted and beganne at S. John the Apostle, when he began to preache openly that the time was fulfilled, and that Christe was exhibited and giuen to the worlde. But the signes of thinges to come or of things which should be reuealed, the thing it selfe being present, do no more remaine, but ought to be changed into other signes. And Circumcision was a signe of the blessed seede which was to come, I meane, of the Messias him selfe, which by the sheading of his

When baptisme was instituted.

bloud

bloud shuld bestow his blessing vpon the whole worlde. Therefore when he was come, and should forth-with shed forth his bloud, it was needeful that Circumcision should be chaunged into Baptisme. Whereof shal be spoken hereafter.

Of What thinges baptisme consisteth

Nowe Baptisme consisteth of the signe and of the thing signified, of the worde or promise of God, and of the holy rite or ceremonie. The signe is the outward actiō, that is, the sprinkling of water, in the name of the Father, and of the sonne, and of the holy Ghost, with the calling vppon of the name of God. The promise or worde of God is Baptising them. He that shall beleeue and be baptised, shall be saued. And so forth. Whereof we haue spoken abundantly inough in the firste Sermon. Many in the olde time haue distinguished betweene the baptisme of John, and the baptisme of Christ and his Apostles. For some of them deny that forgiuenesse of sinnes was comprehended in the baptisme of John: but if we diligently view & weigh the doctrine of the holy Scripture, we shal finde that the baptisme of John, and Christ, and his Apostles, is one and the selfe same. Certeinly the doctrine of John, of Christe, and his Apostles, is one and the selfe same euery where. For they al with one mouth do preach the gospell, and by it repentance and remission of sinnes, in the name of Christ. Let him that wil conferre those thinges which John the Euangelist writeth of the doctrine of John Baptist in the firste and thirde chapter: and that which Luke writes in the four and twentieth chapter of his gospell, and in the Acts of the Apostles of the doctrine of Christ and his Apostles, and he will say that all their doctrine is one and the selfe same. But to their doctrine is baptisme set to, as a seale to an euidence. Who therefore beleeueth that there are diuerse seals of their doctrine, or diuers baptismes? S. John baptised with water: the Lorde commended no other element to his disciples than water: neither baptised they any other wise than with water. They themselues baptised into Christ, into repentance and remission of sinnes. But Saint Mark writeth of John Baptist, Iohn baptised in the wildernes, preaching the baptisme of repentaunce for the remission of sinnes. And S. Paule speakinge of the doctrine & baptisme of John, saith: Iohn baptised with the baptisme of repentaunce, saying vnto the people that they should beleue on him which shoulde come after him, that is, on Iesus Christ.

The baptisme of Iohn, of Christ, and of the Apostles is one and the selfe same.

Actes. 19.

One onely baptisme.

By these testimonies who can not gather that the baptisme of John and of Christ is altogether ỳ very same? vnlesse this peraduenture seeme to any man to bring some differēce, that John baptised in him that was to come and should be reuealed: but the Apostles into him that was already reuealed. But I see not how so little space of time can bringe any difference, especially since John spake so much frō the beginning of his preaching of him which should be reuealed: for immediatly he did both point him out present with his finger, and he bare witnesse that he was present and reuealed, & that he should come no more or be reuealed. Hereunto is added, that Christ was baptised with no other than with the baptisme of John. For if Johns baptisme were an other baptisme beside the baptisme of the church of Christ, it would followe that neither Christ was bap-

tiſed with our Baptiſme, neither wer in the Baptiſme of Chriſte. But Chriſte did ſanctifie with his bodie the baptiſme of Iohn, and did vouchſafe to be baptiſed with vs into the ſame fellowſhip, ſo that we at this day are alſo baptiſed, not with ỹ baptiſme of Iohn, but of Chriſte, who by Iohn inſtituted baptiſme, and he him ſelfe conſecrated the ſame. Wherfore Chriſte in Matthew 28. Chapter, and in Marke the 16. Chapter, doeth not abrogate the baptiſme whiche Iohn began, he doeth not inſtitute a newe but commaundeth to continue and to miniſter the ſame to them that beléeue, In the name of the Father, and of the ſonne, and of the holie Ghoſte.

Of the baptiſme of Chriſte which is alſo the baptiſme of fire.

Now where as Iohn ſayth him ſelfe, I baptiſe with water, but hee ſhall baptiſe you with the holie Ghoſte, hee maketh not difference betweene his owne baptiſme of water, and Chriſtes baptiſme, but hee attributeth ſome-what more vnto Chriſt, wherein no man or miniſter (for they did erre which in time paſt baptiſed with fire) had parte with him, but hee alone giueth the baptiſme of fire, that is, the ſingular giftes of the holie Ghoſte, but firſte of all the vſe of tongues vnder the fourme of fire. For ſo this matter is expounded in the Actes, firſte by the Lorde Chriſte him ſelfe, then by experience in the Church. For the Lorde ſayth, Departe not from Hieruſalem, but waite for the promiſe of the father, whereof ſaith hee ye haue heard of mee: for Iohn truelie baptiſed with water, but yee ſhall be baptiſed with the holie Ghoſte after theſe fewe dayes. And conſequently vppon the day of Pentecoſte they were baptiſed with the baptiſme of Chriſte, not with water againe, but were all filled with the holie Ghoſt, clouen tongues, as it were fierie, ſitting vppon eache one of their heads, and they began to ſpeake with other tongues.

Actes.1.

Actes.1.

In the Actes, the Citizens of Samaria are baptiſed of Philipp, with the baptiſme of Chriſte in water lawfully and fullie: But the ſame afterwarde are baptiſed with the peculiar baptiſme of Chriſte, while by the laying on of handes by Peter and Iohn, they receiue the holie Ghoſte. Not that hetherto they were altogether voide of the gifte of the holie Ghoſte (for how coulde they beléeue without the holie ghoſt?) but for that they were baptiſed with the viſible Baptiſme of fire beſide, and receiued the gifte of tongues, and other excellent graces. As it is alſo read of Cornelius, who verilie beeinge firſte baptiſed with fire, I meane with the peculiar baptiſme of Chriſte, ſpake with tongues, and afterwarde was baptiſed with water. Contrarywiſe, thoſe twelue diſciples at Epheſus were firſte fullie baptiſed with the Baptiſme of Iohn, and with the baptiſme of the water of the chriſtian church or congregation, and afterwarde Paule the Apoſtle laying his handes on them, they are baptiſed, not with water againe, but with fire, Luke bearing witneſſe and ſaying: The holie Ghoſte came vppon them, and they ſpake with tongues and prophecied.

Actes.8.

Actes.10.

But this baptiſme of fire, and the viſible miniſtration of the giftes ceaſed together with miracles, neither at this day is it vſuall or common in the Church: but the baptiſme of water remaineth, whiche is one and the ſelfe ſame, whether it be miniſtred by

by the handes of Iohn, or of the Apoſtles, or by diuerſe handes of the miniſters of the Churche. For diuerſe handes make not diuerſe baptiſmes.

Wherefore, we rightly beleeue that there is but one onely and ſimple Baptiſme of the faithfull in all ages. For Paule in expreſſe wordes ſayth, There is one Lorde, one faithe, one baptiſme, and one god and father of all. Where-vnto alſo tendeth this ſaying of the ſame Apoſtle, I thanke God that I baptiſed none of you, but Criſpus and Gaius, leaſt any ſhould ſay that I had baptiſed in mine owne name.

Vppon this Apoſtolique trueth, the reuerend fathers of the Counſel of Conſtantionople are reade to haue made this confeſſion in their Crœde. I beleeue one Baptiſme for the remiſſion of ſinnes. For there is but one Churche onely, one body, one head, and one King, prince, and highe Prieſt of the Catholique Church.

Of the rite ceremonies of baptiſme.

Now I am come to expound the rite or ceremonie of Baptiſme. It was ſimple and but one from the beginning, and not chargeable or burdenous to the Churche, through immoderate ceremonies. Iohn baptiſed in Aenon beſide Salem, becauſe much water was there, and he baptiſed in the name of Chriſte. So did the Apoſtles likewiſe. Whereby it remaineth for an vndoubted truth, that the verye beſte fourme of baptiſing is that whiche is done by water, in the name of the Father, and of the ſonne, and of the holie Ghoſte. For ſo the Lorde commaunded in the 28. of Matthew. Doe you aſke howe it commeth to paſſe, that Luke in the Actes maketh mention that Peter and Paule baptiſed in the name of

Ephes. 4.

1. Cor. 1.

Matth. 3.

the Lorde, and expreſſeth not that they baptiſed in the name of the Father, and of the ſonne, and of the holie Ghoſte? I anſwere, That vnder the name of the Lorde, the myſterie of the trinitie is comprehended. For when the Lorde ſaide, I and the Father are one, he whiche is baptiſed into the Lorde, is alſo baptiſed into the father, and ſo in like manner into the holie Ghoſte, whiche is not diuided from them. For verily they haue one and the ſelfe ſame ſpirite. For truely Luke ſayth, that they were baptiſed of the Apoſtles in the name of the Lorde, whome the Apoſtles baptiſed according to the Lords inſtitution.

Some ſay Chriſte is the accompliſhment or fulfilling, and the proper obiecte of Baptiſme: wherefore it is no meruaile that the Apoſtles baptiſed into the name of the Lorde, who neuertheleſſe were commaunded to baptiſe in the name of the father and of the ſonne, and of the holie Ghoſte. For all the myſteries of Baptiſme are laide forth vnto vs in the onely ſonne of God. Truely wee ſay bothe, To baptiſe into the name of the Lorde, and to baptiſe in the name of the Lorde.

The vſe of ſpeaking after the firſte manner, is reade in the 28. of Matthew, and in Luke Actes the 19. For bothe haue εἰς τὸ ὄνομα. *In nomen*, into the name. And ſo alſo Tertullian interpreteth it *contra Praxeã.* ſaying: Hee commaunded that wee ſhould be baptiſed into the father, & the ſonne. &c. The latter manner doeth the ſame Luke vſe in the Actes 10. and 2. ſaying, ἐν τῷ ὀνόματι, and ἐπὶ τῷ ὀνόματι, that is, In the name. Moreouer, what it is to baptiſe into the name, or in the name of the Lord

What it is to baptiſe in the name of the Lorde.

I tolde you in the laſt Sermon next before this, that it is to be inrolled into Gods houſholde, that he whiche is baptiſed may now receiue the name of GOD, and be called the ſonne of God, yea and be as it were regiſtred into the roll of the children of God, Citizens of the kingdome of Heauen. Wherevppon we haue alſo names giuen vs in baptiſme, that as often as wee heare our ſelues named, wee may remember our Baptiſme and the myſteries therof. Neither is it a new thing or ſtraunge from the Scriptures, that names are giuen vs in baptiſme. For ſo it was vſed alſo in Circumciſion, whiche is to be ſeene in Luke. 2. Chapter.

Furthermore, the queſtion is asked, Whether we oughte to baptiſe with theſe bare wordes, I baptiſe thee in the name of the father, and of the ſonne, and of the holie ghoſt: Or whether it be lawful to ad or ioyne ſome thing els? I thinck we ought to aunſwere, That it is ỹ ſeruants dutie to ad nothing to his lords inſtitutiõ, but diligentlie to kéep that which he hath deliuered, yea, & aduiſedly to marke what in baptiſme the Lord him ſelfe and his Apoſtles did, & holily to imitate the ſame, that in ỹ church of God, (as Paule hath commaunded) all thinges may be done decently and in good order. 1. Cor. 14.

But after that moſt holie fourme of baptiſing ſet downe and deliuered, we ſée two things in holie Baptiſme and in the vſe thereof to be obſerued. For firſte the Apoſtles and they that were with the Apoſtles did teache verie ſignificantly of the promiſes of GOD and faith in Chriſt, whiche is apparaunte in the Actes of the Apoſtles. It is lawefull therefore in the action or miniſtration of Baptiſme, to recite the promiſes of God, to rehearſe the beliefe, and require faithe, either of them that are to be baptiſed, beeing of perfecte age: or elſe of them whiche bring the Infantes to bee baptiſed. Moreouer, when the Lorde was baptiſed of Iohn Baptiſte in Iordan, he prayed. Which thing Luke in his Goſpel reporteth of him in the hiſtorie of the Goſpell. Luke. 3. It is lawfull therefore in the vſe of Baptiſme to pray, and ſolemnely to cal vpon the name of the Lorde.

At the firſte, theſe Prayers were moderate and ſhorte, not of a great length & tedious: In proceſſe of time there was no meaſure kept, not onely in tedious bleſſings, but alſo in diuerſe ceremonies, which they that came after added thereunto. Of the whiche it ſhall not ſéeme altogether vnprofitable to rehearſe ſomewhat out of the olde Doctours.

Ceremonies added in times paſt to baptiſme

Tertullian in his booke *De Corona militis*, ſaith, When we go to the font, there, and alſo a little before in the church, the biſhop laying his hand on vs, wee doe confeſſe that wee forſake the diuel, his pompes, and all his angels. Then are wee thriſe dipped in the water, not (ſome leaue out not:) aunſwering any thing more then the Lorde hath ſet downe in the Goſpell. When wee be taken out of the fonte we taſte of milke and honie mingled together, and from that time wee abſteine from daily waſhinge, by the ſpace of a whole weeke.

We heare in this an vtter denying or renouncing, a thirde dipping, a taſting of milke and honie, and after baptiſme an abſtinence from bathing by a weekes ſpace.

In

In his firſt booke againſt Mart. hemaketh mentiõ alſo of oyle. Truly milk is meete for children, vnto whom alſo they that be of perfect age being baptiſed are likened. Beſide this, in the olde teſtament there is often mention made of the land of promiſe flowing with Milke and Honie. Thoſe thinges were firſt offered to be taſted of them that are baptiſed, to giue thẽ to vnderſtande, that Chriſt Ieſus being their capteine, and hauing paſſed ouer Iordan, they might by an infallible hope haue an inheritance in the lande of promiſe.

S. Hierome witneſſeth that wine was mingled with milk, & ſaith *Com. lib. 15. ad Iſaiam:* The Lord prouoketh vs not onely to buy wine, but milke alſo: which ſignifieth the innocencie of infants, which type and cuſtome is euen vnto this day kepte in the weſte churches, to giue to thẽ that are borne a-new in Chriſt, wine and milke. At this day neither of them both is giuẽ to infants, no not of them which will ſeeme to be zealous mainteiners of the olde ceremonies. They beleeue in the meane while that their omitting of theſe ceremonies is without ſinne, and needeth no ſatisfaction. Nowe alſo we may gather out of the firſte booke of Auguſtine *de Bap. contra Donat. cap. 24.* that they vſed diuers and what prayers thei thought good about baptiſme. The ſame Auguſt. *contra Pelag. & Celeſt. lib. 2. cap. 40* ſaith: In baptiſing of children, they firſte coniure and blow away all contrarie power. Which alſo the infantes by the wordes of them that beare them, doe aunſwere that they renounce. This ceremonie he mentioneth alſo *Libro primo de Nupt. & Concup. ad Valer. cap. 20. & libro 2. cap. 18.* It is ſaide in the eccleſiaſticall Decrees, that the holy church through-out the whole world vſed that ceremonie. Againe, Auguſt. *In Epiſtola ad Boniface. 43.* ſaith that the god-fathers doe aunſwere for the faith of the children, and confeſſe their faith. We aſke them (ſaith he) which offer the infants, and ſay: Beleeueth he in God? (who being of that age, knoweth not whether there be a God or no:) They anſwere, He beleeueth: and ſo they aunſwere vnto euery queſtion which is aſked. The ſame Auguſtine in his booke *de Trinitate. 15. capi. 26.* maketh mention alſo of Oyle, wherewith they that were baptiſed were annoynted.

Rabanus Maurus Biſhop of Mentz, a longe time following after Auguſtine, reckoneth vp many more ceremonies of baptiſme. For he *Libro de Inſtitutione Clerr. 1. cap. 27.* ſaith. They are marked in the forehead and heart with the croſſe in baptiſme, that the diuell ſeeing that marke, may knowe that that ſheepe is not of his folde. Alſo conſecrated ſalte is put into the childes mouth, that beeing ſeaſoned with the ſalte of wiſedome, he may be free from the ſtinch of wickedneſſe, aud rotte no more with the wormes of ſinne. His eares and noſthrilles are touched with ſpittle, ſaying the word *Ephatha* vſed of our Sauiour beeing therevnto added, that by the vertue of Chriſt the high Prieſt, his eares may be opened to receiue the knowledge of God, and to heare the wil and commaundementes of God. Then the childe is bleſſed, and his breaſt annoynted with holy oyle, that no reliques of the enimie may lurk and remaine in him. After this, in the name of the holie Trinitie he is baptiſed beeing dipped thriſe in the water. And in his 28. Chapter: And beeing baptiſed he immediatlie is ſigned

in the forehead with the Chriſme, with a prayer together followinge, that he may be made an inheritour of the kingdome of Chriſt, and of Chriſt may bee called a Chriſtian.

And in the 29. Chapter: After Baptiſme there is deliuered to the Chriſtian a white garmente, ſignifying pureneſſe and innnocencie. Alſo for this cauſe were the baptiſed cloathed with white garments, that they mighte nowe remember that they were ſet free, and of ſeruauntes and bonde-ſlaues of the Diuell, made the free-men of CHRIST IESVS.

Moreouer, white couloure in times paſte was conſecrated to victoryes and triumphes. Whereby it may ſeeme that the white garmente was therefore giuen to them that were baptiſed, that they mighte bee mindefull that whiles they lyue here on earth, they muſt continually fight and ouercome in Chriſte. For the life of manne is a warrefare vppon earth. And certeinely whereas offeringes alſo began to bee giuen to the baptiſed by the God-fathers, that ſeemeth to haue bene borrowed from warrefare. For by the offering or earneſte (whiche wee Switſers call, *Die yn bindeten*) he that is baptiſed is warned of his faithe giuen in baptiſme, alwayes to be mindeful what a Capteine hee forſooke, and into what garriſon he was entertayned, wherein hee muſte keepe his faith giuen to the new capteine Chriſte.

Many other thinges of this kinde which I finde among writers of this latter age, I willingly paſſe ouer: leaſte I ſhoulde ſeeme to abuſe your patience and gentleneſſe. And who perceiueth not, yea that at this day, other of this kinde innumerable new deuiſes are added to baptiſme. Therfore the ſafeſt and ſureſt way is to builde vppon the firſte foundations of the bleſſed Apoſtles. For if antiquitie ſeeme to bouſter vpp theſe laſt inuented ceremonies, who dare denie, that the authoritie of the Apoſtles doeth excell it manye wayes? For the Apoſtles were before them all, which haue laſtly inuented, and deliuered thoſe manifolde ceremonyes to be vſed in Baptiſme.

This alſo commeth in queſtion, Whether we ought to baptiſe with bare faire water, or with conſecrated water, and why the Lorde commaunded to baptiſe with water. *S. Cyprian Epiſt. lib. 1. Epiſt. 12.* ſayth, The water ought to bee cleanſed and ſanctified before of the prieſt, to waſh away the ſinnes of the man that is baptiſed. Whether we ought to baptiſe with water not conſecrated.

But the examples and teſtimonies of the holie Scripture doe more prevaile with me, than the authoritie of Cyprian or any other man, whatſoeuer it be. This good man of God was alſo deceiued in another place, aboute the myſterie of Baptiſme, ſo that we muſt read his writings with iudgement.

The Scripture telleth vs that Iohn Baptiſt, and the Apoſtles and faithfull diſciples of Chriſt baptiſed with water, not conſecrated. For what can bee ſpoken or read more plaine, than, that Iohn baptiſed in Iordane? Yea, that Chriſte him ſelfe and his Apoſtles alſo baptiſed in the Riuer Iordane?

Where, or howe did the Apoſtles conſecrate the water of baptiſme in the Actes of the Apoſtles? Philip when the Eunuch ſhewed him water as

as they iourneyed, he baptued him oute of that pure and cleare founteine.

Beside this, I haue declared in the Sermon nexte going before, how littie purenesse is in common fourme of baptisme, whereby the fonte is consecrated. But if any man thincke that wee oughte to Baptise with consecrated or holie water, and by consecrated, doe neither vnderstande annoynted, or prepared with crosses, or sanctified with charmes, but chosen to holie vses, I woulde stande in contention with him neuer a whitt.

For the water of Baptisme in very deede is holie, not in respecte of the wordes rehearsed, or by crosses and other signes made: but because God hath instituted it, and in respecte of the holie vse and prayers of the godly. Of whiche matter I spake not long agoe, when I intreated of the sanctification or consecration of the Sacramentes.

Why the Lord commaunded to baptise with water.

And Christe commaunded his disciples to baptise with water, for diuerse causes. For types or figures wente before Baptisme in water, as the floud, as the redd sea, through which the people of Israel passed, as diuerse cleansinges and set washings mentioned in the lawe. Neither doe the Apostles of Christe dissemble those thinges. For Peter sayth that Noe was saued in the water of the floud, but the wicked drowned in the water.

1. Pet. 3.

Paule affirmeth that all our fathers were baptised by Moses in the Cloude and in the Sea. Therefore mortification and viuificatiõ is prefigured. And truely the principall badge of the newe testament is Baptisme, witnessinge that full remission of sinnes is brought vnto vs by Christe.

1. Cor. 10.

And the holye Prophetes of God, by the mouth of the Lorde foreshewinge and promisinge this, haue willingly shadowed out this inestimable benefite by water: therefore Baptisme must be ministred in water. This also serued notably to represent the mysterie. Of which matter I haue spoken in my last sermon, when I intreated of the analogie or likenesse of signes. And for these causes chiefly, baptisme ought to be ministred in this, and not in any other element.

Whether once or thrice the infant ought to be dipped in the water.

There is contention also aboute this, Whether once or thrise hee that is baptised oughte to bee dipped or sprinckled with water. Truely the Apostles haue not curiously commaunded any thing in this behalfe. So that it is free either to sprinckle or to dip.

Sprincklinge seemeth to haue beene vsed of the olde Fathers: For honestie and shamefastnesse forbiddeth to vncouer the body. And also the (weake) state of infants for the moste parte cannot away with dipping: since sprinckling also doeth as much as dippinge. And it standeth in the choyce of him that ministreth baptisme, to sprincle him either once or thrise, after the custome of the Church wherof he is minister.

Tertullian contra Praxeam, sayeth: The Lorde commaunded to baptise into the father, and into the sonne, and into the holie Ghoste. Not into one: For wee are baptised not once, but thrise, at eache name into eache person.

And Gregorie aunswering Leo-

narde the bysshop, saith: A diuerse custome hindereth nothing the holye church, so that it be done in one faith. Wee by thrise dipping doe signifie the mysterie of Christes lying in the graue three dayes. Againe, the reuerend fathers in the fourth counsel holde at Toledo, doe allowe but one dipping in baptisme, and then ad immediatly this reason. And lest any should doubt of the mysterie of this Sacrament, why wee allowe but one dippinge, he may se therein our death, and resurrection. For the dipping into the water, is as it were the goinge downe into the graue: and the comming vpp againe out of the water, is the rysing againe out of the graue. Also hee may perceiue that therein is shewed the vnitie of the Godhead, and the trinitie of the persons. The vnitie is figured, when we dipp once, the trinitie, when we baptise in the name of the father, and of the sonne, and of the holie Ghoste. This I doe not alleadge to stay my selfe vppon mans testimonyes, but by mans testimonie to shewe, that it is free to followe that whiche serueth moste to the edifying of the Church.

Of the place of baptisme.

Also there is a question moued touching ỳ place of baptisme: Whether it be not lawfull to baptise in any other place than in the Churche: I say that the Churche is consecrated to ministeries, and to the worshipp of God, and therefore that comelynesse it selfe requireth to baptise openlie in the Churche. But if necessitie will not permit this, the baptisme of Christe is tyed to no place. For we heare that Philipp baptised out of the founteine in the broade fielde. Yet let vs take hede that wee make not necessitie a pretence for our lewde affections: But let all thinges in the Churche bee cleane which perteine vnto Baptisme: let all superfluitie be laide aside, let all filth and vncleannesse bee banished, let all thinges (as saith the Apostle) be done honestly and in order.

The time of Baptisme.

Touching the time there is no lawe prescribed of the Lord: that is left free to the iudgement of the godly. They ỳ beleeued the preaching of S. Peter at Hierusalem in the day of Pentecoste, the Eunuch also whome Philip baptised, & Cornelius ỳ Centurion likewise: finally Paule the Apostle at Damascus, yea and Lydia the purple-seller, a religious or deuout woman, and the keeper of the prison, they of Philippos also and other faithfull men and women, as sone as they had tasted of the gyftes and graces of Christe, and beleeued his worde, forthwith they desired to be baptised: they did not foade it off till another next time. Wherfore they do verie wel, whiche neither in themselues, neither in their families do linger in receiuing baptisme. The delaying of circumcision in his children fel not out wel vnto Moses. As therfore we graunt that the time of baptisme is free, so it ought to bee our duetie, to take hede that we abuse not our libertie: being always mindefull of these wordes spoken by God: The vncircumcised manchilde in whose flesh the fore-skinne is not circumcised, that soule shalbe cut off from his people, because he hathe broke my couenant. But we are not ignorante that baptisme came into the place of circumcision. Therefore ỳ omitting of baptisme is not free. There were some in the time of Cyprian, which helde opinion, that baptisme ought to bee receiued on the eighth day, after the manner of circumci-

Gen. 17.

cumcision. But Cyprian, and the 66. Bishops and Elders that were with him in the Counsell, ordeyned the contrarie, to wit, that euery one without any delay, shoulde receiue baptisme, and procure the same spéedily in their familie. That place is extant, *Epist. li. 3. Epist. 8.*

Furthermore, Socrates ỹ hystoriographer. *Lib. 5. Ca. 22.* saith: I knowe also another custome in Thessalie, according to the whiche they baptise onely on the dayes of Easter. Whereby it commeth to passe, that sauing a verie small number, they dye vnbaptised. But after a certeine time, there was a lawe made that the Infantes of the faithfull should not bee baptised, but at the feastes of Easter and Whitsuntide. They excepted the time of necessitie. We may read this in *Decret. Syricij Pont.* in Isidore: & in the Epistles of Pope Leo vnto the Bishopp of Campania, and Sicylia, which in order are reckoned to be 57. and 62. But the thinges that moued them herevnto, are suche as may bee easily disproued and ouerthrowne. Truely from the beginning the time of baptisme was not so limited. Neuertheless, that Lawe of baptising the faithfull at the feast of Easter & Pentecoste, was renued by Pipine, Charles, Lodouick & Lothar, French kinges, and was spread farre, as their dominions reached farre. Many thinges are sounge in the seruice of the papistes, at the time of Easter and Whitsuntide, which are not vnderstode but by this lawe and custome. At the lengthe it grewe out of vse, and the faithfull were baptised as occasion and opportunitie firste serued. This is also in controuersie, Who ought to baptise, & what the baptiser worketh? Of the last I wil speake firste. The baptiser giueth visible the sacrament of regeneration, and a testimonie of the remission of sinnes: but the Lorde by his spirite doth inuisibly regenerate, and forgiueth sinnes, and sealeth the regeneration. John and the Apostles baptise with water: Christe baptiseth with the holy Ghost: not onely with the visible signe of fire, and the gyfte of tounges, but euen he onely giueth all spiritual giftes. Which thing the auncient fathers that they might expressely declare, did diligently distinguishe betwéene power and ministerie. For *August. tract. in Ioh. 5.* sayth, It is one thing to baptise in way of ministerie: another thing to baptise by power. Our Lorde Iesus Christe coulde if he had would haue giuen power to any one seruaunt, to giue his baptisme, as in his steede, & could translate or remoue frō himself power to baptise and place it in one of his seruauntes, and giue as greate force to baptisme being translated or remoued into his seruant, as it shoulde haue being giuē by the lord. He wold not doe so for this purpose, that the hope of thē which wer baptised shuld hang on him of whom they acknowledge them selues to be baptised. He would not therefore that a seruaunte shoulde settle his hope in a seruaunt. And therefore cryed the Apostle when hee sawe men willinge to putte their hope and truste in him: Was Paule crucified for you? Or were yee baptised in the name of Paule? Paule therefore baptised as a minister, not as the power it selfe, but the Lorde baptised as the power. And againe, Iohn Baptist learned by the doue, Vppon whome soeuer thou shalt see the spirite descending like vnto a doue, and tarie stil vpon him, the same is

baptiser worketh.

Iohn. 1.

What the

is he whiche baptiſeth with the holy ghoſt. Therefore, O doue, let not deceiuers ſeduce thee, which ſay, Wee baptiſe. O doue, acknowlege what the doue taught. The ſame is he which baptiſeth with the holy Ghoſt. By the doue it is knowen that it is hee, & doeſt thou thinke that thou arte baptiſed by his power, by whoſe miniſterie thou art baptiſed? If thou bee of that minde thou art not yet in the bodie of the doue: and if thou bee not in the bodie of the doue, it is no maruel, becauſe thou haſt not ſimplicitie. For ſimplicitie eſpecially is figured by the doue. Iohn learned by the ſimplicitie of the doue, that this is hee which baptiſeth with the holy ghoſt. Thus farre he. Furthermore the miniſter of the Church, being lawfully ordeined ought to baptiſe. The Donatiſtes contende that none can baptiſe, but he whiche is pure & holy. They boldly auouched that ỹ baptiſme was fruiteleſſe and voide of effecte, which a lewde liuing miniſter or defiled with wicked vices did adminiſter. Againſt theſe Auguſtine grauely diſputed and conuinced thẽ by the trueth of the ſcripture. Ye in his 166. Epiſtle ſaith: See howe peruerſely and wickedly that is ſpoken, which ye are wont to ſay. Becauſe if he be a good man, he ſanctifieth him whom he baptiſeth: but if he be an euill man, and he not know ſo muche which is baptiſed, then God ſanctifieth him. If this be true, then men ought rather to wiſhe to be baptiſed of minſters vnknown to be euil, then of them whiche are knowen to bee good, that they may rather be ſanctified of God than of man. But farre from vs be this madneſſe. Why then doe wee not ſpeake trueth, and are rightly wiſe? Becauſe that grace belongeth alway to GOD, and the Sacramente is his, and the miniſterie onely committed vnto man, who if he be good, he cleaueth to God, and worketh with God: but if he be euil GOD woorketh by him the viſible fourme of the ſacrament, but he himſelfe giueth the inuiſible grace. Herein let vs al be wiſe, and let there bee no ſchiſmes or diuiſions among vs. The ſame Auguſtine in his thirde booke *Contra literas Petiliani. ca. 49.* doeth plentifully ſette forth the ſame mattter. And becauſe wee haue alſo handled the ſame thinge in the ende of our former ſermon nexte before this, it is nedeleſſe to ſpeake one thing twiſe.

Whether midwiues may baptiſe.

Here is a queſtion obiected vnto vs touching the baptiſme of Middewiues: Whether women Midwiues vppon the point of neceſſitie, that is, when the Infante is in icopardie to die, before hee come to bee baptiſed at the handes of the Eccleſiaſticall miniſter, ought and may babtiſe? We anſwer that baptiſme is a ſacrament of the Churche, & that women are forbidden to miniſter in ỹ Church: therfore that they neither can nor ought to baptiſe, as they are by no meanes permitted to teache. The lawes of the Apoſtle are well knowen, But I ſuffer not a womã, ſaith Paule, to teache, neither to vſurpe authoritie ouer the man, but to bee in ſilence. The ſame lawe is repeated of the ſame Apoſtle 1. Cor. 14. & is cõfirmed by Gods law. Pans teſtimonies agrée with gods. For Tertullian in his booke *De Velandis Virginibus*, ſayeth: It is not permitted vnto a woman to ſpeake in the Churche, muche leſſe to teache, or to babtiſe. nor to offer, neither to take to her ſelf the execution of any mannes office, muche

1. Tim. 2.

muche leſſe the prieſtes. This alſo is read repeated in the fourth counſel of Carthage, where alſo Aurelius Auguſtine is ſaid to haue bene preſent. Epiphanius Biſhop of Salome in Cypres diſputing againſte diuerſe hereſies, and confuting Marciõ ſaith, He alſo giueth women leaue & licẽce to baptiſe. He ſaith as muche of the Quintilian and Peputian heretiques. He alſo reaſoning againſt the heretiques Collyridiani, ſayeth: If women were cõmanded to ſacrifice vnto God, or to execute any regular thing in the churche, then Marie ought rather to do ſacrifice in the new Teſtament, whiche was made worthie to carrie in her owne armes, the king of al kings, the heauenly God, the ſonne of God, whoſe woinbe was made a temple and dwelling for the diſpenſation of the Lord in the fleſh, being prepared for that purpoſe, throughe the bountifulnes and maruelous myſterie of God. But it did not ſo pleaſe God. But neither was it committed, or graunted vnto her to baptiſe. Otherwiſe her ſonne might haue bin rather baptiſed of her thã of Iohn. The ſame author addeth, And truly there is in the Church an order of women miniſters called women-deacons, but not permitted to ſacrifice, neither to attempt any thing, but for reuerence ſake of women-kind, or for the houre of bathing, or viſiting. or for affectiõn and trauel. Whereas they obiecte the example of Sephora the Madianite, wife of Moſes, whiche circumciſed her ſonne in the time of neceſſitie: that doeth eſtabliſhe no common lawe: as the particular example of Delbora, maketh not all women Iudges. For there are many peculiar things done in ý ſcripture. out of whiche if any man ſhal go about to draw general things ę cõmõ lawes, he ſhal bring in abſurdities innumerable. What if Moſes in the ſame place doeth only deſcribe ý déed of his wife, moued therevnto by anger and diſpleaſure, ę not for religions ſake, to performe ý miniſterie vnto God? For ſhe grudging againſt her huſbãd yea, ę againſt God, toke the foreſkin of her ſonne, which was cut away, ę caſte it at his Father her huſbandes féete, not without reproche ſaying: A bloudy huſ band art thou vnto me. As if you ſhould ſay, *Ich habb woll ein bluotigmann an dirr*. And though the Angel was appeaſed with Moſes, becauſe he ſeemed to allow the déed of ý woman as wel pleaſing God, yet ý is more to bee imputed to ý mercie of god, rather thã to the righteouſnes of the womans déede. It did grieuouſly diſpleaſe God that Dauid had ſlaine Vrias, ę moreouer had taken Beerſabe to him ſelfe to wife: yet of his goodneſſe and ſingular mercie, hee vouchſafed to call Solomon, who was borne of Beerſabe, by this name Iedidia, becauſe ý Lord loued him: ſo the gratious Lord is alſo reconciled with Moſes, who either by his owne negligence, or through ý fault of his Madianitiſh wife, lingered circumciſiõ in the bodie of their ſonne againſt ý law, longer than was meet, ę is cõtent w, ę taketh in good part ý circumciſion which ý womã performed rather of indignatiõ thã for religion: yet he wil not ý after her, as a perfect example, other women ſhuld circũciſe. But (you ſay) by baptiſme miniſtred by a woman, the perill of death or eternal dãnation was to be preuented, into which the infant falleth, if he depart this world without baptiſme. My anſwer is: When the infant being newly deliuered out of his

Exod. 4. 25

2. Sam. 12

Sephora circumciſeth.

of ſaluatiõ of infantes dieing without baptiſme

his mothers wombe, departeth with two two spædie deathe, so that the Parentes can not, thoughe they would neuer so feigne, bring him to bee baptised of the ministier of the Churche: this pinche of necessitie truely is not to the damnation or death of the Infante: because hee being receiued into the couenant by the grace of God, is deliuered from death through ẏ bloud of the sonne of god. We are not destitute of testimonies of scripture duly seruing in this behalfe. In the lawe it was not lawfull to circumcise an Infante before the eighth day: but it is certeine that verie many departed out of this worlde before the eighth day: yet in ẏ meane while, if any manchilde had departed the thirde or fourth day after his birthe, no condemnation was imputed vnto him. For otherwise Dauid a verie sound man in religion, and one that loued his children derely, and one verie desirous of the salnation of his housholde, when his childe was dead, whiche was begotten and borne vnto him of Beersabe, coulde not haue shewed himselfe so cherefull to his courtiers, to whome among other thinges, he said that he shoulde goe vnto the dead childe, to witte, into the land of the liuing. If it were no danger vnto women children to die vncircumcised, (for they without circumcision were saued,) neither verily shall it be damnable for men children being not baptised, to die at the point of necessitie. For we haue otentimes saide ẏ holy baptisme entred & toke the place of circumcision. Hitherto perteine ẏ testimonies out of ẏ law & the prophetes. In the law the Lord protesteth more than once, ẏ he hath a moste certeine care & regarde of infants. In Jonas he expressely professeth, that he hath a consideration, and a respect of those that are not yet come to the yeares of discretion. For the Lorde spared the most famous citie of Ninive partely for their sakes.

Thou saist, These testimonies of the olde testament perteine nothing to vs, which liue vnder the new testament. I aunswer, That God after the comming of Christe in the fleash, is not more rigorous vnto vs, than he was before Christes comming. For if it were so, what should we say else, but that Christe came not to fulfill, but to weaken and abolishe the promises of GOD? since that in times past amonge them of olde, the grace and the promise were effectuall in necessitie without the signe: but now among vs beeing without ẏ signe, they begin to be voide, & of no force. Wherefore I trusting to Gods mercie and his true and vndoubted promise, beleeue that infants departing out of this world, by too too timely death, before they can be baptised, are saued by the meere mercie of God in the power of his trueth and promise through Christe, who saieth in the Gospel, Suffer little ones to come vnto me, for of suche is the kingdome of God. Againe, It is not the will of my father whiche is in Heauen, that one of these little ones should perish. For verily GOD, who cannot lye, hath said, I am thy God, and the God of thy seede after thee. Whereupon Sainte Paule also affirmeth, that they are borne holy which are begotten of holie parents: not that of flesh and bloud any holie thing is borne. For that which is borne of the fleash, is fleashe, but because that holinesse, and separation from the cõmon seed of men, is of promise and by the right of the

Mark. 10.
Matt. 18.
Gen. 17.
1. Cor. 7.

of the couenaunt. For we are all by nature and naturall birth, borne the ſonnes of wrathe, death and damnation. But Paul attributeth a ſpeciall priuiledge to the children of the faithfull, wherewith by the grace of God, they which by nature were vncleane, are purified. So the ſame Apoſtle in an other place doeth gather holy braunches of an holy rote. And againe elſewhere ſayeth. If by the ſinne of one many be deade, much more the grace of God, and the gyft of Grace whiche is by one man Ieſus Chriſt, hath abounded vnto many. And therefore Auguſtine doubted not to ſay. As all which die, die no otherwiſe but in Adam: euen ſo all ỹ are made aliue, are not made aline but in Chriſte. And vpon this, whoſoeuer ſhal ſay vnto vs, that any in ỹ reſurrection of the dead, can be made aliue otherwiſe than in chriſt, he is to be abhorred & deteſted as a cõmon plague of Chriſtian faith: *Ad Hiero. epi.28.* They obiecte, By this meanes the vſe of baptiſme is made void & quite taken away. Yea Pelagianiſme is ſprung vp againe, which wt ſo greate trauell, S. Aug. with many other learned and holie men beate downe & kept vnder. He falſely ſpake that ſaid, The ſoule whoſe fore-ſkin is not circumciſed, ſhalbe cut off frõ his people, becauſe he hath brokẽ my couenant: He falſely ſpake that ſaid, Verily, verily, I ſay vnto you, Except a man be borne of water, and of the ſpirite he cannot enter into the kingdome of God. For if theſe ſayinges be true, & children not baptiſed, truly ỹ ſequele is, that they dying without baptiſme are not ſaued. I anſwere, that I weaken holy baptiſme by no meanes, muche leſſe take it quite away: when I defende that infantes vpon the pinche of neceſſitie not bearing guiltie of the contempte of God, or wicked negligence, are not damned, though they die vnbaptiſed. For ſo ſaluation ſhould be tyed to ỹ ſigne, and the promiſe of god ſhuld be made voide, as though that alone without the ſigne vpon the point of neceſſitie were vaine, & could worke nothing: and as if the hand of God were ſhortened, & bould as it were to the ſigne. For otherwiſe I teache by al meanes that infantes are to be baptiſed, and ỹ baptiſme is not to be delaied negligẽtly, or to be put off maliciouſly: but in the meane time, if by tw to ſpeedy death they departe vnbaptiſed, I exhort & charge that a good hope & confidence be had in the trueth & mercie of the Lorde, who promiſeth in the law and the goſpel, ỹ he is the God of young infantes, and that his will is that not ſo muche as one of his little ones ſhould periſhe. With Pelagius and Pelagians we haue nothing to doe: neither are we ignorant, what S. Auguſtine hath writen vnto Hierome, epiſt. 28. in this behalfe: Who ſo euer ſhal ſay (ſayth he) that infants which leaue this life, not hauing ben partakers of Chriſt his ſacramente of baptiſme, are quickened and made aliue in him, this man doubtleſſe doth ſette himſelfe both againſt the preaching of the Apoſtles, & condẽneth the whole Churche: where for this cauſe they make haſt, and runne with their children to haue them baptiſed, for that without doubt they beleeue, that by no meanes otherwiſe they coulde be made aliue in Chriſte. And againſt the Pelagians, epiſtle. 106.

The Pelagians deny the baptiſme of infants, and why?

The Apoſtolicall ſeate dealing againſt Pelagius, accurſeth them whiche ſaide, that Infantes vnbaptiſed haue life euerlaſting.

The

Gen. 17.

Iohn .3.

The ſame Aug. *Lib. 1. de anim. & eius. ca. 9.* to Renatus, diſputeth againſt Vincentius Victor, who graunted that infants are intyralled to oryginal ſinn, & yet neuertheleſſe are ſaued though they be not baptiſed: againſt whō he bryngeth forth this ſaying of our ſauiour, Except a mā be borne of water, & of the ſpirit, he can not enter into the kingedome of God. But we which cōdemne both Pelagius & Pelagiās, do affirme both thoſe things which they denie, to wit, ỳ infantes are borne in oryginall ſinne, & therfore that the ſanctification of Chriſt is neceſſary vnto them, without which they are not ſaued. Again, we defend and maintein, ỳ the ſame infants ought to be baptiſed if it be poſſible, though by ỳ right of the coue naunt they belong to the bodie of Chriſt, & are ſanctified by the bloud of Chriſt. Pelagius taught, that infants ought not to be baptiſed, for ỳ he helde opinion they are wout all fault, or any ſinne, blame & offence. That wicked & vngodly man therfore, did not acknowledge, either our owne corruptiō, or the benefit which God hath performed by, in, & through Chriſt. Yet canſt thou find neither of theſe in our aſſertion & doctrine, wherfore we take no part with ỳ Pelagians. S. Aug. in that ſelfe ſame epiſtle vnto S. Hierome, expreſſly ſaith, Thou art none of them which ſay, that there is no guilt drawne frō Adam, frō which the infant ſhould bee waſhed by baptiſme. And againſt Iulian alſo *Li. 1. ca. 2.* he proueth by the ſentences of the holy fathers, that infants haue oryginal ſinne, & ther-vpon gatheréth ỳ therfore infantes ought to be baptiſed, becauſe they haue ſinne. For the Pelagians gathered cleane contrarie. They haue no ſinne, therefore they are not to be baptiſed. For the counſel of Carthage writeth thus to Innocent. The Pelagians denie that infantes are to be baptiſed. For theſe, ſay they, periſhed not, neither is there any thing to bee ſaued: becauſe there is nothing in them that is corrupt or wicked, &c. But we in ſo much as we beleeue that infantes are borne in ſinne, yea and that they are both borne the children of wrath, and are corrupt and wicked: moreouer, becauſe wee beleeue that the ſonne of God was borne without ſinne of a pure virgin, to fulfill, and confirme Gods promiſes, which doe not ſhut out infantes from ſaluation, but let them in as ioyncte-parteners in the league: therefore we holde & defende that they are to be baptiſed. And therefore this reaſon gathered of Auguſtine, we cannot ſimplie allowe, Out of the felowſhippe of Chriſt, no man commeth vnto life: But by baptiſme wee are ioyned as members into the bodie of Chriſt, & haue fellowſhip with him: therefore infantes which are not to be baptiſed, are without the fellowſhip of Chriſt, and therefore are condemned. For as we denie not that we are graffed into the bodie of Chriſte, by partaking of the ſacramentes, (as we declared in our laſt ſermon of Sacramentes, nerte and immediately going before this) ſo we haue elſewhere ſhewed, and that to oftentimes alreadie verie largely, that the firſte beginning of our vniting or fellowſhip with Chriſte, is not wought by the ſacramentes: but that the ſame vniting or fellowſhipp whiche was founded and grounded vpon the promiſe, and by the grace of God thoroughe the holy Ghoſt was communicated vnto vs and ours, yea before the vſe of the ſacramentes, is continued and ſealed vnto vs by the participation, or receiuing of the ſacraments. Although therfore an infant die

Lib 3 De pecc. mer. & remiſ. Cap.

die without baptisme, and being shut out by necessitie from having felowship with Christ, so ꝑ he be neither partaker, nor yet seated by ꝑ visible signe of the couenant, yet he is not altogether an aliant or stranger frō Christ, to whom he is fastened with the spiritual knot of the couenant, by the vertue whereof he is saued. The place of Gen. 17. alledged of cutting off the vncircumcised frō the people of God, in consideration of the time, it fitly agreeth to those ꝑ are of perfect age & wel grown in yeres, & not to babes or infantes, which thing is seen in Moses, whō ꝑ angel of ꝑ lord, for neglecting circumcisiō, or for delaying it longer than was lawfull, would haue slaine, as he testifieth of himselfe: neither am I ignorant that certeine olde interpetours referre ꝑ not to Moses, but to Eleazar ꝑ sonne of Moses. But the verie course of the hystorie, & the circumstances of the same, doe sufficiently proue that the danger lay on the fathers, & not on ꝑ sonns necke. What if a reason be added in the wordes of the law, whiche by no meanes agreeth to infantes: Therfore shal the vncircumcised perish (saith he) because he hath broken my couenant. So that if we consider that circumcision in the verie same place was commaunded, not only to infantes, but to such as were of perfect age, as to Abraham, Ismael, and others desiring visibly to be ioyned into the felowship of god, we are not to maruell, ꝑ destruction is threatened to the disobediēt. For if any mā at this day vnderstande & knowe the Lords ordinaunce comprehended in these his wordes, He which shall beleeue and bee baptised shalbe saued, wil yet neuertheles not be baptised, but boasteth ꝑ faith is sufficient for him vnto saluation, that baptisme is superfluous, he hath despised the ordinance of God, & is condemned for a rebell and an enimie to God.

The exposition of the place, The soule of the vncircumcised shal be cut off.

Furthermore that place of Iohn. 3. is not to be vnderstood of ꝑ outward signe of holy baptisme, but simplie of the inward & most spiritual regeneration of the holy spirite, which when Nicodemus vnderstode not perfectely, the Lorde figured and made the same manifest vnto him, by parables of water & of the spirit, ꝑ is to say, of the winde or ꝑ ayer, by elements verie base and familiar. For by and by he addeth, That whiche is borne of the flesh is flesh, &c. Again, The winde bloweth where it lusteth, &c. whiche must nedes be ment of ꝑ ayer. For the other part of the cōparison followeth, So is euery one that is borne of the spirite. Furthermore he addeth, If I tel you of earthly thinges and ye beleeue not, how will you beleeue if I tel you of heauēly things? But the argumēt which he put forth was not altogether earthly. For this is the argument of his whole disputatiō: Except a man be borne from aboue, he cannot see the kingdome of God: That is to say, vnlesse a man be renued, & as it were borne againe by the spirite of God, which is giuen from aboue, ꝑ is to say, powred into him from heauen, he cānot be saued. The doctrine is altogether heauenly: but the meanes wherby he deliuered, declared & set forth the this heauenly doctrine, is earthly. For by thinges taken from the earth, he shadowed out to man, beeing grosse of vnderstanding, & earthly, a spirituall and heauenly thing, & laid it open as it were euen to the viewe of his eyes. As by water & ayre oftentimes the qualities of bodies are changed, and as the effecte and woorking of wa-

The exposition of the place, Except a man be borne of water. &c. Iohn. 3

ter

ter, and the aire in bodies is merueilous: in like manner is the worke king of the holy Ghoſte in the ſoule of man, which it changeth, purifieth, and quickeneth, &c. For ſo the Lorde himſelfe afterward (whiche I tolde you euen now) expoundeth an other parable of the ſpirite. And becauſe al olde writers, for the moſte part, by water haue vnderſtood ſacramentall water, that is to ſay, holy baptiſme, we alſo receiue this interpretation. For we willingly graunte that baptiſme is neceſſarie to ſaluation, as wel in ſuch as are of perfect age, as alſo in babes or infantes: ſo that neceſſitie conſtraine not the contrarie. For otherwiſe, if we goe forwarde ſtubbernly, with S. Auguſt. to condemne infantes by this place, truely we ſhalbe compelled alſo to cõdemne euen thoſe that are baptiſed, if they departe this life without partaking of the bodie and bloud of Chriſt. For S. Auguſtine beeing infected with ỹ like errour, defendeth that the ſacrament of the Lordes ſupper ought to be put into the infantes mouthe, or elſe they are in daunger of death and damnation, becauſe it is written: Except ye eate the fleſhe of the ſonne of man, & drink his bloud, yee haue no life in you. Therefore after this ſame order he placeth the ſe two ſentences: Except a man be born of water and of the ſpirite, he cannot ſee the kingdome of God. And, Excepte ye eate the fleſh of the ſonne of man, &c. So that if thou perſiſt obſtinately in S. Auguſtines ſentence, verily thou wilt condemne the whole Church at this day, which denieth ỹ partaking of the Lordes ſupper vnto Infantes. But if in this thing there be admitted a cõuenient interpretation, why are ye ſo rigorous & obſtinate in another, & the like place & cauſe not diſagreeable? What wil you ſay, if in this opinion Auguſtine doeth not ſatiſfie no not himſelfe in all and euery point? To a Lay-man he thinketh it veniall ſinne, if he baptiſe in time of neceſſitie. He cannot tell whether it be godlily ſpoken, ỹ baptiſme miniſtred by a lay-man ought to be iterated, or done againe. But how much better and ſafer had it beene, letting the neceſſitie of baptiſme pas, which hath no lawful cauſes, to holde opinion ỹ infantes if they be not preuented by death ought to be baptiſed of the miniſter of ỹ church, in ỹ church, their parents procuring it as opportunitie firſt ſerueth: & ỹ to to ſpedie & ſouden death, (which we cal ỹ pinch of neceſſitie,) is no let or hinderance to ſaluation, to them which are not yet brought to be baptiſed. The ſame Auguſtine trembleth and is afraide to determine of the puniſhmente of damned infants, for not beeing baptiſed: neither knoweth truly what he might certeinly ſay. In his firſt booke *De anim, &c. ca. 9.* hee ſaith, Let no mã promiſe to infantes vnbaptiſed, as it were a middle place of reſt or felicity whatſoeuer it be, or wherſoeuer it be, betweene hell and the kingdome of heauen. But that ſentence is for the moſt part receiued of all men: wherupon alſo the infantes are buried in the churchyarde in a certeine middle place, betweene the prophane & holy ground. And againe the ſame *Aug. contra Iulianum Pelagianum, lib. 5. ca. 8.* writeth, That thoſe infantes of all other ſhal come in the eaſieſt damnation. And immediately hee addeth: Which of what maner, & how great it ſhalbe, although I cannot deſcribe, yet I dare not ſay, that it were better for them to be as no body, thã to be there.

And

De peccatorum meritis & remiſsione lib. 1. ca. 20.

Iohn. 6.

And againe, in his Epistle to Sainte Pierome 28. he sayth: When I come to determine of the punishments of little infants, beleeue me, I am driuen into narrowe streightes, neyther finde I any thing at all to aunswere. Heere also may that be added whiche hee disputeth vppon, Lib. 4. contra Donatist. cap. 22. & 23. touching the theefe whiche was crucified with Christe, among other things saying, That then baptisme is fulfilled inuisibly, when not the contempt of religion, but the poynt of necessitie excludeth and shutteth out from visible baptisme. Why then should wee not beleeue also that in infantes departing by to to timely death, baptisme is inuisibly perfourmed, since that not contempt of religion, but the extremitie of necessitie whiche can not bee auoyded, excludeth and debarreth them from visible baptisme. And since verie many at this day doe graunt that any man of perfect age withoute baptisme in the point of necessitie may bee saued, so that hee haue a desire of baptisme: why then may not the godly desires of the parentes, acquite the infantes nowe newly borne from guiltinesse. But thus much hitherto.

Who ar to be baptised.

Touching this also, who are to be baptised, both in time past & our age there hath bene bitter iarring. Pelagius in time past denyed that infants ought to be baptised, which we heard euen nowe. Before Pelagius time, Auxentius Arianus with his sectaries denyed that they are to be baptised. Some in the time of S. Barnard denied the same, as we may gather out of his writings. The Anabaptistes at this day, a kinde of men raysed vp of sathan to destroy the Gospel, denie it likewise. But the Catholique trueth whiche is delinered vnto vs in the holy scriptures, doth simply pronounce, that all they are to be baptised, whom God acknowledgeth for his people, & giueth sentence that they are partakers of purification or sanctification or remission of sinnes. For in all this treatise concerning the sacramentes, I haue already, & do nowe shew, that baptisme is a badge or cognizance of ỳ people of God, & an assured token of our purification by Christ. Therefore since the yong babes and infants of ỳ faithfull are in the number or reckoning of Gods people, & partakers of the promise touching the purification through Christ: it followeth of necessitie that they are as well to be baptised, as they that be of perfect age whiche profesle the Christian faith. But there is a busie disputation begonn, Who be ỳ people of God, and partakers of remission of sinnes by Christ? So that the disputation is touching the secrete election of God, and other hard questions depending on this thing. But briefly and simply, we can rid our handes of this. We say that the people of God are acknowledged, eyther by mens confession of the Christian faith, or else by the bountifull promise of God. By mens confession: for we acknowledge them to be the children of GOD, who being now growne to perfect age, do openly confesse the true God, that God is their God, and that Jesus Christe is their sauiour. But that confession is either vnfeignedly, or hypocritically made. Unfeignedly, as when S. Peter saith, Thou art Christe the sonne of the liuing God: when the Eunuche saith, I beleue that Iesus Christ is the sonne of God: but hypocritically, as when Simon Magus in the Actes of the Apostles sayth, That hee

Who be the people of God.

beleeueth in Ieſus Chriſte. But whether a man beléeue vnfeinedly or hypocritically, when hee maketh open cõfeſſion of his faith in Chriſt, (the ſecretes of the heart God only ſeeth: for he onely is rightly beléeued to be the ſearcher of mens hearts) it belongeth not to vs if he make a right confeſſion to ſeparate, or caſt him away from the people of God. For Philip did not caſt off or put backe Simon Magus: but vppon his confeſſion receyued him for a faithfull man, and baptiſed him as a faythfull man: though he in verie déede, and before GOD, were an hypocrite. In the firſt Sermon of this Decade we declared that hypocrites alſo are reckoned in the church, til time they be reuealed. But concerning remiſſion of ſinnes, thoſe onely among them that be of perfect age, doe obteine it, which vnfeinedly beléeue. Whiche in an other place is often ſhewed. S. Peter ſaid to Simõ Magus, though he we were baptiſed, Thou haſt neither parte nor fellowſhip in this buſines, bicauſe thy heart is not right in the ſight of god. Furthermore, by the free and bountifull promiſe of God, not onely by the confeſſion of men, we eſteeme, and acknowledge the people of God. For to whom ſo euer the lord promiſeth that he wil be their God, and whõ ſo euer he receiueth, and acknowledgeth for his, thoſe no man without an horrible offence may exclude from the nũber of the faithfull. And God promiſeth, that he wil not only be ẏ god of them that confeſſe him, but of infants alſo: he promiſeth to thẽ his grace & remiſſion of ſinnes. Who therefore gainſaying the Lord of al things, will yet denie that infants belong to God, are his, and that they are made partakers of purification thorough Chriſte? And that GOD acknowledgeth infants for his, and ſanctifieth them, by the verie ſumme of the couenant it is manifeſt. I wil make my couenant betweene me and thee, ſaith the Lorde vnto Abraham, and thy ſeede after thee in their generations, by an euerlaſting couenant, that I may bee God vnto thee and to thy ſeede after thee. There is added circumciſion, a ſigne of ſanctificatiõ, wherof I ſpake abundantly, whẽ according to order I intreated of circumciſion. Neither is there any cauſe why any mã ſhuld feare, that with circumciſion and the ceremonies of the lawe, the promiſe is abrogated, and that by the cõming of Chriſt the couenant is broken and annihilated. For we ſaid euen now, ẏ Chriſt came to fulfill the promiſes of God, & not to breake them. And therfore the Lorde in the goſpel ſpeaketh of infants, that is to ſay, which haue not as yet confeſſed the faith, and ſaith, Suffer litle childrẽ to come vnto me, & forbid them not, for of ſuche is the kingdome of God. And though it be ſaid Of ſuch, and not Of thoſe, yet no man is ſo ignorant, but vnderſtãdeth there is a likenes betwene thoſe thinges which are compared betwene thẽſelues. Therefore if the kingdome of God belongeth vnto them that are of perfect age, bicauſe they are become like little children, ſurely it foloweth of neceſſitie, that the inheritance of ẏ kingdome of heauẽ belongeth alſo to infants or little children. For it followeth in ẏ goſpel. Whoſoeuer ſhall not receiue the kingdome of God, as a litle childe, he ſhal in no wiſe enter therin. Therfore it behoueth ẏ heires of the kingdome of God to be firſt infants or little children. And who knoweth not, that no man, vnleſſe he be ſanctified & purified, ſhall enter into the

Gen. 17.

Acts. 8.

the kingdome of heauen? Children enter into the kingdome of GOD: therefore they are purified, to wit, by the grace of God. For by their nature and byrth they are vncleane, and sinners, but for Christes sake they are purified: who saide, That hee came to seeke and saue that whiche was lost.

Paul also expressly testifieth, That by the sinne of one Adam, sinn came on all men vnto condemnation: and that by the righteousnesse of one Christ good came vpon all mē to the righteousnesse of life. Therefore it is certein that infants are partakers of purification and remission of sinnes through Christ, albeit they do not cōfesse remission of sinnes. What, doth not the Lorde say in the gospell? It is not the will of your father whiche is in heauen that one of these litle ones should perish: Againe, He that shall receiue suche a young childe in my name, receiueth me: but he that shall offend one of these litle ones, that beleeue in me, it were better that a milstone were hanged about his necke, &c. See therfore and take heede, that ye despise not one of these little ones. For I say vnto you, that their angels in heauen do alwayes behold the face of my father which is in heauen. Beholde, what could be more manifestly spoken? It is not the will of my heauenly father, that infantes should perish. Therfore he receiueth them freely into grace and fauour, though they haue not yet confessed. Moreouer, he that receiueth such a little one, to wit, as he him selfe set in the middest of them, for Christes sake, he is sayde to receiue Christ him selfe. Loe, he attributeth to the receiuers of infantes that which he promised to the receyuers of the Prophetes.

Rom. 5.

He addeth, But he which shall offend one of these little ones, that beleeue in mee. He manifestly calleth the litle ones, not yet able to confesse, beléeuers, because he reputeth them of his grace, for beléeuers. Neyther is this any wonder or strange thing, since god, yea, to them that are of perfect age, imputeth faith for righteousnesse. For in all points righteousnesse, acceptation, or sanctification is free, and imputatiue, that the glory of his grace might be praysed. Furthermore, his will is, that little ones should not be despised, muche lesse to be cast out among the number of the Saintes. Yea, he doth affirme that Angels are giuen vnto them to bee their keepers, who though they be ministers of Gods maiestie, yet the selfe same are giuen and graunted to litle children to be their guard: so ỳ hereby we may iudge what great store ỳ Lord setteth by infants, and learne not to wype them out of the skoare of Gods people, to whome the inheritaunce of life is due.

Infantes confessing or beleuing.

We attribute nothing here to the byrthe, which is after the flesh, but all thinges to the grace and promise of GOD. Nowe it is euident by all these testimonies, that as well the infantes of the faythfull are to bee baptised, as also those that are of perfect age, confessing the faythe.

Nowe on the contrarie parte the Anabaptistes doe contend, that none is to be baptised, but he alone, whiche bothe is able to be taught, and to beléeue, yea, and to make confession of his fayth also. And for confirmation of this thing, they bring these sayinges of our Sauiour. Out of Saint Matthewe, Goe yee therefore and teache all nations, baptising them in the name of the Father, &c. Out

By what argumēts the Anabaptistes teach that infantes ought not to be baptised.

of Marke, Goe yee into the whole worlde, and preache the Goſpell to all creatures, he which ſhall beleue and bee baptiſed, ſhall bee ſaued, &c. Beholde, ſay they, teaching goeth before baptiſme. Therefore, they that are not able to be taught, ought not to be baptiſed. Furthermore, to beleeue goeth before, and to baptiſe followeth after. Infantes do not beleeue, therefore they are not to be baptiſed. Upon all theſe, they heape vp out of the Actes of the Apoſtles, examples whiche proue that the faithfull, that is to ſay, they that confeſſe the fayth, were baptiſed of the Apoſtles. They reckon vppe alſo the newly inſtructed Chriſtians of the olde time, to whom ſay they, there had bene no place giuen, if they had baptiſed infantes. I aunſwere, If the order of the wordes make any thing in this matter, we alſo haue in a readineſſe to ſerue oure turne. For in Marke thus we reade, Iohn baptiſed in the deſert preaching the baptiſme of repentaunce, in whiche place we ſee, that to baptiſe goeth before, to preache followeth after. Yea, I will ſhewe alſo that that place which they alledge out of Matthewe for them ſelues, maketh alſo for vs. For Matthewes wordes be theſe, All power is giuen vnto me both in heauen and in earth, ſayth the Lord, Goe therfore ¶ μαθητευσατε, that is to ſay, diſcipulate (that I may ſo ſpeak) ꝑ is, make ye me diſciples or gather together al nations: yea, he teacheth them alſo the way & means how to gather diſciples vnto him out of all nations, or al nations, by baptiſing & teaching them. By baptiſing and preaching ye ſhall gather me together a church. And he ſetteth out both of them ſeuerally one after an other, ſweetely and shortly, ſaying: baptiſing them in the name of the father, and of the ſonne, and of the holie Ghoſte: Teaching them to obſerue all thinges which I haue commaunded you. Now therefore baptiſme goeth before teaching. But we doe not thereby gather, that thoſe nations which neuer heard any thing before of God, and the Sonne of God, and the holy Ghoſte, are to be baptiſed, neyther would the Apoſtles haue borne that: but we alledge theſe thinges to declare vpon how we fickle a foundation the Anabaptiſts do build. And we ſimply ſay, that it is not true whiche theſe men imagine, that the Lord cõmanded his apoſtles to baptiſe them onely whom they taught.

Matt. 28.

Neyther dothe he here poynt out who are to be baptiſed in the whole worlde, but he ſpeaketh of them that are of perfect age, and of laying the firſte foundations of fayth and of the Churche among the Gentiles, being rude as yet, and ignorant altogether in religion.

They that are of perfect age, are able to beare preaching or teaching: Infantes are not ſo. They that are of perfect age, are able to beleeue and confeſſe: Infantes are not ſo. Therefore he ſpeaketh nothing here of infantes. Yet therefore they are not debarred from baptiſme. It is a generall law, He which doth not labor, let him not eate: but who is ſo cruell and vnnaturall, to thinke that therefore infantes are to be famiſhed to death? The Lorde when true religion beganne to be ſpread abroad, ſent his Apoſtles into all nations, vnto them which bothe were ignorant of God, and ſtrangers from the Teſtamentes of God: Truely it behoued them not firſte to baptiſe, and afterwarde to teache, but firſt to teach, and then to baptiſe.

If

If at this day we should go to conuert or turne the Turkes to the fayth of Christe, first truely we should teache thē, afterward baptise the seruantes of Christ, and those that would yelde themselues into his subiectiō. So the Lord him self in times past also, first renued his couenant with Abraham him selfe, and instituted Circumcisiō for a seale of the Couenant, and after that Abraham was circumcised. But he him selfe, when he vnderstode that infantes also were partakers in the couenant, and that circumcision was the seale of the couenaunt: he afterward did not only circumcise Ismael being thirteene yeares of age, and all that were borne in his owne house, but infantes also, among whom we reckon Isaach also. Euen so the faythfull whiche were turned by the preaching of the Gospel from gentilisme, and confessing were baptised: when they vnderstode that their infantes were counted amonge the people of God, and that baptisme was the badg of Gods people, they caused also their infantes to be baptised. As therefore it is written of Abraham, He circumcised al the menchildren in his house: so we oftentimes reade in the Actes and writings of the Apostles, that after the maister of the house is turned, the whole familie is baptised. But as concerning the newly instructed Christians, they came in the old time from the Gentiles daily vnto the Church, whome these did instruct in the principles of fayth, being ignoraunt therein, and afterwarde baptised them. But the auncient fathers them selues, neuertheless baptised also the infants of the faythful: which anon we will declare.

Neither doe they lawfully gather, when they conclude in this sort, Hee which shall beleeue and be baptised shall be saued: Infantes doe not beleeue: therfore they are not to be baptised. For againe, it is certeine that it is spoken of them that be of perfecte age, as in Matth. And bycause he requireth fayth, and confession of fayth, of those that are of perfect age: it doth not followe therevpon, that he requireth the same of infantes. For he accounteth these as his owne, of his meere grace and free promise without their confession. So that of the contrary part we doe thus reason. They that beleeue are to be baptised: (whiche the verie aduersaries also do confesse:) Infantes doe beleeue. (For God reckoneth them in the number of the faithfull, whiche I haue afore manifestly proued: Therefore infantes are to be baptised. They obiect that infants vnderstande not the mysterie of baptisme: and therefore that it is not onely repugnant to religion, but to common sense and reason to baptise infants. For to baptise an infant is to baptise a logge, since neither of thē hath the vse of reason: but these filthy knaues let their tongs run at randon against the verie maiestie of God. God commaunded to circumcise the infants: and circumciliō conteineth high mysteries, whiche infants vnderstand not. But hath God ordeined any thing against reason & cōmon sense? Go ye falseknaues go with your blasphemies to the place which you deserue. It is a most filthy deede, yea, and more than barbarous, in that ye compare infants to logges. For what great store God setteth by infants, we taught you alredy before out of the Gospell.

Infantes vnderstād not the mysterie of baptisme.

But men which nowe beginne to haue the vse of sound reason, are diligently and earnestly to be taught and

admonished, to remember they are baptised, and to indeuour by calling on the name of the Lord, in all points to be answerable in life and conuersation to their promise and profession. For so Abraham instructed his sonne Isaach, and all the holy fathers their children. But letting passe these brainsicke, frantique, and foule mouthed raylers, who as (we haue heard) neuer want wordes to wrangle, though we haue hadde neuer so muche, neuer so often, and neuer so earnest conference with them. Let vs proceede to declare in a fewe but yet manifest arguments that infants are to be baptised, and that the Apostles of Christe our Lord haue baptised infants. The Lorde commaunded to baptise all nations, and therefore infantes. For they are comprehended vnder the worde of All nations.

That the baptisme of infantes is of God, and that the Apostles baptised infants

Againe, whom so euer God reckoneth among the faythfull, are faythfull. For Peter in a vision heareth, That whiche God hath cleansed call not thou common, or vncleane. God reckoneth infantes among the faythfull: therefore they are faythfull: except we hadde rather resist God, and seem to be stronger than he. And now we count it oute of all controuersie, that the Apostles of Christe baptised them, whome Christ commaunded to baptise: but he commaunded to baptise the faythfull: therefore the Apostles baptised infants.

Actes, 10

The Gospell is greater than baptisme: for Paule sayth, The Lorde sent me to preache the Gospell, and not to baptise, not that he did absolutely denie, that he was not sent to baptise: but bycause he preferred doctrine. For the Lord commended them both to his Apostles.

1. Cor. 1.

Furthermore in the Gospell children are receyued of God, and not refused: who then, vnlesse he be willingly obstinate, can debarre them from the lesse? In sacramentes the thing signified and the signe are considered. The thing signified, is the excellenter: from ỹ infants are not debarred. Who then will denie them the signe? Truly ỹ holy sacraments of God are more esteemed by the worde, than the signe. By the woorde we gather, that women are not excluded from the Supper of the Lorde. Although therfore we reade not, that they were in the first institution, and set at the first table of the Lorde, neyther that there is any expresse law, which commaundeth vs to admitte them to the Supper, yet neuertheless withoute feare or doubt by a perfect argument we admit them.

S. Peter could not deny them the baptisme of water, to whome he sawe the holie Ghost to be giuen, whiche is an assured tokē of Gods people: for he saith in the Acts of the Apostles: Can anye man forbid water that these should not bee baptised, which haue receiued the holie Ghoste as well as wee? Wherefore the holie Apostle Peter denyed not baptisme to infants. For he knewe assuredly, euen by the doctrine of his Lord and maister (that I may speake nothing now of the euerlasting couenaunt of God) that the kingdome of heauen is of infants. No man is receiued into the kingdome of heauen, vnlesse he be the friende of God. And these are not destitute of the spirite of God. For hee which hath not the spirit of Christe, the same is none of his: children are Gods, therefore they haue the spirite of God. Therefore if they haue receyued the holy Ghost, as well as we: if they be accounted among the people

Rom. 8.

of

of God, as well as we that be growne in age: who (I praye you) can forbid these to be baptised with water in the name of the Lord? At the first the Apostls murmured, being thē not sufficiently instructed, against them that brought infantes vnto the Lorde. But the Lord rebuked them and said, Suffer little children to come vnto me. Why then do not the rebellious Anabaptistes obey the commaundement of the Lord?

For what other thing doe they at this day, whiche bring children vnto baptisme, than that whiche they in times past did, which brought infants vnto the Lord? And the Lord receyued them, layde his handes on them, and blessed them: and to be shorte, by wordes and gestures, he notably signified, that children are the people of God, and most acceptable to God. But why then by the same meanes, say they, did not he baptise them? Bycause it is written that Iesus him
Iohn. 4. self did not baptise, but his disciples. Nowe since of the thing it selfe, it is so playnely determined, why as yet doe we contend about the signe? Hitherto good men are satisfied: but contentious persons go on to busie them selues with questions.

Beside this, circumcision among the olde people of God was giuen to infants: therefore baptisme ought to be giuen to infants, among the newe people. For baptisme succeded in the
Col. 2. place of circumcision. For S. Paule sayth: By Christ ye are circumcised, with circumcision made without handes, by putting off the body of the flesh subiect to sinne, by the circumcision of Christ: buryed with him in baptisme. Loe, Paule calleth baptisme the circumcison of Christians, made without handes, not that water is not ministred by handes, but in that no man beneseth the is circumcised with handes, the mysterie of circumcision remaynyng neuertheless in the faythful. Neither shalt thou reade any of ỹ olde interpreters of ỹ church, which haue not confessed, ỹ baptisme came in stead of circumcision. Yea, the likenesse and similitude of both of them do shewe a manifest succession.

To that whiche I haue sayde, I ioyne this. The seruauntes of God haue alwayes bene carefull, to gyue the signes to them, for whome they were ordained. For that I may passe Iosua. 5. ouer al other, did not Iosua diligently prouide that the people shoulde be circumcised, afore they entered into the lande of promise? And since the Apostles, the preachers to the whole worlde, haue bene the faythfull seruaunts of Iesus Christe, who hereafter may doubt, that they baptised infantes, since baptisme came into the place of circumcision?

Undoubtedly the apostles of Christ framed al their doings vnto the types and figures of the olde Testamente, therefore it is certeine that they framed baptisme also, and therfore that they baptised infantes, bycause they were in the figure of baptisme. For the people of Israel, went throughe both the red sea, and the riuer Iordan with their children. And although they be not always expressed, as neyther women are in the holie Scriptures: yet they are comprehended, and vnderstode by them. To this apperteyneth that whiche is clearely set downe in the Scriptures, that the Apostles baptised whole houses or families. In houses first of all children are comprehended, as the greatest and moste beautifull parte of the house.

So then the Apostles baptised children or little ones, and not only them that are of perfect age. And that a house especially comprehendeth infantes or little ones, it may be declared verie easily. And first out of the place of Genesis 17. which euen verie nowe I alledged. Nerte, in that Joseph sente for Jacob his father with his whole house, out of the lande of Canaan into the land of Egypt, leaste his house shoulde haue perished with hunger. There are many places of this kinde in the lawe, and the Prophetes, and in the whole Scripture. But be it ỹ there were no infantes in those houses (whiche thing these iangliers obiect) which the Apostles baptised, yet neuertheleste they doe perteine vnto the house and are counted of it, so that if they hadde bene in the house, without doubt they had baptised them. Whereas therefore they contend, that they were not baptised, in those families or houses, truely, I say, that the fault was neyther in the children, as though they had bene vnworthy of baptisme, neither in the apostls, as though they were not wont to baptise infants: but in that, because they were not present. For if they had bene present, they had bene baptised. For why? ỹ apostles baptised whole houses, vnto which children belong.

The baptisme of infants hath lasted frō the time of the Apostles.

Now, I can shew by the writings of the olde doctours, that baptisme of infants hath continued from the apostles time euen vnto vs, neyther was it ordeined by any counsels, or by the decrees of any Pope, or other men: but instituted and deliuered of the apostles out of the scriptures. Origen lib. Enarrat. in epist. Pauli ad Rom. 5 expounding the 6. cha. saith, That the Church of Christ, receiued of the Apostles them selues, baptising of infants, S. Hierome maketh mention of the baptising of infants, Lib. 3 contra Pelagianos, and in his Epistle to Læta. S. Augustine citeth the place of Chrysostome, nay being cited of Iulian he expoundeth it, Lib 1. contra Iulian. cap. 2. He also vnto S. Hierome Epist. 28. saith, S. Cyprian making no newe decree, but most stedfastly keeping the faith of the Churche, was of this opinion with certeine of his fellowe-byshops, that the newe borne child might rightly be baptised. The place of Cyprian is to be seene in Epi. ad Fidum, as also I declared before, whē I spake of the time of baptisme. The same Aug. against the Donatists Lib. 4. cap. 23. & 24. boldly affirmeth, That baptising of childrē was not fetcht from the authoritie of mē, or of counsels, but from the tradition or doctrine of the Apostles. Cyrill Lib. in Leuit. 8. bothe approueth the baptising of children, and condemneth the iterating of baptisme. Which thing I do not alledge to this end, to build the baptising of children vpō mans witnesse, but to teach that mans testimonies agree with ỹ testimonies of God, and that the trueth of antiquitie is on our part: lyes & newe forgeries on the shameleste Anabaptistes side, who feigne that baptising of children was commaunded by the Pope. Now I thinke it not labor lost to speake somwhat of Anabaptisme.

The historie of Anabaptisme.

In the time that Decius & Gallus Cæsar were Emperors, there arose a question in the parts of Africa, of rebaptising Heretiques. And Saint Cyprian and the rest of the bishops beeing assembled together in the counsel of Carthage, liked wel of Anabaptisme. But Cornelius byshop of Rome, in verie deede an holy and learned man, and a martyr also, together with the

the other bishopps of Italie misliked the same. For they would that heretiques, after they had renounced their wicked opinions, & made their confession touching the right opinion, should be clensed by the only laying on of hands. Ye may read this in Eusebius Ecclesiasticall historie, Lib. 7. There is also extant a treatise of that matter in the Ecclesiasticall decrees, Cap. 52. But wee must understand that S. Cyprian affirmed nothing obstinately in this cause. For in the end of his epistle to Iubaianus, he writeth. These things haue I briefly sent vnto you in writing, after our meane capacitie (most deare brother,) commaunding no man to followe them, neither preuenting any mans opinion, but that euerie bishop, hauing libertie of his owne iudgement, maye doe what he thinketh best.

After that time both the Arians & Donatistes did rebaptise. Touching the Arians, historiographers write, and especially Sozomenus Lib. 6. Ecclesiasticall writers do touch the same thing also else-where in their workes. Against the Donatists S. Augustine with other learned men disputed. There is also an Imperial law made by Honorius and Theodosius, that holy baptisme should not be iterated. Iustin. Cæs. hath published the same In Cod. Lib. 1. tit. 6. in these woordes. If anye minister of the Catholique Church be detected to haue rebaptised any, let both him whiche committed the vnappeasable offence (if at least by age hee be punishable) and hee also that is wonne and persuaded thereunto, suffer punishment of death.

Imperiall lawe against the Anabaptistes.

Moreouer, Valentin. Valens, and Gratianus gaue in charge to Florianus Superintendent of Asia in these woordes: That same minister whiche by vnlawefull vsage, shall iterate holy baptisme, we account him vnworthy of an Ecclesiasticall function. For we condemne their errour, whiche tread vnder foote the precepts of the Apostles, and hauinge obteined the sacramentes in Christes name, they purifie not againe by a second baptisme, but defile and defloure them vnder the name of cleansing. Thus farre they. And verilie they which rebaptise, and are rebaptised, they both defile ỳ name of God, which was called on ouer the baptised in the former baptisme, and cast from them the institution of God as vaine and vitious. Christ is read to be baptised but once. The Apostles were not baptised twise. All ỳ saincts of god are baptised only but once. Yea those which Iudas baptised once, are not read to bee baptised againe of a worthier minister. For in my last Sermon I shewed, that the pureneſſe of the Sacraments dependeth not vpon the worthines or vnworthines of the minister. Neither can you read that any in the old time were twise circumcised, no not they which were manifestly knowen to be circumcised of idolatrous priests, before ỳ reigne of Ezechias and Iosias: but they were not baptised into idolatrie, but into ỳ couenaunt of the Lord God. Whereof I haue admonished you elsewhere. Therefore it is an horrible offence to iterate the Ceremonie of baptisme, & it is without example. Neither in this matter is there any necessitie: for to what ende is it to baptise againe, when as baptisme once giuen is sufficient for the whole course of a mans life? Besides this, since Anabaptisme is nothing elle but a confederacie, conspiracie, and a certeine linckinge together by one marke into a newe and seditious, or at the least superstiti-

ous companie, into a newe and ſcil-
maticall Church, and into a new and
ſtraunge kind of doctrine, and as con-
trarie as can bee to the doctrine of
Chriſte and his Apoſtles: truely it is
no meruaile that the obſtinate Ana-
baptiſts are kept vnder and puniſhed
by common lawes. For otherwiſe
theſe thinges are damnable and not
to be diſſembled or ſuffered of a Chri-
ſtian magiſtrate. But ỹ Anabaptiſts
preſently obiecte vnto vs theſe two
places. The firſt out of the fifte Cha-
piter of Joſua, where we read in theſe
wordes: Make thee ſharpe kniues (of
ſtone) and goe to againe, and circum-
ciſe the children of Iſrael the ſecond
time. Ioſ. 5.

Behold, the ſecond time they could
not bee circumciſed, ſaye they, vn-
leſſe they had bæne alſo circumciſed
before. I anſwere, To circumciſe the
ſecond time, or to doe a thing once a-
gaine, doeth not ſignifie to doe that
which was done before. For when the
fore-ſkinne was once cutt off, howe
could it be cutt off againe. Therefore
that which was left vndone for a cer-
teine ſpace, is nowe againe renued,
and is ſaid to be done the ſecond time.
So that the ſecond time is not applied
to them that ſhould bee circumciſed,
but vnto the verie time wherein they
that were vncircumciſed ſhould bee
circumciſed. For they were firſt ſo-
lemnely circumciſed in Aegypt, be-
fore they did eate ỹ Paſſeouer. Nowe
entering into the land of Chanaan,
they are the ſecond time ſolemnly cir-
cumciſed, which hetherto by reaſon of
the wilderneſſe and iourneying were
not circumciſed. And ſo it followeth
immediatly in the ſame Chapter, that
all the males that came out of Aegypt
died in the wilderneſſe, and that their
ſonnes were vncircumciſed, ſo that
nowe it was expedient ỹ they ſhould
be circumciſed, as their fathers were
before them. Therefore the Anabap-
tiſtes in this teſtimonie of the lawe,
haue no defence at all. The pla-
ces alled-
ged to
proue Ana
baptiſme
are confu-
ted.

The latter teſtimonie to mainteine
Anabaptiſme or rebaptiſing, they
bring out of the 19. Chap. of the Actes,
where they ſay that thoſe twelue men
of Epheſus, were once baptiſed by
Apollos, with the baptiſme of water,
and with that of Johns like wiſe: but
the verie ſame afterward are rebap-
tiſed of Paule in the name of Chriſte.
I anſwere, That thoſe twelue men
were not baptiſed againe of Paule
with water. They were once bapti-
ſed with water, whiche was ſufficient
for them. But neither could Paule
miniſter another baptiſme of water,
than that of Johns. For I taught and
euidently proued anon after the be-
ginning of this Sermon, that ỹ bap-
tiſme of water miniſtred by John,
Chriſte, and his Apoſtles, is one and ỹ
ſelfe ſame. There I declared that the
baptiſme of fire, or of the ſpirite, is pe-
culiar and proper to Chriſte. Thoſe Actes. 8.
men therefore of Epheſus were bap-
tiſed with the baptiſme of water, as
the Samaritans were by Philip: but
they were not as yet fully inſtructed
of the baptiſme of fire, neither were
they baptiſed with fire: yea they con-
feſſe they know not whether there be
any ſuch baptiſme, that is, whether
there be an holy Ghoſte, whiche in the
viſible forme of fire ſhuld come downe
vppon men. For they could not be al-
together ignorannt, that there was a
holy Ghoſt, without whom vndoub-
tedly they had not beléeued, yea, in
whome they had beléeued, if they had
rightly beléeued. Therfore they were
onely ignorannt of that baptiſme of
fire. As therefore Peter and John The twelue men of E-pheſus not rebaptiſed.

layde

layed their handes on ỳ Samaritanes, and they forthwith receiued the holy Ghoste: So Paule layeth handes on the men of Ephesus, and they receiue the holy Ghoste. For Luke sayeth, When they heard these thinges, they were baptised in the name of the Lord Iesus. And least any man should vnderstand this of the baptisme of water, by and by he addeth the manner thereof, and a plaine exposition, saying: And when Paule had layed his handes on them, the holy Ghoste came vppon them. This, I say, hee called baptising in the name of the Lord Iesus. For it followeth, And they spake with tongues and prophecied. And this alwayes hath beene the fruite and effecte of the baptisme of fire, in the Primitiue Churche, as I declared anon after the beginning of this Sermon. Wherefore the Anabaptists haue no testimonie out of the scriptures, for their Anabaptisme or rebaptising. So that all that will gather their witts about them, doe plainely see, that they are to be forsaken and shunned of all good men. But wee haue sufficiently disputed against them as it seemeth. Nowe wee goe forward to expound those things that remaine to be opened touching baptisme, whiche are not the last and of least account.

Acts. 19.

Of the force of Baptisme.

Now that we are come to intreate of the vertue & efficacie of baptisme, we will followe that order, which wee shadowed out in ỳ description of baptisme, knitting vp at least the particulars, because in the generall consideration of Sacramentes wee haue spoken largely of them. Yet neuertheless it is good first of all to knowe, what the aduersaries of the Churche haue sometime thought, touching the force of baptisme. The Manicheis baptised none of their secte. For they taught that baptisme did auaile the receiuers nothing to saluation. The Seleucians who are called also Hermiani, did likewise sett baptisme at nought. The Messalians, whiche bee called Euchetes, or prayer-makers, (as I haue shewed in the end of my former Sermon,) and the Enthusiastes, inspired (I say) by some heauenly power, nay rather by some hellishe furie, are perswaded that baptisme neither profiteth nor hindereth any man. For so they did attribute all meanes of saluation to the inward worcking of the spirite, yea, to mans prayers, in somuch that they loathed and abhorred all outward helpes, yea and doctrine also as vnprofitable and without force. Whiche Theodoret in his Ecclesiasticall history, Libro 4. cap. 11. rehearseth of them.

But the holy Scripture teacheth that wee are washed cleane from our sinnes by baptisme. For baptisme is a signe, a testimonie, and sealing of oure cleansing. For GOD verilie hath promised sanctification to his Churche, and hee for his trueths sake purifyeth his Churche from all sinnes by his Grace, thoroughe the bloud of his sonne, and regenerateth and clenseth it by his spirite, whiche cleansing is sealed in vs by baptisme whiche wee receiue, and thereof is it called in the Scriptures, cleansing, and remission of sinnes, purifying, newe birthe, regeneration, and the lauer or founteine of regeneration: as circumcision is called the couenannt: and sacrifices, sinnes and sanctifications. For wee read in the Gospell according to Saint Marke: Iohn baptised in the desart, preaching the baptisme of repentaunce, for the remission of sinnes.

we are baptised into the remission of sinnes. Mark. 1.

The

Luke.3. The same also is mentioned in Luke. In the Gospel of John the third chapter baptisme is called Purifying. In the Actes of the Apostles, Peter saith to the people which demaunded what they should do, Repent ye, and let euery one of you be baptised in the name of Iesus Christe for the remission of sinnes. Ananias also sayth to Paule, Arise and be baptised, & wash awaye thy sinnes, in calling on the name of the Lord. And now Paule himselfe saith, Christ loued the church & gaue himselfe for it, to sanctifie it, when he had cleansed it, in the founteine of water in the word.

Iohn.2.

Actes.2.

Actes.22.

Ephes 5.

Wherefore the promise, yea, the tructh of sanctification, and free remission of sinnes, is written and ingrauen in oure bodies when we are baptised. For God by his spirite, thorough the bloud of his sonne, hath newly regenerated and purged againe oure soules, and euen now doth regenerate and purge them. And baptisme is sufficient and effectual for the whole life of man, yea, and reacheth and is referred to all the sinnes of all them that are baptised. For the promise of God is true. The seale of ỹ promise is true, not deceiueable. The power of Christ is euer effectuall thoroughly to cleanse, and wash away all the sinnes of them that be his.

Baptisme is effectual for mans whole life

Howe often therefore soeuer wee haue sinned in our life time, let vs call into oure remembrance the mysterie of holy baptisme, wherewith for the whole course of our life we are washed: that we might know, & not doubt, that our sinnes are forgiuen vs of the same God and oure Lord, yea, and by the bloud of Christe, into whome by baptisme once we are graffed, that he might alwayes worke saluation in vs, euen til we be receiued out of myserie into glorie. Neither is there any doubt that Abraham in his whole life had continually in his minde the mysterie of circumcision, and rested in God and the same promised vnto him: Yet I thinke that that ought diligently to be marked, which S. Augustine pithily & plainly hath often cited: That our sinnes are forgiuen, or purged in baptisme: not that they are no more in vs, (for as long as we liue concupiscence beareth swaye, & alwayes breedeth and bringeth forth in vs, somewhat like it selfe:) but that they should not be imputed vnto vs: neither that wee may not sinne, but that it should not bee hurtfull for vs to haue or had sinned, that our sinnes may be remitted when they are committed, & not suffered to be continued. *De Fide & operib. cap. 20.* And also many more of this kind, Gratian reciteth *Distinct. 4. de Consecrat.*

Beside that, by baptisme wee are gathered together into the fellowship of the people of God. Whereupon of some it is called the first signe or entrie into Christianitie, by the whiche an entraunce into the churche lieth open vnto vs. Not that before wee did not belong to the church: For whosoeuer is of Christ, partaker of the promises of God, and of his eternall couenaunt, belongeth vnto the Churche. Baptisme therefore is a visible signe, and testimonie of our ingrafting into the bodie of Christ. And it is rightly called a planting, incorporating, or ingrafting into the bodie of Christe. For I said in the generall discourse of Sacramentes, that wee first by baptisme were ioyned with Christe, and afterward with all the members of Christ, our brethren. For Paul saith: All ye that are baptised, haue put on Christ. But to put on Christ, is, to bee

By baptisme we are gathered together to be the people of God.

Gal.3.

made

made one with him, & as as it were to be ioyned and incorporated in him, that he may liue in vs and we in him. For hee onely by his spirite regenerateth and renueth vs and most liberally inricheth vs with all manner good giftes, which the same Apostle in another place expresseth in these words. Tit. 3. God saued vs, by the fonteine of the regeneration, & renuing of the holy Ghost, whiche he shedd on vs richly through Iesus Christ our sauiour.

Luke 3. Yea, and therefore Christ our Lord is baptised in oure baptisme, to declare that he is our brother, and we ioynteheires with him. Verie well therefore said S. August. That baptisme is thus farre forceable, that wee beeing baptised, are incorporated into Christ and counted his members. The same Aug. calleth Baptisme the sacrament of Christian felowship. For we are gathered againe visibly by baptisme, into the vnitie of one bodie with all the faithfull, as many as haue beene, are, and shalbe. 1 Cor. 12. For Paule also saith, By one spirite wee are all baptised into one bodie. Baptisme serueth for our confession. And it followeth hereby that baptisme serueth for our confession, and is rightly called the token of Christian religion. For it is a badge or cognizaunce, whereby we witnesse and professe that wee consent and are linked into Christian religion. Wee cõfesse that we by nature are sinners and vncleane, but sanctified by the grace of God through Christ. For if we were cleane by nature, what néeded we then any cleansing? But now since wee are cleansed, who doubteth of the truth of God? Therefore when we receiue baptisme, wee truely and freely confesse, both our sinne wherein we were borne, and also free forgiuenesse of sinnes.

Lastly, the remembrance and consideration of the mysterie of baptisme putteth vs in minde of the dueties of Christianitie and Godlines, that is to say, al our life long to weigh diligently with our selues, of whose bodie we be made members, to denie our selues and this world, to mortifie our flesshe with ỳ cõcupiscences of the same, and to be buried w̃ Christ into his death, that we may rise againe in newnesse of life, and liue innocently, to loue our brethren as our mẽbers, with whom by baptisme we are knit together into one bodie, to remaine in the bond of concord, & in the vnitie of the church, not to followe straunge religions, beeing mindeful that we are baptised into Christ, to whome alone we are consecrated, and farre separated and diuided from all other Gods, worships, or religions, and to be short from all heresies. Let vs thincke also that wee must constantly and valiantly fighte against Sathan, and the whole kingdome of Sathan. As often therefore as wee remember wee are baptised w̃ Christes baptisme, so often are these thinges put into our mindes, and wee admonished of our duetie. But the Apostle handleth this matter more at large in the sixt Chapter of his epistle to the Romanes, where hee expressly maketh mẽtion, that we by baptisme are made the graftes of Christ, that is to say, that we might growe out of him, as braunches out of the vine, and feele in our mindes and bodies, both ỳ death and resurrection of Christe. For since we are indued with the spirite of Christ, which worketh in vs, our body verily dieth daily, but oure spirite liueth, and reioyceth in Christe. To whom be glorie for euer and euer. Amen.

Of the

¶ Of the Lords holie Supper, what it is, by whome, when, and for whome it was instituted, after what sort, when, and howe oft it is to be celebrated, and of the endes thereof. Of the true meaning of the woordes of the Supper: *This is my body.* Of the presence of Christ in the Supper. Of the true eating of Christes bodie. Of the worthie & vnworthie eaters thereof: and howe euerie man ought to prepare himselfe vnto the Lords Supper.

¶ The ninthe Sermon.

VNto the holy baptisme of our Lord Christ, is coupled the Sacrament of the bodie & bloud of our lord, which we call the Lords Supper. For those whome the Lord hath regenerated with the lauer of regeneration, those doeth hee also fede with his spirituall fode, and nourisheth them vnto eternall life: wherefore it followeth necessarily, that wee intreate nexte of the holy Supper of the Lord.

Sundrie names of lordes supper.

This hath many names, euen as hath the feast of Passeouer, and is instituted in the place thereof, in old time it was called, The Passing ouer, or the Lords Passeouer, whiche was in deede a memorial of the Passeouer, also a Remembrance, Signe, Solemnitie, a festiual or holie day, a meeting together, or an holy assemblie, an obseruation of worshipping, a ceremonie and sacrifice of Passeouer, a sacrifice or offering, of which we haue spoken in place conuenient. This is called by S. Paule the Apostle, The Lords supper, because this Ceremonie was instituted by the Lord in his last supper, and because therein is offered vnto vs the spirituall banquet. The same Paul termeth it The Lords table, and that doubtlesse for none other causes. By the same Paule it is also called the Communion, not so much for that wee haue communion or fellowship with Christe, and hee with vs, as that wee being many are one bread & one bodie, which do partake of the same bread. Luke calleth it Breaking of bread, naming the whole by a parte. And it is euident, that our forefathers of old gaue not vnto the receiuers of the Lords supper a morsell, but that they brake the bread amongest themselues. In time past, firme leagues were performed by breaking of bread. It is called also a memoriall and remembrance of the Lords passion. For the Lord said, Doe this in the remembrance of mee. It is named a thankesgiuing, because when wee celebrate the Lords supper, wee thanke him for all his benefites, and especially for his death, by the whiche wee are redeemed. It is called also a Token, and a mysterie, and a sacrament of the bodie and bloud of the Lord. Our forefathers did terme it by this word Synaxis. Synaxis is a ioyning together, a knitting, a closing, or an agreement. For the Church is ioyned and vnited

The Lords table.

Communion.

Breaking of breade.

A memoriall of the Lords passion.

A thankesgiuing.

A Sacrament.

Synaxis.

vnto

vnto Chriſte in the holy Supper by a moſt ſtreight league: and to conclude, the members themſelues are therewith ioyned very faſt together.

An aſſembly. Furthermore, it is called an aſſembly of Saincts, an holy company, and a gathering together. For in the old time it was neuer cuſtomablye celebrated, but in the common aſſembly of the Church. Whiche is plainely to be proued by the wordes of the Apoſtle 1. Corinth. 2. To conclude, we ſhall offend nothing at all, if we call the ſupper of our Lord, The Teſtament and will of God, and of oure Lord. For herein ſhalt thou finde all thinges belonging to a full and perfecte Teſtament. For Chriſte is the Teſtatour, All faithful Chriſtians are appointed heires. The Legacie is the forgiuenes of ſinnes, and life euerlaſting, obteined by ỳ body of Chriſt (which was) giuen, & his bloud (which was) ſhedd. The letters or table of this teſtament or wil, be the wordes of the Lords ſupper, wittneſſing as it were by a publique writing, that Chriſt is the foode and life of the faithful. The order and doing thereof, is as it were the ſeale. Wherefore, euen as we do call that a teſtament whiche hath letters ſealed, conteyning a teſtament both by writing and ſealing: ſo the Lord himſelfe did call his ſupper a teſtament. For, This cupp, ſaid hee, is the newe teſtament in my bloud. For otherwiſe the newe teſtament is not the remiſſion of ſinnes. Whiche thing Jeremie the prophete doeth plainely teſtifie in the 31. Chapiter, and Paule to ỳ Hebrues in the eighth Chapiter. This holy myſterie hath diuerſe other names, but theſe for the moſt part are chiefeſt and moſt cõmonly vſed. Of the other names wee will ſpeake elſe-where. They doe define (for the moſt part) the Lordes ſupper to bee a ſpirituall banquet, wherewith the Lord doeth both kepe his death in remembrance, and alſo feedeth his people vnto life (euerlaſting.) But let me ſet downe a more large deſcription thereof vnto you. The ſupper of the Lord is an holy action inſtituted vnto the Churche from God, wherein the Lord by the ſetting of bread and wine before vs at the banquet, doeth certifie vnto vs his promiſe and communion, and ſheweth vnto vs his giftes, and layeth them before oure ſenſes, gathereth them together into one body viſibly, and to be ſhort, will haue his death kept of the faithfull in remembrance, and admoniſheth vs of our ductie, and eſpecially of praiſe and thãkeſgiuing.

Lords ſupper is.

A Teſtament.

The ſupper of the Lord is an holie action.

Firſt we ſay, that the ſupper of the Lord is an action or deed. For ỳ Lord when hee made his ſupper did giue thanks vnto God, he brake bread and gaue the cupp, and ſaid, Doe this in the remembraunce of mee. Againe, it cannot be euery action. For at the table where we eate meat, we alſo giue thankes vnto God, wee breake bread, and giue the cup: but it is an holy action, becauſe it is from God and inſtituted vnto the Church. Wherefore, it farr differeth frõ our ordinarie meate ſuppers, as wel for ỳ it is ſpecially inſtituted by the ſonne of God vnto the Church, as alſo becauſe it hath ỳ word of God, and the peculiar example of Chriſt. Therefore S. Paul making a difference betwene this and common eating, ſayeth: If any man hunger let him eate at home, leaſt that yee come together to your condemnation. And againe, Haue ye not houſes to eate & drincke in? As though hee might ſay, This ſupper is myſtical. Again, what maner of action it is, it doth forthwith appeare by that whiche followeth: where

Jer: 31.

Heb: 8.

What the

where the Lord by ỳ setting of bread and wine before vs at the banquet, doeth assure vs of his promise and communion, &c. This supper therefore hath his peculiar limites, of the whiche although I spake when I entreated generally of the vertue of the Sacraments, yet will I repeate certeine of them that make most for this purpose, when I shall drawe toward an end of this Sermon.

Who is the author of the supper.

But concerning the description of this supper, these thinges are chiefly to be considered and declared: First who did institute it, & who is the true authour and maker of the Lords supper, not any man, but the very sonne of God himselfe, the wisedome of the father, verie God and man. So that wee come not to the table of men, although a man being the minister bee ỳ chiefest there, neither do wee receiue holy signes at the handes of the minister onely, but also at the hand of oure Lord himselfe, whose guestes wee are if we be faithfull. He hath consecrated the supper for vs, and doeth yet consecrate it by his holy word, his will, and his power: of which matter we spake before. And because the faithfull vnderstand and know these things, they sitt downe to the holy and heauenly banquet with Christ, being wholie occupied in heauenly thinges both in minde and soule.

When the supper was instituted.

Hee instituted the supper the same night that he was betrayed, and the next night by his death and bloudshedding he confirmed the new testament. For so soone as hee had eaten the figuratiue Lambe with his disciples, and had plainely told them that from that time forwards that ceremonie should not be vsed, the supper was established in the place of that which was abolished. That like as the bloudie Lambe did signifie that Christ should suffer, euen so the bread which is without bloud, witnesseth that Christ who is the bread of life, is alreadie baked vpon the crosse and hath suffered, and made the food for all beleeuers. Wherfore that night was worthie to be obserued and celebrated, and that last supper is full of mysteries. For wee commonly most of all account of the words & deeds of our dearest friendes whiche they vse a little before their death. Wherefore as all Christes doinges are beloued and pretious vnto vs, so ought this his last supper to be most deerely beloued and pretious in our sight.

Wherof it consisteth.

The supper consisteth of the word and manner, promise and ceremonie. The word is this, that Christ is preached to haue beene giuen vpp to death for our sinnes, and that hee shedd his bloud for the remission of our sinnes. Promise is made vnto al that beleeue, that their offences shall bee forgiuen. The same thinge is also expressed by the manner. The manner is diligently sett downe in writing by S. Matthew, Marke, and Luke, whome S. Paule following, hath nothing at all varied from them. The wordes therefore (deerely beloued) as they be gathered out of these foure into one text, I will recite vnto you. The same night in the Euening wherein he was betrayed, the Lord came with the twelue, and when it was time hee sate downe, & the twelue with him. And while they were eating, Iesus tooke bread, & when he had giuen thankes, he brake it, and gaue it vnto his disciples, saying: Take and eate, this is my bodie which is giuen for you (or broken.) Doe this in the remembraunce of mee. Likewise taking the cup (after he had supped) hee gaue thanckes,

the wordes of the supper.

and

& deliuered it vnto thē, ſaying: Take ye this & diuide it among you, drink ye al therof. And they dranke al therof. And he ſaid vnto them, this is my bloud, which is of the new Teſtamēt, which is ſhed for many, for the remiſſion of their ſins. This cup is the new teſtamēt in my bloud, (which is ſhed for you.) This do as ofte as you ſhall drink it, in the remembrance of mee. Verily I ſay vnto you, that I will not drinke hencefoorth of the fruite of the vine, vntill that day come that I drinke it new with you in my fathers kingdom. Theſe are woꝛd foꝛ woꝛd the ſolemne & moſte holy woꝛdes of the Loꝛde ſpoken at his laſt ſupper.

After what māner the ſupper was celebrated and inſtituted.

The high biſhop of ẏ catholike church Chꝛiſt our Loꝛd, celebꝛated his ſupper with his diſciples in like ſoꝛte, as we haue noẅ ſéene & heard, without al pompe, ſimplie, plainly, & ſparingly. He toke away the ouer-buſie ceremonie of the lawe, appointing an other verie eaſie to be gotten and no thing ſumptuous. Moſte thinges appertaining to the law were troubleſome, and all belonging to the goſpel eaſie & nothing ſumptuous. The Loꝛd ſitteth doẅne with his twelue diſciples. Whereby we learne, that firſt of all there muſt a companie bée gathered together, which muſt celebꝛate the ſupper. In his aſſemblie theſe thinges doth the Loꝛd. Firſt of all he pꝛeacheth moſt diligently vnto his diſciples, of thoſe things eſpecially which concerne the myſterie of his paſſion and of our redemption. But whereſoeuer is the pꝛeaching & hearing of the woꝛd of God oꝛ of the goſpel of Chꝛiſt, there are alſo gronings & vowes oꝛ pꝛayers of the faithfull: wheꝛfoꝛe they ẏ intende to celebꝛate ẏ ſupper of the Loꝛd, befoꝛe althing, accoꝛding to ẏ example & inſtitution of the highe biſhop Chꝛiſt our Loꝛd, they do moſt diligently heare ẏ pꝛeaching of the Goſpel, & alſo pꝛay moſt earneſtly. Afterward he tok bꝛead, & the loꝛd bleſſed it and bꝛake it, moꝛeouer he gaue vnto his diſciples & bad them eate. Anon he parted the Cup among them, commaunding them al to dꝛinke thereof. And thereupon he plainely and expꝛeſly commaunded ſaying: Do this: to wit, as you haue ſéene me do. Wheꝛfoꝛe the diſciples did eate the bꝛead, and dꝛanke all of the cup. Theꝛfoꝛe they ẏ celebꝛate ẏ Loꝛds ſupper lawfully, do one vnto an other bꝛeake, diſtribute, and eate the Loꝛds bꝛead which they receiue at the handes of Chꝛiſtes miniſters: & likewiſe diſtribute and dꝛinke al of the Loꝛds cup, which they receiue at the hands of Chꝛiſtes miniſters. And like as the high biſhop Chꝛiſt bad thē do it in remembꝛance of him, ſo they ẏ celebꝛate the Loꝛds ſupper, remēber the death of Chꝛiſt, & all his benefits. Moꝛeouer as the Loꝛd hath gone befoꝛe vs in his example in giuing thanks to God the Father: ſo likewiſe do the faithfull make an ende wᵭ this holy myſterie wᵭ giuing of thāks, pꝛayſing his gꝛodnes and mercie, becauſe he is gꝛod, and his mercie indureth foꝛ euer. This is ẏ moſt ſimple & beſt maner of the Loꝛds ſupper, whiche the Apoſtles receiuing of Chꝛiſt, deliuered to be obſerued of all nations. Wheꝛfoꝛe, when this queſtiō is aſked, Whether it be lawfull to ſup after an other rite oꝛ manner, Whether it be lawfull to add oꝛ diminiſhe any thing frō the maner left & deliuered, oꝛ to chaunge any thing therin, Whether ẏ ſupper of the loꝛd ought only to be celebꝛated, after the maner alreadie deliuered, & not after any other? there is no ſmall follie & raſhneſſe

Wether it be lawfull to ad anie thing to the rite. &c.

neſſe, yea rather great vngodlineſſe, therein bewrayed. For to what end ſerueth the moſt ſimple, moſt plaine, beſt, and perfecteſt forme of the ſupper deliuered of the Lord himſelfe, & receiued of his apoſtles, if we deuiſe another? who I pray you ſhal deliuer a better than the ſonne of God himſelfe, the highe prieſt of the Catholique Churche hath alreadie deliuered? Or who (I beſeech you) that is well in his wittes ſhall either add or diminiſh any thing to the ordinaunces of God? Who dare be ſo bold as to chaunge that whiche is deliuered by the euerlaſting wiſedome of God? All the ſayings and doinges of Chriſt are moſt perfect: Therefore the fourme alſo of the Lords ſupper, is a moſte perfect fourme of a right ſingular and excellent ordinaunce or inſtitution. The rites or ceremonies of celebrating the ſacramentes of the olde teſtament were moſt perfect, ſo deliuered from the firſt inſtitution of them, that nothing was added to thē nor taken frō them, by ſuche as were religious, no not many yeres after. For Ezechias the king celebrated the paſſeouer, ſo likewiſe did Joſias celebrate the ſame, but not after any other rite or maner than was deliuered from Moſes. The fathers circūciſed their infantes, but not after any other maner, nor any other rite than was firſt inſtituted. In times paſt who ſo had not ſacrificed in the ſame place & according to the ſame maner which God commaunded by Moſes, was by the law accuſed of murther. Nadab & Abihu are ſmitten with lightning from heauen, for bringing ſtrange fire into ỳ Tabernacle. Oza is ſmitten with ſouden death, for that the Arke of the Lorde of hoaſtes was not handled in ſuche ſort as was by the law commanded. And therfore ỳ maner of celebrating the lords ſupper, as it was by ỳ Lord inſtituted & deliuered to the Church by the Apoſtles, is to be obſerued wᵗ great religiō: vnleſſe we wil beleeue that the inſtitutions & maners of celebrating our ſacraments are more vnperfect than theirs of olde time: & that God the father doth now a days leſſe regard the prophanation, or the religious obſeruation of his ſonnes inſtitutions, than theſe of Moſes and the forefathers in olde time. But Paule the veſſell of election, knowing Chriſtes inſtitution to be moſte perfect, & that the ſame ought to bee kept ſtill in the Churche ſimplie and without any addition, ſayth to the Corin. I receiued that of the Lorde, which I haue alſo deliuered vnto you For he thought it an heinous offence to deliuer any other thing to the church than that which he had receiued of the lord. Let vs therfore with great religion holde that faſt whiche is deliuered vnto vs by the Lord and the Apoſtles. But the Apoſtle deliuered none other thing to the Corinthians, yea many yeares after the Lords aſcenſion into heauen, than that which was faithfully ſet downe vnto vs in writing by the holy Apoſtles & Euaungeliſtes, S. Matthew, Marke, & Luke. Certeinly it is well knowen, how that certeine hundred yeres after the death of the Apoſtles, this ſimple maner of celebrating the lords ſupper was held in the church.

1.Cor.11.

For the paſtour or miniſter of the church, after that he had preached the Goſpel, & giuen publique thanks vnto God in open prayer, then came he forth into the mids of the holy aſſemblie. Before the face of ỳ people ſtode a table furniſhed with bread & wine, behinde the which the miniſter ſtanding bleſſed the people ſaying: The

Leuit.17. Leuit.10. 2.Sam.9. Num.4.

How in old time it hath been celebrated in the Church.

The Lord be with you. The people answered: And with thy spirit. The replied ỳ minister. Lift vp your harts admonishing the congregation, that the holy mysteries shalbe celebrated, & therefore ỳ they must lift vp their mindes from visible thinges vnto invisible. The people answered: We lift thē vp vnto the lord. Afterwards exhorting ỳ whole companie to giue thankes, he cried aloude: Let vs giue thanks vnto the Lord our God. The Congregation answered: It is meete and right so to do. Then proceeded the minister saying: It is verie meete and right our bounden duetie, and behoful for vs, (turning himselfe then to the Lord) that we giue thanks alwayes, and in all places vnto thee, Lord holy father, almighty and euerlasting god, through Christ our lord: who the day before that he suffred his passion, toke bread, gaue thanks, brake it, & gaue it to his disciples: wt the residue as followeth in the gospel. These things being repeated out of the gospell, the minister proceeded further, saying: Let vs pray, being admonished by holsome precepts, & instructed by diuine institution, we are imboldened to say: Our father which art in heauen, &c. After the rehearsal of the lords prayer, the people receiued the holy mysteries, and did communicate together, & after they had giuē thāks and praised God they were dimissed. And of this forme there remaine certeine fortlets in the writings of the auncient fathers to be sæn, to wit, in S. Cyprian, S. Augustine, & others.

The fourme of the lordes supper changed.

But consequently in later times, ỳ prayers, blessings, & the ceremonies greiue to be verie great. Moreouer Christes institution was chaunged, & turned into a strange vse, & in fine ỳ Masse was patcht together, in whiche appeareth but small antiquitie. But touching these maters I haue intreted very largely in another place, & you your selues are verie well sæn in this point: we which defend & hold ỳ the institution of our Lord Christe which is deliuered vnto vs by the Apostles is most pure & perfect, do nothing regard, neither what any man, nor at what time any bishop hath added this or that to ỳ holy rite, or else hath taken away or changed: but rather what he, who is before & aboue all, did first him selfe, and cōmanded to be done. If the authoritie of him ỳ did institute, if learning & holines, if antiquitie may be of force, then ỳ victory is ours, who haue Christ on our side with the best chosen cōpanie of ỳ apostles, for frō these we haue what we celebrate, & ỳ which we hold, that al godly men ought to celebrate. But why the Lord instituted this mysterie vnder the forme of bread & wine, it is euident. For bread comforteth, & wine maketh glad the harte of man, which I also touched wher I intreated of the proportiō & agreement of ỳ sacramēts. Moreouer our fathers in the figure of Manna, did eate bread which rained down frō heauen. Also in their sacrifices gratulatorie & of thanksgiuing, & in their drinke offerings they vsed bread and wine. But there hath sproung a great contentiō cōcerning the substāce of ỳ lords supper, some holding opinion ỳ it ought to be celebrated wt vnleuened bread, & others wt such as is leuened. But among our fore-fathers of olde, there was about these no such cōtentiō: for ỳ church vsed both indifferētly as thē pleased. It may seeme ỳ at ỳ first supper the lord vsed vnleuened bread at the table, acording to the auncient maner of celebrating the Passeouer. Wherupon many churches vsed vn-

Why it was instituted in the fourme of bread and wine.

Whether the bread ought to be leauened or vnleauened.

ned bread, who notwithstanding cõdemned not them of heresie which vsed leauened bread. The Pope & his adherents, cõceiuing no smal displesure hereat, hath deepely accursed the greek church for so trifling a matter. But ẏ Artotyrites were vpon some iust cause condemned by the ancient fathers, of whõ Epiphanius maketh mentiõ betweene the Pepuzianes, & the Priscillianes, setting bread and cheese vpon the table in their celebrating contrary to Christes institutiõ.

Whether water is to be mingled with the wine.

It is furthermore disputed vpon, whether vnmingled wine or delayed with water, is by the faithfull to be vsed at the supper. Cyprian the martyr holdeth opinion, that in this mystery ẏ wine ought not to be vnmingled but delayed with water & so to be offered, ẏ is to say, drunken by the faithfull. For thus he hath written, Because Christ hath borne vs al, who also bare our sinnes, we may perceiue that in the water the people is to bee vnderstoode: in the wine the bloud of Christ to be vnderstoode. For when water is mingled with the wine in the cuppe, the people is vnited vnto Christe, and the multitude of the beleeuers is coupled and ioyned vnto him in whõ they beleeued. And thus in blessing the Lords cup, only water may not be offred, neither in like sort may wine only. For if any man offer onely wine, the bloud of Christe beginneth to be without vs: but if it be water only, then doeth the multitude beginne to be without Christe. But when they are both mingled together and are ioyned with a confused mixture betwixt them, thẽ is there an heauenly & spiritual sacramẽt wrought. By these words truly doth S. Cypriã shewe vnto vs a good mysterie: but why doe we seeke to bee wiser than Christ, and to mingle together moe mysteries than wee haue receiued of him? The holy scripture maketh mention of no water, but rather reporteth that the Lorde vsed nought elle but meere wine. For the Lord sayth: Verily I say vnto you, that hence forth I will drinke no more of the fruite of the vine. For he plainely sayde not the wine, but the fruite of the vine, that herein wee shoulde make no manner of mingling. But what if that the holy martyr of God himselfe Saint Cyprian, hath laboured by all the meanes hee might, to shewe that ẏ only is to be followed of the faithfull in celebrating of the Lordes supper, which they haue receiued of our Lord Christe himselfe? And forasmuche as that testimonie doth make much to all this our treatise, concerning Christes supper to be celebrated according to ẏ words of the gospel, I will recite it worde for worde out of the second epistle of ẏ 3. book of his epistles. We must not (sayth he) depart in any respect from the doctrine of the Gospel, and those things that our maister taught & did himself, the scholers also ought to obserue and do. The blessed Apostle in another place speaketh more constantly and stoutly, saying, I meruell that you are so soone chaunged from him that called you to grace, vnto another gospel: which is nothing else, but there be some that trouble you & go about to ouerthrowe the Gospell of Christ. Howbeit if we our selues or an angel from heauen, do preach vnto you any other thing than that wee haue taught, let him be accursed. As I haue said before, so say I now againe, if any man preache any other thing vnto you than that whiche you haue receiued, let him be accursed.

In celebrating the supper nothinge to be followed but that which we haue receiued of Christ.

Since

place therefore, neither the Apostle himselfe, neither an angel from heauen can preache or teache otherwise than Christe him selfe once hathe taught, and his Apostles haue preached. I muche maruell from whence this custome hath growen, that contrarie to the doctrine of the Gospell and the Apostles, in some places water is offered in the Lords Cup, whiche being taken alone cánot expresse the Lords bloud. And againe, there is no cause, deerely beloued brother, that any man should thinke that the custome of certeine men is to be followed, if there be any that heretofore haue supposed that water alone is to bee offered in the Lordes cup. For it must be demaunded of them whom they haue followed herein: For if in the sacrifice which is christ, none is to be followed but Christe, doubtlesse then ought wee to hearken vnto, & to do after that which Christ hathe done and commaunded to bee done, since he him selfe sayeth in his Gospel: If you do that which I commaunde you to do, I will call you no longer seruaunts, but friendes. And ỳ Christ alone should be heard, the Father him selfe also witnesseth from heauen, saying: This is my welbeloued sonne, in whome I haue delight: heare him. Wherefore, if onely Christe is to be heard, wee ought not to regard what any other before vs hath thought meete for vs to doe, but what Christ did first who is before all other. Neither ought we in any case to follow the custome of men, but the trueth of God, considering what the Lord speaketh by ỳ prophet Isaie, saying: They worship mein vaine, teaching the commandements & doctrine of men. And againe, the Lord repeating the selfe same words in the gospel, sayth: Ye set Gods commandementes aside to establish your owne traditions. And in another place he sayth: He that shall breake any one of the least of these commaundementes, and shal on this sort teache men, shal be accounted least in the kingdome of heauen. But if it be not lawful to breake the least of the commaundementes of God, howe muche more heinous is it, to breake thinges so greate, so weightie, and so muche belonging to the Lordes passion, & the sacrament of our redemption, or else to change it into any other order by mans traditions, than is instituted by God? And so forth as followeth. There is no man can denie, but that these thinges are of authoritie euen against the authour himselfe. For neither by the scriptures, nor by the example of Christe can it bee proued, that water was mingled with the wine at the supper. As for the authorities and testimonies which the author alledgeth, euery man may perceiue how litle they make to the purpose, yea ỳ they be wrested frō their naturall meaning. The gospel plainly pronounceth that the Lord dranke of the fruite of the vine vnto his disciples. And as often as Paule maketh mention of the cup, yet teacheth hee in no place that water was mingled with the wine, or that it ought to be mingled with it. Wherefore, these watermen, that is to say, they that vse water only, in celebrating the Lords supper, are iustly condemned: such as the Marcionites and Tatianes were. Howbeit it is an indifferent matter, whether you vse red wine or white in the supper.

Of both kindes to

Againe, why did not the Lord deliuer the Sacrament of the Supper vnto

be giuen and receiued in the Supper.

vnto vs vnder one fourme of bread, or wine only, but rather vnder both kindes: the doctours of the church by one cõsent suppose this to be ẏ cause, for that he would signifie, or rather testifie vnto vs ẏ he toke both soule & flesh vpon him, and gaue the same for vs, and also hath deliuered our soules & flesh frõ euerlasting destruction. For although there be 2. kinds, yet do they make but one sacrament and they may not be separated. Neither is their opinion of iudgemente to be allowed of, who of their owne priuat, or rather sacrilegious authoritie, do corrupte the institution of Christ, offering to ẏ Lay people whiche do cõmunicate, the one kind only of bread, & graunting to priests both kinds, & so challenging both kinds to themselues only. But Paul the Apostle receiued the authoritie from the lord himself, to admit all the faithful people of Christ vnto the Lords cup: and therefore let these bold fellowes consider from whome they haue receiued commaundement to put back the Laitie, and to forbid them the cup, whiche by the Lorde our God is graunted vnto them. For Christ in plaine wordes, and as it were by the spirite of prophecie, foreseeing what shoulde come to passe in the Church, saide not of the bread, Eate yee all of this: But when he toke the cup he added, Drinke yee all of this. Saint Marke also adioyneth hereunto not without deepe iudgemsnt, And they drank all thereof. Hereunto also appertaineth ẏ which the Lord speaketh in S. Luke: Take this and diuide it among you. S. Paul the Apostle hauing a special regard vnto this excellẽt & plaine institutiõ of Christ, three or foure times ioyneth the cup to the bread: saying, As often as you shal eate of this bread, and drinke of this cup, you shall expresse the Lords death. Againe, Whosoeuer eateth of this bread, or drinketh of the Lords cup vnworthily, he shall be guiltie of the bodie and bloud of the Lord. And againe he saith: Let a man examine himselfe, and then let him eate of the bread, and drinke of the cup. Againe, Who so eateth and drinketh vnworthily, &c. These testimonies are manifolde, and worthie absolutely to be beleeued, & vnto which al traditions of all men whatsoeuer, should giue place. The Lord hath instituted the cup of the supper vnto all the faithfull: wherfore the Apostles exhibited the same vnto all the faithfull. For if the sacrament of the bloud of Christ were giuẽ to the Apostles only, surely then the thing it selfe, to wit, the remission of sinnes which is obteined through Christes bloud, belongeth only vnto the Apostles. Howbeit the Lord saith plainly, This is the bloud of the new Testament, which is shed for many, for the remission of sinnes. It is also in other places of the scripture manifestly set downe, ẏ Christs bloud was shed for the remission of ẏ sinns of al the faithful. Wherfore, if the Laitie be capeable of the thing, how much more of the signe? Now if our aduersaries procede further and say, that the Apostles only sate at the supper, (who represented the figure of the priestes) and that the vse of the cuppe was graunted vnto them only, and not to be graunted vnto other, but to such only as were present at the first supper: then doe we demaunde of them by what authoritie they giue the Lordes bread to the Laitie, or by what right they do admitte simple women vnto the Lordes supper? since it is manifest

that

that neither the one nor the other (according vnto their speaking in this matter) sate at the Lords table. And in this point they being taken tarde, can goe no further. But they obiect the daunger of the cup, which if it be giuen vnto all without exception, it would come to passe through the follie & negligence of men, there might some great offence be committed in letting it fall, or powring it on the floore. As who should say, the eternal prouidence hath not foreseen so great an offence, which these wisemen doe well perceiue nowe at length in the end of the worlde, and do amend that, wherein the Sonne of God did amisse.

For they crie out, that one kinde is enough for the lay people, for almuch as by a necessarie coherence it followeth, that where the bodie of Christ is, there is his bloud also: and thus must it then followe, that the one kinde is instituted in vaine. But the lord distinctly first offered the bread, and afterward the cup: & the Lord instituted nothing in vaine: therefore both kinds, since the Lord hath so cõmanded, ought to be parted among all the faithful: which as many as haue read the writings of the ancient fathers, wil report was obserued euer before euen almost vnto the time of the counsell of Constance. Of whom many haue not beene afraide to say, that the diuiding of this sacrament after this mãner, could not be done without sacrilege.

Of the cõsecratiõ of the breade and wine.

The matter & substãce of ỹ supper being declared, there is lightly some question moued concerning ỹ forme or of the consecration of the bread and wine. But for almuch as I haue intreated hereof in the generall consideration of the sacraments, there is no cause why I should, with to the somnelle to the hearers, repeate the selfe same thing againe. We do not acknowledge any transubstantiation to be made by force of wordes or characters: but we affirme that the bread and wine remaine as they are in their owne substances, but that there is added vnto them the institution, will, and worde of Christ, and so become a sacramente, and so differ muche from common bread and wine, as we haue saide in place conuenient.

Whether there must be one chiefe dealer in the action of the supper

Consequently insueth the question touching this point, Who should administer the Supper: that is to say, Whether any one of the congregation ought to be chiefe in the celebrating of the supper: then, Who the same should be? Surely the thing it selfe requireth, and nature also commaundeth, that euery thing bee done decently and in good order: and religion requireth that all thinges apperteining to the supper bee done according to Christs example. But he was the chiefe dealer in the supper: And he likewise hathe appointed ministers of the Churche, by whom he will haue the sacraments to be administred.

Wherefore, like as euerie man doth not baptise, but the lawfull minister of the church: so appertayneth it not vnto euerieman to prepare & minister the holy supper, but to the minister which is ordeyned by God. Herein nowe we disproue the Papistical doctrine which alloweth of priuate Masses, & teacheth ỹ the priest offreth vp the bodie and bloud of our Lord for the standers by, and that by the Masse he appliteth the merite of redemption vnto them ỹ with deuo-

tion come to that sacrifice. For as there is no one worde of the Lorde ertant that commaundeth the priestes to sacrifice, or priuately to apply the supper for others, or that promiseth any thinge vnto them that stande by and looke on it, for he sayth, Doe this, eate yee and drinke ye all in the remembraunce of me: he sayeth not, Looke vppon the priests onely while they be eating and drinking for you: so Christ is not bodily present in the breade and wine: he is ioyned vnto our heartes and mindes by his spirit. For it were to none effect that he remained in the breade. And if he were present there in deede, yet coulde he not be sacrificed, both for that he hath offered vp him selfe once vppon the crosse, neither can the moste worthy and onely begotten sonne of God be offered vp againe to God the father by a sinnefull man: as also for that there is no neede for him to offer againe. For S. Paule saith, Christ Hebr. 10. beeing one onely sacrifice offered vp for sinne, sitteth for euer at the righte hand of God, looking for that which is yet to come, vntill his enimies bee made his footestoole. For by one oblation hee hath made them for euer perfect, that are sanctified. And againe he sayeth: Whereas is full remission of sinnes, there is no more oblation for sinne. But we haue full remissiō of sinne by the death which Christ once suffered. Therfore there is no sacrifice in the church for sinne. In deede the Churche doth celebrate the memoriall of the sacrifice which was once perfectly finished vppon the crosse, but the Churche doeth not offer vppe sacrifice any more, either with bloud or without bloud. Praise & thanksgiuing are a most acceptable sacrifice to the Lorde: & same the minister offereth not for others, but with others. Here now therefore we ascribe none other thing to ỹ minister but the ministerie, that he bee the president or chief dealer to recite the prayers in the celebration of the supper, and after the holy prelection, and the pronouncing of the solemne wordes, let him, after the example of Christ, begin to breake ỹ lordes bread, and distribute his cup, and let him receiue also the sacrament for himself, as the other faithfull people doe, as companion of the faith, and when the communion is done, let him end the holy action with thankesgiuing, and some holy exhortatiō. Concerning ỹ place where the supper is to be celebrated, I finde no contention hathe beene amongst the most auncient ministers of the church. It is read how that our Lord Iesus vsed the hall of a certeine priuate mans house. And also the Apostle Paule both preached & brake bread at Troas, in a certeine dining place. The auncient Church which insued immediately after the death of the Apostles, almoste vnto ỹ time of Constantine the great, had none or verie fewe large & publique churches. For it was scarce lawfull or safe in so troublesome a time, for the Christians to creepe abroade. In the meane time they vsed verie honest places, in the which they mette together in holy assemblies, hauing places of prayer. At this present there seemeth no place to bee more worthie or more commodious to celebrate the holy supper in, than that which is appointed for doctrine and prayer. For so haue we learned of Saint Paule 1. Cor. cha. 11. Howbeit, if tyrannicall power will not suffer vs to haue a church, what shal let vs but ỹ we may reuerently celebrate the supper in honest priuate houses? Of the place where the supper is to be celebrated. Actes. 20.

Touching

Of the Lords altar or table.

Touching the holie instrumentes belonging to the Supper, the matter also requireth to speake something in this place. In the time that the Apostles liued, they supped at tables sett forth and furnished for that purpose: they knew no fixed altars builded of stone, which are more fit to make fire vpō, & to burne beasts on for a sacrifice. A remouing table agreeth better with the example of Christe. Notwithstanding we condemne not standing altars, so that they serue onely to the lawfull vse of the supper. S. Paule in the 1. to the Corinthians calleth ỳ altars of Ethnickes, tables, so that we nede not to merualle, that the auncient fathers termed our tables, altars. For it is an easie matter to fall from the one to the other: and it should seeme that they alluded vnto the onely altar of the Tabernacle of God.

In olde time the tables were couered with some faire cloath, with some linnen table-cloth or towell. frō whence perhaps were borrowed those thinges which are called corporalls. As for that outwarde brauerie & worldly trimming, it was not then vsed on the altars of christians. We reade how it is forbidden by the law, that there muste no altar be builded of hewen stone: by which prouiso, all cost and brauerie in Religion is forbidden.

Of vessels belonging to the Lords supper.

Thus it is manifest, that in the ancient times there were no precious nor costly vessels vsed at the supper. For like as Christe and the Apostles taught that frugalitie should be vsed in all places, condemning superfluitie, and beatinge into vs the contempte of golde and siluer: so in those holie mysteries they haue not merthrowne that doctrine of theirs, or giuen occasion of excesse. After longe persecution, when peace was restored to the Churche, then began the custome to celebrate in ỳ church wt vessels of golde & siluer. But thé also there were some that brought the same againe to his olde frugalitie and simplicitie. Chrysostome cryed out (as I haue also declared in another place) that in receiuing the Lords supper, we ought to haue golden mindes, not golden vessels. And Saint Ambrose sayeth, The Sacraments require not golde, neither are those things pleasaunt in golde, which are not bought with golde. The ornament of the Sacraments is the redemption of captiues. S. Hier. commends S. Exuperius bysshop of Toledo, who carried the Lords bodie in a basket of wicker, and the bloud in a glasse, & had expelled couetousnesse out of the Churche. And truely that canō of the Triburean counsel which is yet extante in the Popes decrées, forbidding that no Priest should minister this holie mysterie in wodden vessels, doeth proue sufficiently that certeine Churches more then eight hundred yeres since Christes passion, vsed to drink the bloud of Christe in wodden vessels: wherefore wodden cups in the supper be of all moste auncient. Bonifacius the Archebyshop (which example although I haue alleadged elsewhere, yet am I inforced to repeat it here again, for that it agreeth so fitly with this present matter) being asked long since, Whether it were lawful to minister the sacramentes in vessels of wod: aunswered: In olde times (sayth he) golden priestes vsed wodden cupps: but now contrarywise, wodden priests vse golden cuppes. But if any man bringe vessels made of any other stuffe with-

out excesse and superstition, I would not greatly striue with him, so that he will also acknowledge that they do not offend which vse the wodden. For as touching the forme and matter of the cuppes, all are free and lawfull for the faithful Church to vse.

What garment is to be worne at the supper.

Moreouer, it is euident that the Lord in the first supper, yea and the Apostles also in celebrating the same supper, vsed their owne vsuall and decent apparell. And therefore it is not disagreable from the first institution if the minister come vnto the Lords table couered with his owne garment, so that it be comely and honest. Surely the communicants doe weare on them their owne vsuall apparel. We must take heede then that there creep in no superstitiõ. Our forefathers as it semed, did weare a cloke cast ouer their common garmentes: which they did not after the example of Christe or the Apostles, but according to mans tradition. At the length that stuffe whiche is vsed at this day was taken vp according to the imitation of the priests garment of the olde law, and appointed to be worne by the ministers that would celebrate the supper. Neither doth Innocentius the 3. of that name, dissemble this matter in the 4. Chap. and 4. booke of his worke, *De Sac. altar. mysterio*. As for vs, we haue learned of late, that all Leuitical maters are not only put away, but not to be brought againe in to the Church by any. For as much therefore as we remaine in the light of the gospell, and not in the shadowe of the lawe, we do vpon good cause reiect that Leuiticall Walling apparell.

What tongue is to be vsed.

I haue also declared in another place, that it hath bene the manner in olde time, that euery nation hath vsed their owne native & vulgar tonge in ministring the sacraments. Of the gestures which the ministers doe vse in celebrating the Lords supper, we can say none other thinge out of the gospel, than what we haue learned, The Lord toke the bread, blessed it, brake it, distributed it, &c. If the minister do follow these things he need not to be carefull of other gestures.

What gestures.

Those which at this day are by the inuention of men receiued into ỹ celebration of the masse, are so farre off from giuing any maiestie to the mysteries, that they bring thẽ rather the more into cõtempt. I will say nothing else that may seeme more grieuous.

Of taking it in the handes.

The matter is indifferent whether the Churche take the supper sitting downe or going to the table: whether a man take the holie mysteries in his owne hand, or receiue it into his mouth at the hands of him that ministreth. It is most agreeable with the first simplicitie and institution of the supper, to sit and to receiue the sacraments in a mans owne handes of him that ministreth, and afterwards to breake it, eate it, and to diuide it vnto others. For as the Lord sat at table with his disciples, so he reached forth ỹ mysteries, saying: Take and diuide it among you. Moreouer, as there is more quietnes and lesse stur in sitting at the supper, while the ministers carrie the holie mysteries about the congregation: so is it well knowen by histories of antiquitie, that the sacrament hath bene deliuered into the hands of the communicantes. It is mere superstition, & repugnant to the doctrine of the Apostles, to scrape the hands of ỹ lay people that haue touched the holie sacrament of the supper. Why do they not also by the same lawe scrape the lips, tonge, & iawes of the communicents?

&c

The remnantes of the ſupper.

Of theſe things beſore handled ſpringeth an other queſtion, What is to be thought of the remnaunts & leauings of the Lords ſupper, & whether there ought any parte of it to be reſerued, and whether that whiche is reſerued or ſhut vp ought to be adored? This queſtion ſeemeth to haue no godlines at al in it, but to be altogether ſuperſtitious and very hurtfull. For who knoweth not that bread & wine out of the holie and lawfull vſe appointed, are not a ſacrament? Shall we proceede to demaund with theſe Sophiſters, what ý is which the mouſe gnaweth, when hee gnaweth the Lords bread?

Whether to be ſhut vp and adored.

Theſe queſtions are moſt vnworthy to bee demaunded and to be raked vp in holie obliuion. Touching the ſhutting vp of the ſacrament, the lord teacheth vs not one word in the goſpel, much leſſe of worſhipping it. Take (ſaith hee) eate, and diuide it among you. He ſaith not, Lay it vp, & worſhipp it. For the true worſhippers worſhip the father in ſpirit and trueth. Moreouer wee read how the Lord hath plainly ſaid in the goſpel, If they ſay vnto you, beholde where he is in the deſert, go not foorth: beholde where hee is in the innermoſte partes of the houſe, doe not beleeue. He ſetteth downe the cauſe of this his commaundement, For like as the lightening goeth foorth of the Eaſt, & appeareth in the Weſt, ſo ſhall the comming of the ſonne of man be.

Coloſſ. 3.

The comming againe of the ſonne of man ſaith he, ſhall be glorious and not obſcure, neither ſhall he come againe but to iudge bothe the quicke and the dead. And therefore S. Paule the Apoſtle teaching vs true religion, willeth vs to worſhipp Chriſte, not vppon the earth, but with our mindes lifted vnto Heauen, where hee ſitteth at the right hand of his father. And who will be ſo frantique, I beſeeche you, to worſhipp the holie ſigne for the holie thing it ſelfe? it appeareth by the decrees made of late, that theſe thinges were inuented by mans deuiſe. For it is certeine, that the feaſte of Chriſtes bodie, commonly called *Corpus Chriſti*, was inſtituted but of late yeres vnder Pope Vrbane, in the yeere of our Lorde 1264. as it may appeare in Clement the 3. booke, title 16. the Chapter beginning, *Si Dominum*.

what time to be celebrated.

It remaineth, that we diſcuſſe the queſtion concerning the time of celebrating the Lordes Supper, and what ſeaſon is meeteſt for the ſame, ý morning or euening? whether we ought to ſup together, whether we muſt receiue it faſting or when wee haue dyned? alſo how often we muſt celebrate the ſupper, once, or often, or ſeldome? It is euidently enough knowen, that Chriſte ſat downe at the table with his diſciples in the euening, but it followeth not hereof, that the ſupper cannot be rightly celebrated at any other time but at euening.

The Lorde vppon occaſion of the feaſt of the Paſſeouer, and becauſe he ſhould bee betrayed that night, did bothe eate the ſupper that euening with his diſciples, and inſtituted alſo ý ſupper for vs. Notwithſtanding hee lefte the libertie to remoue this myſterie vnto the morning: for that when we be ſober, then are we moſt meete to deale in all matters, ſpecially in religion, for which we be then fitter, then when our bellyes be full of good cheere. Wherefore this banquet requireth faſting and emptie gueſts: but

but yet not so fastinge, that a man maye not taste of somewhat a-forehand for his healthes sake. For S. Paule sayeth, If any man bee hungry let him eate at home. The same Apostle also will not haue any other feast to bee receiued together with the Lordes mysticall Supper. And therefore we say, that wee ought not to receiue that with other meate.

Tertullian writeth that Christians haue vsed oftentimes to eate other meate with it: which kinde of Supper, as hee writeth, was called ἀγάπη, that is to say, mutuall loue or charitie, borrowing the name frō loue: for that there the poore were refreshed with the feastinge of the richer sorte. Howbeit prouision of meate, drink, and other necessaryes, might wel enough be made for them without the Churche. Paule will not permit that in one place, both publique feastes should be made, and also the mysticall supper of the Lorde celebrated.

How often to be celebrated.

Furthermore, how many times in a yeare the faithfull ought to receiue this Sacrament of the Lords supper, the apostles haue giuen forth no commaundement, but haue lefte it indifferent vnto euery Churches discretion. For what is more plaine than that which S. Paule hath said? As often as you shall eate of this bread and drink of this cup, you shall declare the Lords death vntill he come. For the Lord (as the same Apostle setteth it downe) first commaunding, said, Doe this as oft as you shal drink it in remembrance of me. Howbeit, let no no man think that the celebration of ỹ Lords supper is left so freely vnto him, ỹ hee need neuer to receiue it. For ỹ were no lawful libertie, but most vnlawful licentiousnes. They ỹ celebrate ỹ supper of ỹ Lord vpō certeine & ordinary times of the yere, would not haue it brought into contempt or loathed by reason of the daily frequenting. For they haue some consideratiō of their owne people, & they would haue the supper to be celebrated worthily, & that the people may haue a desire vnto it. But they that celebrate it verie oft, they suppose it an vnmeete thing, that good thinges by often frequenting them, shuld be despised: for the better the thing is, the oftener, say they, it is to be vsed. Both these sortes desire to serue the Lorde, and would haue that to be done to great and good effecte, which the Lord hath left free. Betweene these if S. Augustine bee made vmpier and Iudge, doubtlesse he would pronounce none other iudgment than ỹ which he hath alreadie pronounced of ỹ same cause writing vnto Ianuarius, and saying: Hee shall best decide this strife betweene them, who so aduised them especially to abide in the peace of christ, and that euerie man doe that whiche according to his faithe hee is persuaded to bee good and godly. For neither of them dishonoreth the bodie and bloud of our Lorde. Onely that meate must not be contemned.

For whom the supper is institu ted.

Now for whome this holy supper is instituted, and to whome it is to be ministred, we haue also to consider. It seemeth that it is instituted and to bee giuen vnto all faythfull Christian people, of what sere soeuer, men and women, high & lowe. Wherefore so great a mysterie is not to be cast vnto swine and dogs to be contemned and troden vnder foote. Before it bee ministred all men are earnestly & effectually to bee admonished, vnto whom this meat apperteineth, namely to thē ỹ acknowledg

their

their sins, ẏ are sorie for their faults, and beleeue in Christe: All are to be admonished, that euery man descending into him selfe, doe proue him selfe, and afterwarde so eate of this holie bread, and drinke of this holie drink, that he eate not and drinke not thereof vnworthily vnto his condemnation. But after this seuere admonition, if any approch vnto the table and sit down, & by their sitting down do as it were opẽly professe, both that they are, & also desire to remaine true worshippers of Christ, by whõe they truste to haue remission of their sinnes, surely such are not to be put back by ẏ ministers, neither are ẏ holy mysteries to be denied thẽ. For the Lord himselfe who is the searcher of harts, seuerely, diligently, plainly, & in many words in his last Supper, before he distributed ẏ mysteries, admonished Judas being an hypocrit, a theef, a traitour, a murtherer, yea a parricide, a blasphemer, and a forsaker of his maister, but beeing admonished, when notwithstãdinghe departed not from the table but tarried among the Saints, the Lord did not violẽtly put him away, nor bad him openly to depart, neither whẽld he ẏ Lords bread frõ him, but gaue it vnto him as he did vnto others, although he knewe assuredly what he was. Which thing the ministers of ẏ church do not alwayes so certeinly know of thẽ that sit down at the table. Neither did the Lord offend any whit at all in so doing, neither did he cast that whiche was holie to the dogs. For ẏ Lord warned him diligently of all matters, whereof he was to be warned, & he hearing and vnderstanding thẽ all remaineth notwithstẽding among ẏ Saints, daunteth himselfe for one of the faithful not for an hogg, and as one of the faithfull taketh parte of the bread & of the cup. By which hypocrisie notwithstãding he prouoked ẏ heuy iudgment of god against him, euẽ as also at this daythis holy meat & this holy drink turneth to the destruction bothe of body & soule, of all hypocrits. Neither did the presence of the hypocrite at ẏ Lords supper defile the other faithfull disciples of Christe which sat at the table: like as neither at this day are the faithfull polluted, although they sée many hypocrites sit downe at the table with thẽ. For they sup not with them as with hypocrites, but as it were with the faithful. In the mean while the hypocrite hurteth himselfe & not others, he falleth and perisheth to his owne destruction, he eateth and drinketh his owne damnation, but ẏ faithful liueth be his owne faith: of which thing we haue intreated in other sermons. And although ẏ infants are reputed to be of ẏ church & in the number of the faithful, yet are they not capable of the supper. In this po int the auncient fathers shamefully erred: which I haue also noted in the sermõ of Baptisme. Infants are not depriued of euerlasting life, although they depart out of this world without receiuing this mysticall meate. This was instituted for them that are of lawfull yeares, and not for Infants. Let a man examine him selfe (sayth the Apostle) and let him so eate of the bread and drinke of the Cuppe. And the Lorde sayth, Doe this in the remembraunce of mee. And againe, Shewe foorth the Lordes death vntill he come.

The supper was not instituted for infantes.

All which sayings take place in people of lawful yeares, not in Infantes. Our Children must be diligently instructed from their infancie, that they may rightly vnderstand

those

those mysteries, and frequente them, whiche thinge the Lorde commaunded the children of Israel, saying: If your children shall say vnto you, What manner of worshiping is this? you shall aunswere: It is the sacrifice of the Lords Passeouer, who passed ouer the houses of the children of Israel when he stroke the Aegyptians, and deliuered our houses. Surely we must not shew our selues to be more slacke in informing our children, than they were, since we haue receiued a more noble benefite than they haue.

Whether it be to be celebrated against imminent dangers.

Of like nature vnto this question are these other: Whether the supper be to be celebrated priuatly for euery cause or necessitie? Whether it be to bee carryed vnto the sicke, and those that keepe their beddes? Whether it be to be applyed to the dead, that is to saye, to bee offered for the dead, to obteine rest for them? Touching these matters, I know what is commonly said and done. There happeneth some pestilence, famine, warre, or tempest, and by and by the supper is commaunded to bee celebrated, that as it were by this sacrifice the present calamitie may be taken away. Againe, there is one sick, another perisheth with hunger, and afflicted for wante of all manner necessaryes, the same requireth of the priest to haue the Lords supper ministred vnto him, that thereby the disease may be cured, as by a most present and approued remedie, and his hunger and pouertie released. But this is not the due celebration of the supper, but a filthye prophanation thereof. For the Lord hath not instituted it to bee a cleansing sacrifice against all calamities, whereby hee would be pleased, but to be a memoriall of his death, & a dutiful thanksgiuing. For whē we be at the supper we offer nothing vnto him, for which he should be fauourable vnto vs, and turne away such an euil from vs, and giue vs such a good thing as we desire of him, but we giue thanks for the benefits which we haue receiued. It is lawfull otherwise for them that are oppressed with troubles, to offer vpp their vowes (that is to say) their prayers to the Lord: but it is not lawfull to conuerte his holie mysteries to any other purpose than hee hath appointed.

Neither haue wee any examples to proue ỹ any holie men did euer vse the Lords supper to any such end, as these men doe. The children of Israel receiued the feaste of the Paschal lamb in remembraunce of their deliuerance out of Egypt, and that they should continue thankfull vnto so beneficiall a Lorde: how greate an offence had they cōmitted, if they had so often-times eaten their banquet as beeing oppressed with calamities, they desired to be deliuered, & desired it by doing that deed? They receiued the Arke of the couenaunte from the Lord in token of his diuine presence and assured help: but when contrary to the end whereunto it was appointed they bare it into the campe, to the intent they might obteine the victory thereby, they them selues were putt to flight and slaine, and the Ark caryed away by the Philistines into captiuitie.

Againe, if the Lords supper bee a publique holie feaste of the whole Church gathered together in one, in the whiche there ought to be breaking, distributing, eating, and drinking, and thereby the communion of the bodie and blood of Christe bee declared

The supper not to be celebrated at home or priuately, for the sicke nor whole.

declared and sealed: it followeth that the Lords supper ought not to be ordeyned neither for any in health or sickenesse, neither for any lying sicke in his bed, or at the point of death, be it either priuatly at home, or openly at Church: neither can the godly require the Lordes supper vnto any such priuate vses. For the institution of Christe our Lord muste not be altered by any humane authoritie or custome. Verilie S. Paule requireth a publique assembly of ỳ church, and a generall meeting for the due celebrating of the supper. When you meete together therfore in one place, this is not to take the supper of the Lord, that is to say, Ye doe not eate the Lordes supper. The reason is, For euery one when they shoulde eate, taketh his owne supper &c.

Wherefore hee will not that any thing bee done therein priuatly.

Likewise in the same place hee sayeth, that they méete together and eate the Lordes supper to their owne damnation, which make haste to the Supper, not tarrying for the congregation vntil they doe all méet, ỳ they eate and drinke together. For he sayeth, Wherefore my brethren, when you meete to eate and drinke, tarry one for an other (if any man be hungry let him eate at home, to wit, ỳ he be not constrained to eate before the residue) that ye mete not together to your condemnation. Wherfore the Lords supper is not a priuate, but a publique supper to bee giuen to no man priuatly. And forasmuch as that assembly is not publique or generall when foure or fiue doe communicate with the sick, their saying is nothing which say that the supper may be ordeined for ỳ sick, if so be that others doe sup with them. Moreouer who wil denie that the example of Christe and the Apostles is perpetually to be followed? But it is euident enough that Christe celebrated his supper in a common dyning place, hauing gathered the Churche vnto him, as well as it might at that time be gathered.

Saint Paule sayeth, that in that pointe hée followed the example of the Lorde, and that he hath deliuered no other thing to the church than that which he receiued of the Lorde. Neither reade we in any place of the Scriptures, that the other Apostles of Christe carryed the Sacramente to the sicke, and that they ordeyned the holie Supper priuately for euery one to appease his tentation. But all the apostles commaund vs in euery place, to confirme and strengthen the sicke and afflicted conscience with the Lordes worde: they teache vs also to succour the distressed with diligent prayer. S Iames hath diligently sett downe in writing, how the faithfull shall behaue them selues towardes the sick, and them that are departing out of this worlde: but as touching the celebrating or carrying the Sacrament vnto them, hée speaketh not one worde. Neither is it likely that the Apostles, the moste faithfull doctours of the Churche, would dissemble the matter, if so be they had thoughte that it had apperteined chiefly to our saluation. They haue warned vs often of thinges of farre lesse importaunce. And certeine it is, that they haue taught the Churche all thinges that belong to true godlinesse and saluation: but as for this matter they haue not mentioned one worde of it. Iames. 5.

They

Actes. 2.

They obiecte out of the Actes of the apostls this authoritie, And breaking bread from house to house, they eate meate together with gladnesse and singelnes of hart, praysing God. But that place is to be vnderstod of the bodily & nourishing meat, not of the mysticall fode. For it followeth, They receiued meate or sustenaunce together, And therefore as it is read in the 58. Chapter of Esay, to breake breade is as much to say as to fede, and so it signifieth here also. For the richer sorte gaue fode to the power, which they did with a cherfull, not with a sorrowfull hearte: and they that receiued the benefite, praysed God. But if any man doe stubbernly contend that the Apostles did sup in priuate houses, We answere, that it maketh nothinge to ý present matter of the sick, and of priuate communion. For as I haue saide before, at that time they vsed priuate houses in stede of Churches. And therefore they supped in priuate houses, not to fede the sick with the bread of the sacrament, but because the vniuersall church of that place was gathered together in them: as it appeareth in the 20. Chapter of the Actes, as the maner is in persecutions. They obiect moreouer, that the auncient fathers sent the sacrament vnto them that were bounde in prison, and to them that were departing, to fede on vpon the way. But I haue declared in place else-where, wherefore the ancient fathers did so. Hereunto also we add, that mans custome cannot preiudice the word of God.

The blessed martyr Irenæus writeth, that the byshops of Rome were wont to send the Sacrament to other byshops whiche come to Rome from other places, in token of concorde and agreement. But that custome was not vsed by all byshopps, neither is it vsed in the Churche at this present. Hereof it followeth that many thinges were vsed by the auncient fathers (as that whereof wee spake before, whiche was in giuing the Sacramentes to infants:) which notwithstanding are no lawe vnto vs. Good men also at this day may suffer a priuate supper, for a time, for them that do not yet vnderstand the full vse of the supper. But who will gather hereof, that euery man ought of dutie to doe that, which is permitted vnto some vpon sufferaunce? But if we continue contentiously to affirme it to be a relefe for vs in our trauaile, it will growe to this (whiche wee haue seene receiued already certeine hundred yeres ago) that there shall be hope and confidence putt in the receiuing of the sacramẽt, as though ý in respect therof wee were acceptable vnto God, and when wee departe out of this life wee should flye straight wayes vpp into Heauen, but without receiuing the Sacramente bee throwen directly downe to hell. There muste also needes arise sundrye other errours. Neither is there any necessitie to constraine vs to minister the sacrament to the sick. For as prisoners are absent from receiuing the Lords supper without danger of saluation, so likewise are the sick & those that are ready to dye. For beeing neuertheles by perfect faith gathered to the body of Christe, & although they be absent in body yet being in minde present with ý congregatiõ, they are also made partakers of all spirituall good things. And it is sufficient for thẽ that as lõg as they haue bene in helth, they haue bene alwayes presẽt at the holie

Deut.16.

holy mysteries. The feast of Passeouer was not celebrated euery where, but at Hierusalem onely, in one place. But howe many were there, thincke wee, ẏ by reason of their bodily health, impaired with sicknes, & for old-age, could not trauell to Hierusalem from so large and wide a kingdome? And although no man brought them home a peece of the Paschal lambe in their pockets, notwithstanding they did cõmunicate with the whole church of Israel. And who doubteth but that by the comming of Christ, the condition of the Christians is made better?

The sacrament not to be offered for the dead.

Our Lord Christ did not institute his mysticall supper for the dead, but for the liuing onely: wherefore it is not to be celebrated for the dead, and to bee applied to their redẽption. They that die without faith, immediatly fall vnder the iudgment of damnation. But they that are dead in Christ, are alreadie ioyned vnto the companie of the elders, and stand before the Lambe, singing Halleluiah for euermore. For I haue declared in my sermon of the Soule, that ẏ saluation of the faithful soules which are departed by corporal death, is most vndoubted. And where some obiect, that the auncient fathers haue made mẽtion of offering for the dead, we suppose that it apperteineth not vnto vs. We beleeue the Canonicall scriptures without contradiction: we beleeue not ẏ fathers further than they can proue their owne sayings by the Canonicall scriptures. Neither would they haue thẽ-selues otherwise beleeued. And therfore if the fathers thincke that the supper is a sacrifice, & that it is to be offred to procure rest to the soules departed, we do not receiue that opinion, as not agreeing with the Canonicall scriptures, whiche teache that the Lord instituted not his supper for that purpose, and therefore by such abuse of the supper God is rather displeased than pleased: yea that there is no work of man be it neuer so good, much lesse if it be against Gods word, that can sanctifie, since that preroga-tiue belongeth onely to the merite of the sonne of God: and moreouer that the souls departed are not in any such state in the other world, that they can or ought to be holpen by any woorkes in this world. But if the auncient fathers by oblation or offering, doe vnderstand ẏ sacrifice of praise or thanckesgiuing, we will not striue against them, but that there may be made oblations for the dead, that is to say, that thanks be giuen to God, & his godnes praised, who hath called out of this miserable world such as were indued with true faith, and hath ioyned them vnto the companies of angels, and all the blessed saincts in the euerlasting kingdome of all ioye and felicitie. But surely there is no truth nor godlines that willeth vs to celebrate the supper for the dead. And we make a distinction in sacrifice or oblatiõ. For there is a sacrifice of expiation, and there is a sacrifice of confession or praise. The sacrifice of expiation is offered to cleanse or purge sinns, and also for satisfaction for sinnes. This cãnot be accomplished without death and bloud: as S. Paule the Apostle sheweth plainely in the 9. Cap. to the Hebrues. The sacrifice of Christ was such a one (the figures of whiche were all the sacrifices of all the holy fathers of the old testament) who beeing both priest and sacrifice, offered vp himself once to God ẏ father, while he suffered vpon the crosse, and shedding his most innocent bloud, there gaue vpp the Ghost. The supper at this day is no such sacrifice, but a commemoration

Sacrifices of 2. sortes of expiatiõ and confession.

of the death, or of the sacrifice once offered vpon ẏ crosse. For neither ought or can Christe bee sacrificed againe, who being once offered, is sufficient to cleanse all the sinnes of all ages. Why then should hee be sacrificed againe? Neither can the sonne of God be sacrificed by any man, since that for the same cause, he offered vp himselfe once to God, as being a priest for euer after the order of Melchisedech. Therefore, the minister of ẏ Churche, doeth not in the Churche sacrifice the body and bloud of Christe in the supper, for the liuing: but together with the whole Church doeth celebrate the remembraunce of the sacrifice which was once offered vpon the Crosse. Of which as I haue said elsewhere, ẏ supper may also be called a sacrifice, because it is a sacrament or signe of the sacrifice whiche was once offered by Christe, as Augustine also hath left written. The sacrifice of cõfession, is of praise & thankesgiuing, which wee offer to God for ẏ redemption and benefits of god frely bestowed vpon his Church. And since we offer the same alwayes vnto GOD in prayer, but chiefly when wee are ioyned in the sacramẽt of ẏ Eucharist, or celebrating the supper, therefore the auncient fathers called it a sacrifice, because in the same we giue thankes vnto God for oure deliuerance from death, and for the inheritaunce of euerlasting life which is giuen vnto vs. And that this sacrifice is generally offered by the vniuersall Churche in celebrating the supper, & not by ẏ minister of ẏ church alone, for those ẏ liue in ẏ Church, we tould you before. Now forasmuch as wee haue hetherto discussed certaine circũstances, or questions whiche are wont to be moued about ẏ Lords supper, so farr forth as ẏ necessitie of the matter seemed to require, & as muche as our smal abilitie was able to performe, it remayneth that we descend further to declare, for what cause the Lords supper was by the Lord instituted, which place truely is not rashly reckoned among the chiefest. For we made mention of the same immediatly vpon the beginning of this sermon. For the lord by setting bread & wine before vs in the holy banquet, would haue his promise and communion testified vnto vs, and his gifts represented vnto vs, & made manifest to our senses, & would also gather vs visibly into one bodie, and retaine the memorie of his death in ẏ hearts of the faithfull, and finally, put vs in minde of our duetie, chiefly of praise & thankesgiuing. All these thinges haue we seuerally expounded, hauing discoursed vpon them at large in the generall consideration & treatise of ẏ sacramẽts: & therefore at this prẽsẽt we will do no more but touche them briefly for memories sake, meaning to handle those things somewhat more largly, which shall by occasion arise as they are intreated vppon. But this word Cõmunion, I meane the societie, cõiunction, or partaking of the lord Christ, by the which through his spirit he doth wholy knitt and ioyne himselfe to vs, and wee are made partakers of him by faith, & are coupled vnto him: so that being by him deliuered from sinn and death, we may liue in him being made heires of euerlasting life, and that he maye liue in vs and bee wholie ours, as we be wholie his. Neither doe wee say, that the communion of the Lords body & bloud is any thing else. For by his body which was deliuered ouer to death for vs, and by his bloud whiche was shed for ẏ remission of our sinns, it is come to passe, that we being purged from oure sinnes, are made his mem-

The Lord witnesseth vnto vs his promise & cõmunion

Of the endes of the Lords supper.

members and he now quickeneth vs, and sustaineth vs as food which giueth life: wherevppon wee are also said to eate and drinke him as the meate and drinke of life. The promise therefore wherof we made mention euen now, is none other than the word of God, which declareth vnto vs that life is in Christ only: For Christ deliuered his body to the death, and shedd his bloud for ỹ remission of our sinnes, that we beleeuing in him, maye haue life euerlasting. But this promise & communion of Christ is not nowe first of all giuen in the supper or by ỹ supper. For the Lord our God immediatly after ỹ creatiõ of the world, promised life and remission of sinnes vnto Adam & his seed through Christ: & afterward renued the same promise wt Noe, Abraham, Moses & Dauid, and the other fathers. And that ỹ fathers did communicate with Christ, & were partakers of his goodnes, Paul the Apostle, wch the whole scripture is a witnes. But this so great goodnes happened not to the fathers onely. For the promise was made vnto vs also, and the communion of Christ was conueyed vnto vs, & is conueyed particularly vnto euery one of vs in holy baptisme, & also in the manifest preaching of the Gospel: moreouer we receiue ỹ same by faith, by which we are ioyned to Christ, and are made his members. Therfore, as we are not void & wout Christ before ỹ supper, but are quickened by him & made his members or partners: so in the verye action or celebration of the supper, ỹ promise is renued vnto vs, and we renue & continue that fellowship which we haue with Christ, by ỹ body and bloud of Christe spiritually, truly participating his life and all his good giftes through faith. And by this meanes we eate the Lords body, and drinke his bloud. Moreouer, the Lord doth visibly declare & seale vnto vs ỹ spirituall cõmunion & promise of life made through Christ by visible signes, to wit, the banquet of bread and wine ioyned to his word or promise, namely that he is the quickening bread and drinke: & that we (hauing receiued the signes by faith and obedience) beeing therto sealed, do take vppon vs ỹ promise & communion of Christe, by imprinting or transferring into our bodies the seale or sacrament of ỹ body and bloud of Christ. Of which thing ỹ Apostle hath also intreated in the first Corinth. cap. 10. And also to the Rom. cap. 4. & we also haue said more therof in the generall treatise of the sacraments. But before I intreate further of other ends of the supper consisting in the description thereof, I wil recite what othersome allege of the promise and communion of Christ. They condemne our doctrine as heretical. For they contend that the lord promised ỹ hee would giue vnto the faithfull his very body & bloud, to be eaten & dronken vnder the forme of bread & wine, therfore it must by al meanes and wout al contradiction be beleeued, that ỹ bread is the Lords naturall body, and the wine his bloud, & that these ought to be eaten and dronken not only spiritually, but also corporally, vnto life euerlasting. And that Christ is bodily present in the supper, and ỹ the bread is his body, & the wine his bloud, thus they proue: That which the lord speaketh cánot be false, for he is the trueth it selfe. But he saith that the bread is his body, & the wine his bloud. Therfore the bread and wine of the sacrament, are verily, really, and essentially the body & bloud of Christ. Whiche trueth, they say, must simply be beleeued, although reason it selfe, the whole

Opinió of bodilie presence, confuted.

of the true vnderstandinge of the Lordes wordes: This is my bodie.

worde, all reason, and nature it selfe be against it. We answere, ỳ in deede all things are very true which ỳ Lord hath spoken, who is truth it selfe: but in that sense which he himself said and vnderstood, not in that meaning which we wil inforce vpõ his words. Wherfore, before all things we must search out the true sense of the Lords words in the supper, This is my body, This is my bloud, &c. These men crye out saying, that the Lords words ought to be expounded simply, & according to ỳ letter. For they are the wordes of the testament: and the same would not haue his words to be taken by a trope or figure. But wee say that all the Euangelical and apostolical bookes are numbered vnder ỳ name of the testament, & therefore throughout all and euery place of the Scripture, nothing must be corrupted, nothing added, nothing taken away, vnlesse we will be subiect to the curse. Wee are also constreined to confesse, ỳ there be infinite sentences in the holy scripturs, which if we will proceede to expound simply according to the letter, we shall ouerthrow the whole scripture & the true faith, or we shall seeme to goe about to reproue the scriptures of lyes or contradictiõ. I wil bring forth one or two examples of this sort. The Euãgelist S. John writeth, The word became flesh. Now if we wil cleaue to the very words, then must we say that God was chaunged into man. But forasmuch as this sense is contrary to the faith and the scriptures, For God is immutable: and Christ is perfect God and man without all mingling or conuerting of natures, but remayning stil in their owne properties, and so do we admit this exposition, which declareth that the word toke flesh, and that God was made man. And this sense is not against scripture. For Paul saith that the sonne of God neuer toke vpon him the nature of angels, but the seede of Abraham. And therefore ỳ catholique fathers, together with the apostle, doe expoũd this word Est, is, by this word Assumpsit, toke vppon him. Whereof Theodoret hath intreated at large in his Polymorphus, Dialog. 1. Againe, ỳ Lord saith in the same John, The father is greater than I: we should make an inequalitie in adoring the Trinitie if wee should contend that the Lordes words are simply to be vnderstood wõut interpretation. But by cõference of other places (taking aduise of faith) we say that the sonne is equall with the father touching his diuinitie, but inferiour vnto him in respect of his humanitie, according to that saying of ỳ prophete, which is alleged by the Apostle to that purpose, Thou hast made him litle inferiour to the angels. We read in ỳ Gospell, that Christ our lord had brethren, and that S. John the Apostle was called the sonn of Marie, & Marie called the mother of John. But who, vnlesse he were infected with the heresie of Heluidius wil stand herein, that these places are to be expounded according to the letter? specially since other places of the scripture do manifestly proue that they were called brethren, which in deede were brothers & sisters children, cousen germans, kinsmen, or neere of bloud: also ỳ circumstãces of the place in the 19. cap. of S. John, proue that Marie was committed to John as a mother to her sonne. Wherefore if they haue a desire stil to wrangle, as hetherto at their owne pleasures wee haue by proofe founde them to doe, crying out and in crying to repeate, This is my bodie, This is my bloud, This is, This is, This is, This is, Is, Is, Is: Wee will also

also repeate, The woord was made was made, was made flesh. The father is, is, is, greater than I. Christ hath brethren, I say he hath brethren, hee hath brethren. The scripture hath so. The trueth sayeth so. But tell mee nowe, what commoditie shal there redound to the Church by these troublesome & odious outcries, and most froward contentions? Howe shall the hearers be edified? Howe shal ẏ glorie of God be enlarged? How shal ẏ truth be set forth? Necessitie therfore cõstreyneth vs to confesse, that in some places wee must forsake the letter, but not the sense, and that sense is to be allowed which saith it selfe, wᵭ other places of scripture conferred with it, and finally the circumstances of the place, the first being compared with the last, do yeld as it were of their owne accord. Howbeit we also cry out, and repeate againe and againe, that we ought not without great cause to goe from the simplicitie of the word. But when as the absurditie, not of reason but of pietie, and the repugnancie of the Scriptures, and contrarietie to the articles of oure faith, doe inforce vs, then we say, affirme, and cõtend, that it is godly, yea, necessarie to departe from the letter, and from the simplicitie of the words. And that these places which we alledged euen now, doe constreine vs to depart from the letter in these words of the Lord, This is my bodie, This is my bloud, wee will proue by most sounde arguments taken out of ẏ sciptures, when I haue first briefly declared the true & auncient sense & meaning of those vsuall and solemne words.

When to depart frõ the letter.

The Lord sitting at the selfe same table with his disciples, reached the bread vnto them with his owne hand. And he hauing only one true, humane and natural body, with the very same bodie of his deliuered bread vnto his disciples, and not a body either of any other mans, or that of his owne. Neither doeth that trouble vs whiche S. Augustine reciteth of Dauid, in expounding the 33. Psalm: And he was borne in his owne hands: whereunto he addeth immediatly: Who is borne in his owne handes? A man may bee borne in the hands of other men, but none can be borne in his owne. This is therefore ment of Dauid, not of Christ. For Christe was borne in his owne handes, when as commending his very body vnto them he said: This is my body. For that body was borne in his owne handes. For by these words S. Augustine doth not feigne that Christ hath two humane bodies, but he meaneth that the humane body bare in his handes the Sacramentall bodie, that is to say, the bread, which is the sacrament of the true body. For he speaketh plainely saying, He cõmending his body, bare that body in his owne hands. For in ẏ second sermon almost in the same words being but a litle chaunged, he saith: How was he borne in his owne hands? For whē he had commended his body, & bloud, he toke that in his handes whiche the faithful know: and after a sort he bare himselfe when he said, This is my bodie. By which words he manifestly declared, that he ment not that Christ in his naturall body deliuered his naturall body to his disciples: but ẏ which the faithful do know, to wit, the saeament or mysterie. For it followeth, And hee bare himselfe after a sort, (I pray you marke this saying, After a sort) when hee said this is my body. Wherfore those solemne words, This is my body whiche is broken for you: And likewise, this is my bloud which

the supper: This is my bodie.

The auncient exposition of the words of

is shedd for you, can haue none other sense thã this, This is a cõmemoratiõ, memoriall or remembrance, signe or sacrament of my bodie which is giuen for you. This cup, or rather the wine in the cup, signifieth or representeth vnto you my bloud, whiche was once shed for you. For there followeth in the Lords solemne wordes ẏ which notably confirmeth this meaning, Do this in the remẽbrance of me. As if he should say, Now am I present vẽ you before your eyes: I shall die, & ascend vp into heauen, & then shall this holy bread & wine be a memorial or token of my body and bloud giuen & shed for you. Then breake the bread & eate it, distribute the cup and drink it, and do this in the remembrance of me, praysing my benefits bestowed on you in redeeming you, & giuing you life. Althoughe this interpretation bee most slaunderously reuiled and become abhominable in the sight of many, yet is it manifest to be the true, proper and most auncient interpretation of all other. Tertul. lib. 4. contra Mart. saith, Christ taking the bread and distributing it to his disciples, made it his bodie, in saying, This is my body, that is to say, the figure of my bodie. Hierom vpon S. Matt. Gospel saith, That like as in ẏ prefiguring of Christ, Melchisedech the priest of almightie God had done in bringing forth bread & wine, so he might represent the truth of his bodie. Chrysostome also in his 83. homilie vpon Matt. If Jesus be not dead (saith he) whose token & signe is this sacrifice. Ambrose vppon the first to the Corinthians, cap. 11. Because wee be deliuered by the Lords death (saith he) being mindeful thereof in eating & drinking, we do signifie the flesh and the bloud whiche were offered for vs. Au. Aug. also in many places heapeth vpp many speaches like to this same kind of speach. The bloud is the soule, The rock was Christ, And This is my body. Let vs heare then what he saith of these speaches, that we may vnderstand what he thinketh of the true interpretation of this text, This is my body. In the 3. booke of Questions in the 57. question vppon Leuiticus, hee saith, It remayneth that that be called the soule whiche signifieth the soule. For the thing that signifieth is wont to be called by the name of that thing whiche it signifieth: as it is written, The seuen eares of wheate are seuen yeares. He said not, doe signifie seuen yeres. And seuen oxen are seuẽ yeres, and many such like. In like sort it is said, The rocke was Christ. Hee said not, The rock signifieth Christ, but as though it were so in deede, whiche is not the same in substance, but by signification. So likewise the bloud, because thrugh a certeine vital substãce in it, signifieth the soule, in the sacraments is called the soule. Thus far he. The same Augustine also against Adimantus, cap. 12. saith, So is bloud the soule, like as the rock was Christ. And againe in ẏ same place he saith, I may also expoũd that that precept of the bloud and soule of the beast, &c. consisteth in the signe. For the lord douted not to say, This is my body, when he gaue the signe of his body. Thus much Augustine. There is no fole so doultish ẏ will say, that these wordes of Augustine are darcke or doubtfull. Who so liste maye add here vnto that which the same authour hath plainely written concerning figuratiue speech Libro. 2. Contra Aduers. Legis. Cap. 9.

But let vs leaue off to cite mens testimonies cõcerning the proper and most auncient exposition of Christes wordes, A demonstration of the figura-

nine words of the supper: This is my bodie.

wordes, This is my bodie. Let vs rather proceede to alledge sounde arguments out of ỹ scriptures, as we promised to do, thereby to proue that wee must sometime of necessitie depart from the letter, & that Christes wordes are accordingly as I haue said to bee expounded by a figure.

First, it is euident that the Lord at this present instituted a Sacrament: whereby it is manifest, that the Lord spake after the same manner as he is wont to speake in other places of the scripture concerning sacraments, as when he saith that circumcision is the Lords couenaunt, the lambe ỹ Lords Passeouer, that sacrifices are sinnes and sanctifications, baptisme the water of regeneration. But we declared in the first sermon of this Decade, that all these kindes of speaches remaine to be expoũded. This saying or speech therefore is to be expounded: This is my bodie, This is my bloud, because it is sacramentall. For it receiued ỹ common interpretation, whiche most truly and for certeinty was vsed and receiued by the catholique church, euer since the time of the Apostles: yea, and euer since the time of ỹ Patriarches vnto this day, to wit, that signes do receiue the termes and names of those things that are signified, so that thereby they receiue no part of their substance, but do stil continue & remaine in their owne proper nature. For this cause it cõmeth to passe, that our Lord Christe in the Gospell written by S. Luke, did ioyne ỹ banquet of ỹ Passeouer wt this our lordes supper, in such sort, that he substituted this in ỹ place of the other, that it should not seeme straunge if he said in this our supper, This is my body, for in ỹ solemnizing of ỹ feast of Passeouer, it is thus said: The lambe is the Lords Passeouer. Which kind of speach was not darke to be vnderstode by the Apostles, who vnderstode that this lambe was a remembrance of ỹ passage once past. By that meanes also they vnderstood, that the Lords bread, giuen vnto them by the Lord, is a remembrance of his body. For in other matters of much lesse weight, they diligẽtly questioned and inquired of the Lord, touching ỹ proper sense & signification of the wordes. But of these woordes they neuer once doubted or asked any question. For al sacramental speeches were to the holy fathers very wel knowen. Moreouer, if we continue to vnderstand ỹ wordes of the supper simply according to the letter, it followeth that the Lord hath deliuered vnto vs his body and bloud corporally to be receiued. And, I pray you, to what ende should hee deliuer them, but that we receiuing them corporally, might liue. But the vniuersal canonical scripture teacheth ỹ our life or saluation & our iustificatiõ cõsisteth in faith only, which we repose in ỹ body which was giuen & the bloud shedd for vs (which is ỹ spiritual eating) not in any work of ours, much lesse in the bodily eating of Christes body, whiche he sheweth in another place to be nothing availeable. Then since there is but one meanes and that most simple wherby to obteine life and iustification, to wit, by faith only, not by ỹ work of our eating, neither is the scripture repugnant to it selfe, surely the Lord hath not instituted any such worke of eating: & therefore the solemne wordes of the supper do admit some other exposition. If ỹ bread were ỹ lords true and natural body, it must needs follow ỹ euen the wicked being partakers of this bread, shuld eate Christs body, & that verily his flesh shuld be meate to fæd the bellie: since they ỹ eate it, lack,

both minds & faith. But all holy men abhorre that thought as absurd & most vnworthie: of whiche matter I will intreate more hereafter. Therfore the saying of Christ, This is my body, admitteth an exposition. The whole vniuersal canonical scripture witnesseth, ỳ our Lord Iesus Christ toke a body of the vndefiled virgin consubstantial in al poincts vnto our bodies that is to say, an humane bodie, yea, ỳ hee was made like to vs in all respectes, except sinne. Nowe it is manifest that he spake of his true sensible bodie, when he sayeth, This is my body. For he addeth, Whiche is broken or giuen for you. But the true, natural, sensible, or humane body was deliuered and died for vs. But this appeareth not in the bread, or vnder the bread. Wherefore the Lords words must be expounded. Surely, if it had bene the Lords will to make his body of bread & his bloud of wine, according to ỳ power wherby he made all thinges with his word, as soone as euer he had said, This is my body, the bread had bene the body of Christ, and that very body whereof he spake, mortall, passible, to be felt and sene. For he spake the word and they were made, he commaunded and they were created. He said, let ther be light, and light was made, and such kind of light as might be perceiued and did shine. But in ỳ supper we se nothing in Christes hands but bread, no body. And therfore it was not our sauiours meaning by these words, This is my bodie, to create or make his body of the bread. For if he had ment so to do, surely it had bene done. Neither is there any cause why they should here as it were, casting their mistes before our eyes, and applie their coloured interpretations vnto a rotten construction, vsing wordes, vnsupernaturally, inuisibly, not qualitiuely, not quantiuely, not as in a place. For by these termes, they intending in ỳ meane while to bring some other thing to passe, doe by the wonderfull iudgement of God, quite subuert and ouerthrow all that is their owne. For if this their mysterie be vnspeakable, why then do they vse these termes, essentially, substantially, really, corporally? For they that speake so, doe vtter truly and set down the manner of his presence. If the bread be supernaturally the body of Christ, why then do they ad naturally? And if the bread be Christes bodie inuisibly, then can it not be corporally, neither can it be a true body, whose propertie is to be visible. Who would not laugh if hee should heare that fire burnt and gaue no heate, and that light did shine and gaue no light? If he be not present in qualitie, quantitie, and as in a place, then is he not corporally present. For I pray you, are not qualities, quantities, and place belonging to the body? Hearken what Augustine saith vnto Dardanus touching the presence of God, Take (saith he) space of place frō bodies, and they shalbe no where, and because they shalbee no where, they shal not be at al. Take the bodies thē selues from the qualities of bodies, & they shalbe no where, and therfore it must needes be they cannot be at all. Let not vs therfore robb or spoile the Lords bodie of the properties thereof, and so denie the trueth of his bodie. Againe ỳ we bring not so many contrary and absurd things into one and the same opinion, we interprete ỳ words of the Lord, This is my bodie, this is a memorall or remembrance of my body: or else, This signifieth my body. Moreouer, if this word, Est, Is, be to bee vnderstoode substantiuely in

in the Lordes wordes, This is my body, it followeth then, that the breade is chaunged into Christes body. But that this is not so, all our senses doe witnesse, the verie substance remayning, not onely the accidentes of the breade. It is necessarie therefore that our aduersaries doe vnderstand, that in this, with this, or vnder this, is Christes body. But so are they gone from the simplicitie of the Lordes wordes, who sayde, This is my body: and not, vnder this is my body.

Againe, if we we be so tyed to the wordes aboue recited, that vpon paine of sacrilege we may not starte from them an haires breadth, I beseeche you then, how durst Luke and Paule recite the wordes which belong to the cup, farre otherwise than Matthewe and Marke? For these two doe sette downe the wordes belonging to the cup in this sorte: This is my bloude which is of the new Testament, whiche is shead for manye for remission of their sinnes. But they two recite them thus: This cup beeing the newe Testament through my bloud, whiche is shead for you: And, This cuppe is the newe Testament in my bloud. But shal we thinke that there is no difference betweene the bloude of Christe and the newe Testament? S. Paule defineth the newe Testament after Jeremie, to be a full remission of all sinnes. And the self same sayth, that this remission of sinnes is obteined through the bloud of Christ. But who will so impudently contend, as will dare to affirme that the verie cup, or the wine in the cup is really and substantially the remission of sinnes? What cause is there if wee holde on and sticke precisely to the letter, why we should be forced to confesse that the cuppe, not the wine, nor the drinke, is eyther the bloude of Christ, eyther the newe Testament, or the remission of sinnes. For the Lord sayth not, This wine, but, This cup. Notwithstanding in this place to avoyde absurditie, wee willingly admitte a trope: wherfore thē are we not indifferēt in a matter of equal importāce? Therfore like as the cup or the wine is the Testament or remission of sinnes, so likewise the cup or the wine is Christes bloude, and in like maner also the breade is Christes body. But ỳ cup is not substantially the remissiō of sinnes, or bloud, but the sacrament of Christes bloude, whereby the new Testament was dedicated, & full remission of sinnes obteyned for vs: therefore the breade is the bodye of Christe, bycause it is the sacramente of the body of Christ.

Surely it is a strong and firme argumente that wee haue brought forth: and of no lesse force and strengthe, we hope, is that behinde whiche we will nowe bring forth. The Lord at the celebrating of the holy supper, sayth: Doe ye this in the remēbrance of me. These wordes do not import, that we should determine them to be really present, whome we ought to remember. For who shall be sayde to remember those things, which he beholdeth before him in presence? But we must not goe from the simple signification of remembrance or memorie, specially since Paule sayth, Declare the Lords death vntill he come. For thus wee gather thereby: Hee, whose remembrance is repeated vntill hee come or returne, hee surely is not counted to be present, but is looked for to come: therfore the Lords body which was giuen for vs, the remembraunce whereof is celebrated in the mysticall Supper, is not pre-

sent, but is loked for to come.

Now those places, touching Christes leauing the world and departing hence, doe not simply admit the interpretation of the wordes of the supper. It is expedient for you (saith he) that I depart. For if I goe not away the cõforter shal not come vnto you. But if I depart from you, then will I send him vnto you. Also, I went from the father, and came into the worlde: Againe, I leaue the world, and go to the father. And againe, And hencefoorth I am not in the worlde, but these are in the worlde, and I come vnto thee. These sayinges truely are repugnaunt: That he went hence, That he is no longer in the world, That he left the worlde, and that his natural body is in the world, and that verily it is giuen and receyued really and substantially in the Supper. Neyther is it lawfull figuratiuely to interpret the testimonies whiche are brought forth of Sainte Johns Gospel, concerning Christes departure. For the Apostles doe confesse, that the Lord spake plainely or simply without any parable. In so much therefore as the Apostles do testifie that this speach of the Lord was simple and simply pronounced, it is nedeful that those other wordes whiche are contrarie vnto these, This is my body, be expounded by a figure, that the Scripture be not repugnant

Moreouer, those places whiche

beare recorde that Christes bodie, after the resurrection was circumscribed by place, seene and felt, which also doe make a difference betwene Christes body clarified and the angelicall spirites (where, by the way we may see, that here is no place left for the deuice of the definitiue meane) do

Iohn. 16

not admit the bare interpretation of the solemne wordes of the Lorde. Mark. 16. The Angels say, He is risen, he is not here. Beholde the place where they layde him. Also, He shall goe before you into Galilee, there shall you see him. And againe, he him selfe saythe to his disciples, Feele me, and see: A spirite hath not flesh and bones as you see mee haue. Luke. 24. These sayinges of the clarified body (which is that whiche ascended, and sitteth at the righte hande of the father) repugne wholy with vbiquitie, or being in euerie place, and the insensibilitie of Christes body: whiche notwithstanding must needes be graunted, if we procede to inforce the reall presence of Christes bodye out of the wordes of the supper simply vnderstood. Wherevnto belongeth that whiche the Apostle disputing of the resurrection of the deade, sayth: If the deade doe not rise, neyther is Christe risen. 1. Cor. 15. But, Christe is risen being the first fruites of them that sleepe: and therefore shall wee rise also. Wherefore, by our owne bodies being raysed againe it appeareth, what manner of bodye Christes glorious body was, or is, wherevnto our bodies are made like. But our bodyes shall be true bodyes, consisting of sinewes, veynes, flesh, skinne and bones, visible not inuisible, and remayning in some certeine place in heauen, not euerie where: wherevpon it foloweth that the lords bodye is not inuisible and euerie where. But if any man thinke that to be no good argument whiche is set from our raysed bodyes to the Lords raysed body, or contrariwise, let him accuse Saint Paul, who hath taught vs this by his example. 1. Cor. 15. Therefore the Catholique and righte auncient fayth constreyneth vs to expound the

wordes

wordes of the Supper by a trope or figure.

Finally, when as the Capernaites had heard the Lord dispute touching the eating of his body and drinking of his bloud, and did thinke and imagine of a carnall eating and drinking, he sayde that he would ascend into heauen: to wit, that they shoulde not thinke on the eating of his naturall body, since in the selfe same body he would ascend into heauen. Neyther is there lefte here any place for the newe and friuolous deuice of certeine men, whiche feigne that to ascend into heauen, is nothing els than to lay downe the weake state and condition thereof, and to receiue a supernaturall. For Sainte Luke, whome altogether we muste rather beléeue than suche subtile deuises or rather follies, saith that the Lord was lifted vp on highe, and carried vp into heauen from the sight of his disciples: moreouer, that his body was receyued by a cloude: and that his disciples loked vp into heauen after him, vntill they heard the Angels say vnto them, that he would returne againe in the verie same manner altogether as they saw him depart away. But who knoweth not that he shall come againe in the cloudes of heauē? Therfore heauen into which the lord ascended, is the name of a place, not of a state or condition. Also in the gospell he promiseth vs a place with him selfe, saying, If I go to prepare you a place, I will come againe, and take you vnto me, that where I am, there you may be also. Yea, he layd downe all the conditions and infirmities of a mortall body in his resurrection, so that he had no need to lay them down at his ascension.

To ascend into heauen.

Actes. 1.

Iohn. 14.

I suppose that there is none of the faythfull that will denye, that the Lorde instituted nothing to vs in vaine, or without some singular and speciall commoditie to vs. But when the Lorde sayde in the Gospell, that his flesh being corporally eaten, auayled nothing: where he speaketh of none other body than of that verie same whereof he spake in the wordes of the Supper, to wit, whiche he gaue for vs: it followeth without all contradiction, that the Lorde deliuered nothing vnto vs in the Supper, but that would profite vs. But he should haue deliuered that which would not haue profited vs, if hee had giuen vs his body to be eaten corporally. It is euident therefore that it is very necessarie the wordes of the Supper shoulde be expounded. Hereunto belongeth the notable prophecie, and manifest commaundement of oure Lorde Jesus Christe, saying in the Gospell: Then if they shall say vnto you, Loe, here is Christe, or there is Christe, doe not beleeue. For there shal arise false Christes and false prophetes, and they shall worke greate signes and wonders, so that if it were possible the verie elect shall bee brought into errour. Beholde, I haue tolde you before. If therefore they shall say vnto you, Beholde where he is in the wildernesse, goe not foorth. Behold where he is in the innermost parts of the house, (in ỳ closets or cofers, I say: For this word, ταμεῖος signifieth the most secrete and innermost partes of all the house, wherein we vse to lay vp those things whiche we would haue safest kept, which in Dutche we call Schryn, schloss, vnd ghalt) doe not beleeue. For like as the lightning goeth out of the east & appeareth

Matth. 24.

peareth euen vnto the west, so shall the cõming of the sonne of man bee. But although this place is vsed to be expounded by many, of the calamities of the Iewes, yet that can not be denyed, whiche S. Hierome also him selfe confesseth, that in the same likewise the destinie of all the worlde is prophecied of, euen vnto the end therof. Wherefore this place which we haue alledged, is concluded with the saying concerning Christes last comming into the worlde at the daye of iudgement. And moreouer it cannot be denyed, that the Lorde doth absolutely condemne that doctrine that defendeth that Christe remaineth or is presente, in diuers places of the world in bores or close places: whiche not only the bokes of the teachers of transubstantiation are seene to do, but also tabernacles whiche are erected vnto Christes body (whiche they call meate tentes) also chapells with famous temples and monasteries. In all and euerie one of those places, I say, they shewe vs Christe, saying, Lo here is Christ, and there is Christ, Behold the breade of Angels. Christe is wholy in all these sacrifices, and he is fully and wholy in euery parte of them, euen in suche sorte as he was when hee was borne of the virgine Marie, and houng vppon the crosse. Which thing they by and by confirm by myracles and wonders, they also set it forthe with circumstaunce of wordes, saying, that so greate mysteries are not to be inquired of, but simply to be beleeued. And that these thinges were wrought vnspeakably and inuisibly by the omnipotencie of God.

Neyther did the Lorde dissemble howe muche this errour shoulde increase. There shall be suche plentie, suche great numbers of people that receiue this errour, and running after Christe into the desarts & innermost places of the houses, ẏ the very elect shalbe in danger. But in ẏ meane while in so great perill and daunger of thinges, what doth Christ teach his elect to do? Immediately he addeth, Do not beleue. What, do not beleue? That Christe is here or there vppon earth, in the wildernesse, or in the innermost partes of the house, or euen in the middest of the cities, or in the fieldes. He addeth moreouer, Goe not foorth. Followe not the multitude which by distance of place seeketh for Christe, as if he were yet conuersant vpon the earth. Therefore nowe, if so be the whole worlde, and all the counsels in the world, all the kinges and princes, yea, if all the Angels and Saintes should commaund vs to beleeue, that Christ is here or there corporally: yet the commaundement of our only redeemer Iesus Christe, the sonne of God, the father of wisedome, by whome all thinges were made, who forbiddeth vs to beleeue the same, ought to be of that authoritie among all the godly, that they may knowe that they muste not beleeue as creatures commaũd them, but as the creatour hath commaunded them. Yea moreouer, the Lorde vouchsafeth in this verie same place of the Gospell, to giue vs a reson of his doctrine. For why must we not beleeue that Christe is conuersant or bodily present vpon the earth, but inuisibly? Because, like as the lightening goeth forth of the East and appeareth in the West, so shall the comming of the Sonne of man be. Which is as much as if he had sayde: The Sonne of God came once humbly into the earthe, to redeeme vs throughe his humilitie and

death

death on the crosse, which thing being finished, he forsoke the earth and ascended into heauen, and sitteth on the right hand of the father: from thence he shall not returne into these our regions, but to iudgement. But then shal he appeare glorious, noble, to be seene of all men as it were the moste cleare sunne, yea, rather like a lightning right terrible to all the wicked. And therefore there is no cause, why from the time of his ascension vntill his comming to iudgement, we should looke for him to come inuisibly, and to remayne with vs corporally present. S. Hierome expounding the same place, sayth: This also must be sayd, that the second comming of oure sauiour shall not be shewed in humilitie as before, but in glory. It were a fooliſhe part therefore to seeke him in a little corner, or in some secrete place, who is the light of the whole world. Thus farre he. But least I may seeme to stay my self vpon some humane authoritie, I will rehearse that whiche S. Paule teacheth vs in his Epistle to the Hebrues, saying: Heb. 9. Christ appeared once before the end of the worlde, to put away sinne by offering vp of him selfe. And for as much as it is appointed to men once to dye, and after this commeth the iudgement: euen so Christe being once offered vp to take away the sinnes of many, shal the second time be seene of them without sinne, who looke for him to their saluation. Bicause therefore our Lorde came once into the worlde, hee was once offered vp, but he shall come againe, or the second time, at the ende of the world, truely he commeth not againe euerie day into the worlde. And bycause he hath forbidden vs to beleeue, if any man should shewe him present here or there vnto vs in this worlde: it must needes follow vs that he may be shewed present here or there, yea in all places where the Sacrament of thankesgiuing is celebrated, if wee will vnderstand the wordes of the Supper according to the letter: therfore it followeth without all contradiction, by conference of places, that the wordes of the Lordes Supper ought not to be expounded according to the letter.

I thinke here with I haue satisfied such as be not of a contentious disposition. For vndoubtedly their meaning is, that we shoulde speake of the sacramentes sacramentally, and that sacramentall speaches ought to bee expounded sacramentally. Besides that, wee ought to beleeue nothing that is repugnaunt to the rule of beliefe. But the myracles and the omnipotencie of God, brought forth and alledged in this place for the setting oute and persuading of an euill matter, they do no good at all, after so many and manifest arguments of truth. Myracles are ioyned vnto the worde, as it were seales, whiche thing the Lorde God him selfe testifieth in S. Marke. If then they be repugnaunt to the worde, and affirme that whiche the worde altogether denyeth: who will not perceiue them to be of that kynde of myracles, whereof the Apostle speaketh in the second chapter of the second Epistle to the Thessalonians, and wherof we haue heard now that the lord gaue vs warning in the Gospell, that we should in no case beleue them? The lord can do al things, but therefore he doth not all things: The Prophete sayth, What so euer the Lord would do, that he did, both in heauen and in earth. Moreouer, he will not do such things as are contra-

Miracles and the omnipotencie of God.

rie

rie to his worde and his fayth, therefore he can not do that he will not do. Theodoretus in his thirde Dialogue intituled Polymorphus, sayth: The Lorde God will doe nothing that is not in him of his owne nature, but he can doe what euer he will, but he will doe suche things as are fit and agreeing to his nature. Therfore sith God of his owne nature is true, he can not doe that whiche is contrarie to his worde. Other sounde writers doe adde: Not that hee can not doe all thinges, but that he will not doe that which is contrarie to his nature, and bycause it doth not become to doe against him selfe.

Of Christes presence in the supper.

In the meane season, I do erpresly profesle, ỳ I condemne not or flatly am against all manner of Christes presence in the Church, and in the action also of the supper. For I am flat against that bodily presence of Christ in the breade, which the Papistes defende and enforce vppon the Churche of GOD. But I confesse and acknowledge with open mouth and sincere heart, that spiritual, diuine, and quickening presence of oure Lorde Christe, both in the Supper and also out of the supper, wherby he continueth to powre him selfe into vs, not by sings lacking life, but by his holy spirit to make vs partakers of all his good graces, to iustifie, quicken, nourishe, sustcine, and satisfie vs: whiche presence we doe also feele in our selues through fayth, by the whiche we are both sustcyned, nourished, and satisfied. For Christe is the heade of his Churche: and we haue fellowshippe with him. But howe should a liuing bodie be without his heade? Howe should we be partakers of Christe, if we should not feele him present, yea, liuing and working in vs? But of these matters wee haue also intreated more at large in place conuenient.

Some there are, I knowe well enoughe, who other wise are not iniurious to the trueth, which gainesay these things, crying out, that by this reason the manner of Christes presence in the Supper is not fully enough erpressed, especially since hee him selfe also hath sayde elsewhere, Behoulde I am with you continually vnto the worldes ende. I, saythe he, wholy, not my power or diuinitie, not my spirit, nor my strength. Moreouer, it is a hazard, least we should seeme to teare Christe in peeces, seeing that he cannot be wholy with vs, vnlesse he be present with vs as well in body as in diuinitie. But we wonder what is in their heades. Do they not vnderstand that the Lord in that diuine talke, spoken both in the verie Supper, and also immediately after the supper, did beate vpon nothing so muche as ỳ very same thing against which they set shoulder, to wit, that Christe would be absent in body, but present in spirit: & that this presence wold be more profitable to the church than his bodily presence? Do they not also vnderstande, wherefore he toke flesshe, and was nayled on the Crosse, that is to say, what the effect and vse is of Christes body, to wit, that the sacrifice of his body being once offered for vs vppon earth, he might carrie the same vppe into heauen, in token that both oure bodies and soules after oure death shall through his merite be also carried thither? Therefore after that the Lordes body had fulfilled on earth that whiche it came to fulfill, there is no cause why it should doe any thing else vpon earth. Matth. 28.

He nowe sitteth, and ought to sit at the

the right hande of the father, that he may drawe all vs thither vnto him. If there be any that doth not yet fully beleeue that which we say, let him reade the doctrine of Sainte Paule the Apostle in the ninthe and tenthe Chapters of his Epistle to the Hebrues. Let him also reade the fourteenth and sixteenth chapters of Saint Johns Gospell. But if it be a pleasure to them to hale at the gable of contention, and to sticke precisely as well to these wordes of the Lorde, I am with you vnto the worldes ende, as to these, This is my body, This is my bloud, let them then expound to me these holy testimonies of the holy Scripture. Paule sayth that Christe dwelleth in our harts, and that Christ liueth in him, and he in Christe. The Lorde saythe to the theefe, This day shalt thou bee with me in Paradise. And the Euangelist saith of the Lord being dead, They layde him into the sepulchre. The Scripture sayth not, They layde flesh and bones into the sepulchre: but, They layde him into the sepulchre. The Lorde sayde not to the theefe, Thy soule shall be with my spirite or soule in Paradise: But, Verily I say vnto thee, this day shalt thou be with me in Paradise. Neyther dothe Sainte Paule say, that Christes spirite and life doth liue in him, or dwell in our heartes: But he sayth simply, That Christ doth dwell in our heartes.

But who is so fœlishe and giuen to contention, that for these wordes and places of the Scripture, will contend that Christes diuinitie was buryed with his body, that Christes body was with his soule that same daye in Paradise in which either of the departed this life, that Christes body together with his spirit dwelleth in the harts of the faithful & liueth in Paul, & that Paule liueth in Christes flesh? Al men doe willingly admit the catholique sense of the catholique Churche gathered out of ỳ word of god, namely that Christ in his spirite is present in his Churche euen to the worldes ende, but absent in body, and that the theefes soule was that day present in Paradise with Christes soule, not with his bodye. So iudgeth it also of the residue. But if any man mistrust myne interpretation, let him heare S. August. in his treatise vpon John, saying thus, He speketh of the presence of his body, when hee sayth, the poore you shal always haue with you, but mee shall you not haue alwayes. For in respect of his maiestie, of his prouidence, & of his vnspeakable grace, is that fulfilled which hee spake, Behold I am with you always, euen to the worldes end. But in respect of the flesh which the woorde tooke vpon it, in respect that he was borne of the virgine, that he was take by the Iewes, that hee was nayled to the Crosse, that hee was taken downe from the Crosse, that hee was woond in a sheete, that he was layde into the sepulchre, that hee was manifested in the resurrection, you shall not haue me with you alwayes. And why so? Bycause hee was conuersant as touching his bodily presence, fourtie dayes with his disciples, and they accompanying him, but not following him, hee ascended into heauen: And is not here. For there he sitteth at the right hand of the father. And hee is here: For hee is not gone hence in respect of the presence of his maiestie. Thus farre Sainte Augustine.

But if they yet proceede, not regarding

garding all this that we haue sayd, to vrge that saying of the Lorde out of Matthewe, Behold, I, euen I, I say, am μεθ' ὑμῶν, with you: we will also obiect against them this saying of the Lord, and the same out of the Gospel, It is expediēt for you that I (loe here they haue also this worde I) doe depart: we obiect also against them this testimonie of the angels out of Luke: This Iesus which is takē vp ἀφ' ὑμῶν from you into heauen, &c. They shal be at lengthe constreyned, whether they will or no, to reconcile such places as seeme to be repugnant, and to admitte the generall vnderstanding whiche we haue alledged and defended hitherto.

Christ is not diuided.

Neyther is there here any daunger of diuiding Christe: neyther diuide we Christes person with Nestorius, since we defend the proprietie of bothe natures in Christe against the Eutychians. While Christ our Lorde in body was yet conuersant vpon the earth, hee him selfe witnesseth in the Gospell, that neuertheless he was also in the heauens. And in deed Christ, who was bothe God and man, all at one time, was then in heauen when he was crucified and conuersant vpon earth, although his body was not crucified in the heauens. But as Christ diuided not him selfe, although being in heauen, he was not withstāding conuersant and crucified in body vpon earth, not in heauen: so neyther do we diuide Christe who is both God and man, although we say he is present with vs when we celebrate the supper, and that we communicat with him: yet neuertheless we affirme that in his body he remayneth in heauen, where hee sitteth at the right hand of the father: and so let vs kæpe our selues within the compasse of the Scripture. Of this matter I haue reasoned at large, where I haue intreated of one person, and of bothe natures in Christ vnpermixed.

Hitherto haue I spoken of the naturall meaning of the wordes of the Lordes Supper as briefly and plainly as possibly I could. Touching the place of Paule in the first to the Corinthians, chap. 10. The cup of blessing which we blesse, &c. with suche other tertes, which are alledged to proue bodily presence, I shal not need to vse many wordes: for wee haue handled that place already once or twise.

Of the true eatinge of Christes bodie.

It remayneth therefore that wee examine and weyghe what they deliuer vnto vs touching the eating of Christes body, and also what the Canonicall scriptures doe teache to be thought of that eating. What, say they, the lord hath promised, the same most surely and fully he performeth. They adde, But he promised that he would giue vs his true body and bery blonde to be eaten and drunken in the fourme of breade and wine vnto euerlasting life. They gather, Therefore he hath giuen his verie body and blonde to the faythfull, vnder the forme of breade and wine, for meate and drinke to euerlasting life.

Wherupon it must be eaten corporally as it is corporall. To the confirmation whereof, they alledge the Lordes words as they are written in the 6. chapter of Johns Gospell. We answere, God most perfectly and fully performeth that which hee hath promised, but wee adde, that he performeth not according to that meaning that we deuise, but as his worde truely importeth. We must therfore see first of all, in what sense the Lord promised to giue his flesh for breade, and

Howe christ hath giuen his flesh vnto

and his bloud for drinke to the faithfull: and next how we ought to eate his flesh, and how to drink his bloud. These thinges truly which the Lorde promiseth here are wel-nigh all allegories & Parables. The Lorde promiseth that he wil giue vs his flesh for bread or meat, & his bloud for drink. But because meate and drincke are ordeined and giuen vnto men to preserue their bodily life, and the Lorde in the 6. chapter of Iohn speaketh not of the life of the bodie but of the soule, there is a passage made from bodily thinges to spirituall thinges. When therefore the lorde promised that hee woulde giue vs his flesh for breade or meate, and his bloude for drink, what other thing did he promise vs, than that hee woulde giue his bodie to the death, and shed his bloude for the remission of sinnes? For by the death of Christe, wee are as it were by meate preserued and deliuered from death.

By Christes bloude wee are washed from sinne, & our soules are as it were with drincke spiritually drunken. Therefore the Lorde speaketh nothing here of the bread of the lords supper, neither doth he promise that at the supper hee will make of bread his flesh, or that he would giue his bodie in fourme of bread. Then let this mine exposition of Christes wordes concerning the gineing of Christes bodie or flesh in the fourme of bread &c. be false and feigned, but-lesse I confirme the same by the wordes of Christe. The Lorde said in the Gospell, Seeke for the meate that perisheth not, but remayneth to life euerlasting, whiche the sonne of man shall giue vnto you. A little after by interpretation hee addeth, And the bread which I will giue vnto you is my flesh, which I will giue for the life of the worlde. I saide that I would giue you breade or meate, (For this worde bread, is after the Hebrue manner vsed by the Lorde for meate, and all manner of sustenaunce:) but saith he this bread or this meate is my flesh, and therefore I promise to giue you my flesshe, when I promise to giue you The Breade of Life. Here haste thou expressely to vnderstande, that the Lorde by breade did not meane bodily bread, or the breade of the supper. But how doeth hee promise to giue his flesh for bread, that is to say, to be meate for vs, or to quicken vs? The Lorde repeateth this worde, I will giue, and saith, Whiche I will giue for the life of the worlde, I will giue it, that is to say, euen to ỹ death, that through my death I may quicken you. By dying therefore my flesh shall feede, that is to say, shall quicken. Thus muche concerning the promise of his flesh for breade: hereafter followeth of the eatinge thereof.

Like as the holy Scripture setteth downe in every place without trope or allegorie, that wee are made partakers of Christes death, or of his body which was giuen for the worlde vnto life, through faith: so also in this presente place by a trope or allegorie, hee biddeth vs to eate and drink the flesh and bloud of Christe vnto euerlasting life. Therefore to eate Christes flesh and drinke his bloud, is nothing else but to beleeue that Christs body was giuen for vs, and his bloud shed for vs to the remission of sinnes, and consequently, that we remaine in Christ and haue Christ remaining in vs. For ỹ faith whereof wee spake, is not onely an

for bread, that is to say, to bee meate for vs.

How Christes bodie is eaten, and his bloud dronken.

imagination or thoughte concerning things past & exceeding our capacitie, but a most certeine assurance & a feeling of heauenly things receiued within vs to our great commoditie. For therefore not only faith, but also the vertue & force of faith is by the Lord signified in Iohn by ỳ allegorie both of eating and drinking. Meat passeth not into the substaunce of our body without delight: so also by faith thorough a greate desire of the spirite wee are ioyned with Christe, that he may liue in vs, and wee may liue in Christ, & be partakers of all his good giftes.

This is the spiritual eating of Christ who neuer thought no not so much as once dreamed in this place of the grosse and bodily eating, which is indeede vnprofitable. But for asmuche as the whole point of the controuersie consisteth in these wordes, of eating and drinking the flesh and bloud of the lord, they interpreting ỳ same words bodily and we spiritually, it seemeth good to be shewed, that by the words of eating & drinking, the Lord ment no other thing than to beleeue, and consequently to abide in Christe, and to haue Christ abiding in vs: we will therefore by conference of places of the scripture, bring forth sure euident testimonies in confirmation of our assertion.

I am (sayth the Lord) that Bread of life, Who so commeth to me shall not hunger, and who so beleeueth in me, shall not thirst for euer. But who will deny that there is relation betweene to eate and not to hunger, to drink & not to thirst? Because therfore ỳ Lord said, He shal not hunger, he should first haue saide, Whoso eateth me: But he rather vsed ỳ word of comming, and sayed, Who so commeth to me shall not hunger. To eate therfore is to come, and to come is to eate. And what it is to come to him, he expoundeth immediatly, saying: Whosoeuer hath heard from the father & hath learned, he it is that commeth to me, ỳ is to say, receiueth me, & beleeueth in me. For Paul also sayeth, Who soeuer will come to GOD must beeleeue. Heb. 11.

These testimonies without contradiction doe proue, that to eate, is nothing else but to beleeue. Yet that followeth whiche is more manifeste, And whoso beleeueth in me shall neuer thirst: And, Who so drinketh shall not thirst: therefore to drink, he hath put for to beleeue. Therfore to drink is to beleeue. For faith satisfieth & pacifieth our mindes. Here they haue an answer ỳ make this obiection. Whether the Lord himselfe had not words whereby he might declare his minde, if so be by eating & drinking hee had ment beleeuing? They haue I say an open testimonie wherby he vseth the one for the other.

Againe in the same treatise ỳ Lord saith, Who so eateth my flesh, & drinketh my bloud, hath euerlasting life, and I will raise him at the latter day. And again in ỳ same tretise he saith, This is the wil of him that sent mee, that who soeuer shall see the sonne & beleeue in him, may haue euerlasting life, & I wil rayse him at the later day. Lo here thou hast againe these words, to eate Christes flesh, to drink his bloud, and to beleeue in Christe, all in one sense. 2

Againe the Lord sayeth, I am the liuely bread which came downe from heauen. And againe he saith, Verilie I say vnto you, he that beleeueth in me hath 3

hath life euerlasting. Who soeuer shal eate of this bread shall liue for euer. Then to eate Christe and to beleeue in Christe are all one.

4 And againe he saith, Who so eateth my flesh and drinketh my bloud, abideth in me, & I in him. Wherefore, John in his Canonicall epistle saith. Who soeuer shall confesse, that is to say, shal beleue, that Iesus is the sonne of God, God abideth in him, and hee in God.

1 Ioha. 4.

5 Againe, Verily, verily, I say vnto you, vnlesse you eate the flesshe of the sonne of man, & drink his bloud, you can haue no life in you. And the same Lord saith also in the 8. chap. of John, If you doe not beleeue that I am, yee shall dye in your sinnes. And againe, Verilie, Verilie I say vnto you, whoso keepeth my sayinges he shall neuer see death.

6 Againe the Lord saith, Like as the liuing father hath sent me, and I liue by meanes of the Father: so likewise whoso eateth mee, shall also liue by meanes of me. And John in the 5. cha. sayeth, Like as the father hath life in himself: so hath he giuen to the sonne to haue life in him selfe. And likewise in his Canonicall epistle hee sayeth. Whoso beleeueth in the sonne of God hath a testimonie in him selfe. And, Whoso hath the sonne hath life.

Unto these most euident testimonies of God, we will now ioyne ỳ testimonies of men, whiche doe say the very same, that to eate Christ, is nothinge else but to beleeue in Christ, and to abide in Christe. S. Augustine in his 25. treatise vpon John, expounding these wordes of the Lord, saith: This is the worke of God, that you should beleeue in him whome he sent, as he left written: This is therefore to eate the meate that perisheth not, but which remaineth vnto euerlasting life. Why then doest thou prepare thy teeth and thy belly? Beleeue and thou haste eaten.

The same againe in his 26. treatise saith. To beleeue in him, this is to eate the bread of life. Whoso beleeueth in him, eateth inuisibly, and is filled, bicause he is borne inuisibly. And again in ỳ same treatise he saith, This is to eat that meat & drink that drink, to abide in Christ, and to haue Christe abiding in him, & by this meanes who so abideth not in Christ, & in whome Christe doeth not abide, doubtles hee neither eateth spiritually his fleashe, &c.

The same Augustine, *Lib. de Doctrina Christiana, Cap. 16.* shewing when a figuratiue speach is to be admited, and whē not, sayth. If it be an inioyning speach, or forbiding some heynous offence or trespasse, or commaunding some profite or good deed to be done, it is not figuratiue. But if it seeme to cōmaund some heynous offence or trespasse, or to forbid some profite or good deede, then is it figuratiue. Vnlesse you eate the fleashe of the sonne of man and drink his bloud, you can haue no life in you, this seemeth to command an heynous offence & trespasse: therefore it is figuratiue, willinge vs to bee partakers of the Lords passion, and sweetely and profitably to keepe in memorie, that his fleash was crucified and wounded for vs.

Thus said Augustine, who doubtlesse set downe, not onely his owne meaninge herein, but also the meaninge of the whole catholique Church which was at that time. Let our aduersaries therefore take heede what they do, who will driue all ỳ faithful to this wicked vnclese offence, to wit,

that we should corporally eate Christs bodie.

The flesh profiteth nothing.

Furthermore, heervnto is to be added ý which by reason of ý perspicuitie & plainnesse thereof, doeth almoste surpasse all that wee haue alleadged before, which the Lord himselfe aunsweared to those that wondred or rather murmured, saying, How can he giue vs that his fleash to eate, after that hee had declared the summe of ýtrue faith. Doth this offend you, sayeth hee, that I saide, I would giue you bread whiche came from Heauen, euen my fleash to be meate to all beléeuers? I suppose that offence shall take no iust place, when you shall sée me ascend into heauen, frō whence I came down vnto you, & where I was with my Father before all beginning: then shal ye perceiue by my diuine ascension that I am the heauenly bread, the naturall sonne of God, and the life of the worlde: ye shal perceiue moreouer ý my fleash is not to be eaten bodily, and to bee consumed and torne in morcels, but is carryed vpp into Heauen, for a pleadge of the salnation of mankinde. And shortly after this he sayeth further, It is the spirite that quickneth: the flesh auaileth nothing. And yet more manifestly he speaketh, The words which I speake vnto you are spirite & life. Certeine it is ý Christes fleash auayleth very much, & is more profitable to the world than any tonge, yea the moste eloquent can expresse. Yea the Lord hath warned vs before hand, that we shall haue no life, vnlesse we eate his fleash. Then doeth the Lord deny that his fleash auayleth vs any thing at all, if so be it be eaten as the Capernaites vnderstode, that is to say bodily. For being bodily eaten it auayleth nothing, but being spiritually eaten it quickeneth: and the Lord hath plainely professed, that he spake of the spiritual eating in which consisteth life.

These thinges being declared and confirmed after this manner, we gather such thinges into a shorte summarie, wherein we think sufficient aunswere is made vnto our aduersaries obiection. The proposition is true, whiche holdeth that the Lorde doeth certeinely performe that which hee hath promised. But the second proposition is false, which saith, that the Lorde by his words in the 6. Chapter of John, by breade meant the materiall breade of the sacrament, and that hee promised that he would conuerte the same into his fleash. For by bread, he ment not the materiall breade of the Sacrament, but meate to liue withall, according to the proprietie of the Hebrue tonge, yea his very flesh which was deliuered to the death, to be meate I say, that we might liue through Christes death. Thus therefore should the argument haue béene framed. That whiche GOD promiseth he performeth: but he promiseth that he will giue vs his fleash for bread, that is to say to be meat and life for vs. Therefore hath he giuen his flesh to be meate, that is to say, hee hath giuen ouer him self to the death, that by his death wee might liue.

Whiche being so, surely the meate wherof the Lorde speaketh is no bodily meate, although the Lorde him selfe haue a true, humane, and naturall body of like substaunce to ours, but spirituall: not that the fleash is conuerted into the spirit, but for that it ought to be receiued spiritually, not bodily.

We

But it is eate ſpiritually by faith, not with the bodily mouth. For as chewing or eating, maketh vs partakers of the meate: ſo are we made partakers of the body and the blonde of Chriſte through faith.

The lordes wordes in Iohn. 6. are fitlie to be applied to the matter of the ſupper.

But thou wilt ſay, Howe commeth it to paſſe, that ſeeing breade whereof mention is made in the 6. chapter of John, doeth not ſignifie the bread of the ſupper, that allmoſte all the doctours, interpretours, and miniſters of the Churches do apply theſe wordes to the Lordes ſupper? I anſwere, that theſe wordes of the Lorde may be applyed to the matter of the Lordes ſupper for other cauſes, although the breade ſignifie not the breade of the ſacrament. Yea I confeſſe that theſe words of the Lord, of the eating his fleaſhe and drinking his blonde, do bring great light to the matter of the Lordes ſupper.

S. Auguſtine *Lib. De Conſenſu Euangeliſtarum tertio, Capite. primo,* ſayeth: Iohn ſaide nothinge in this place (John the. 13.) of the bodie and bloud of the lord, but plainly witneſſeth that the lord hath ſpokē more at large therof in another place. This much ſayth hē, ſpeaking vndoutedly of the 6. of Jhon. Since therefore it is one & the ſelfe ſame fleſh, & the ſame bodie of our Lorde whereof hē ſpeaketh in bothe places, in the 6. of S. John, and the 26. of Matthewe, and the ſelfe ſame is ſayed in both places to haue bēne deliuered to the death for vs, or for our life: and like-wiſe, becauſe there is but one meanes to be partaker of Chriſte, whiche is by faith in his body, whiche was deliuered and his blonde ſhed, and finally, bicauſe it is the catholique or vniuerſall and vndoubted doctrine, that Chriſtes fleaſhe bēing bodily eaten auaileth nothing, ſurely the thinges before written in the 6. Chapter of John, are agreeable and doe fully open the matter of the Lordes ſupper. And to the intente that this yet may be the better vnderſtode, I will recite what teſtimonyes haue bēne alwayes alleadged in the Churche out of the holie Scriptures, concerninge the two kindes of eatinge of Chriſte. Chriſtes body is eaten and his bloud dronken ſpiritually, it is alſo eaten & dronken ſacramentally. The ſpirituall manner accompliſhed by faith, whereby bēing vnited to Chriſte, we be made partakers of all his goodneſſe. The ſacramentall manner is only perfourmed in celebrating the Lordes ſupper. The ſpirituall eating is perpetuall vnto the godlie, becauſe faith is to them perpetuall. They communicate with Chriſte bothe without the ſupper and in the ſupper, and by it they doe more increaſe and continue their newe beginnings, as wee haue alſo ſhewed before: and now by adioyning of the holie action allthings are done more manifeſtly and plainely. As for the vnbelēuers and hypocrites, with their captein Judas, they neuer communicate with Chriſte, neither before the ſupper, nor in the ſupper, nor after the ſupper, in aſmuche as they continue in their vnbeliefe, but they of the Lordes Sacraments to their owne iudgement and condemnation.

Of two kindes of eating the Lords ſupper.

I knowe hēre what ſome doe teach, and how they deuiſe a certeine third kinde of eating Chriſte whiche is neither ſpirituall nor yet ſacramentall, but altogether compounded of ſacramentall and corporall.

The third kinde of eatinge.

For they holde opinion also that the true and naturall bodie of Christe is receiued bodily by the vnbeleeuers in the formes of the sacrament. How be it, it shall easily appeare by certein sound argumentes of the Scripture, that this is but a deuise of mã: which arguments we wil apply to the traitour Iudas, that by this one example all the godly may learne, what they eate and drink at the Lords supper. For that the iudgement whiche is made of the head being reuealed vnto vs, it shalbe easier for vs to pronounce of the members.

That Iudas was present at the Lordes supper.

Some truly do make a doubt whether Iudas were present at the supper, when the Lorde distributed the holie mysteries, among whome is S. Hilarie. Howbeit the Euangelicall historie sayeth plainly, that the Lord sat downe to meate with the twelue: yea Luke so handleth his narration, that we cannot dout but ẏ Iudas did communicate of the mysteries with the rest of the Apostles, which Saint Augustine also auoucheth, *Libro De Consensu Euangelistarum tertio, Capitulo primo.* And likewise in the 62. treatise vpon Iohn, and vpon the 10 Psalme, and in his 163. Epistle. Yea moreouer, Aquinas also aunswering in this pointe to S. Hilarie, approueth the same with vs, *Parte tertia, Questi. 81. Art. 2.* Now therefore being manifest that Iudas was at supper with the rest of the Apostles, it seemeth needeful that it were knowen, what he receiued of the Lorde.

What Iudas receiued of the Lord at the supper.

He receiued the sacramẽt of Christes body as the other disciples did, but because hee had not faithe as the other had, he partaked not of Christe, neither did he eate and drink the Lords bodie and bloud. For as many as eate the Lords body, and drinke his bloud, doe not hunger nor thirst: for they dwel in Christe, and Christe in them, they are Christes members, and they neuer dye. The contrarie altogether appeareth in Iudas and all his fellowes: wherefore the vnbeleeuers doe neither eate the Lords body, nor drink his bloud. Moreouer, it is out of all doubt, ẏ there is no agreement betweene Christ & Belial. For this hath the Apostle pronounced out of ẏ generall consent of the scriptures. But Iudas is by Christe him selfe called Sathan: therefore Iudas did not communicate with Christe. 2. Cor. 6.

Now if we will contend absolutely, that Iudas did eate the Lords body, truly we shalbe constrained wickedly to affirme, that it is not onely an vnprofitable, but also an hurtfull meate: howbeit, godlinesse teacheth vs, that Christe is an holsome meate all wayes to all them that eate him truely.

S. Augustine also denyeth that Iudas did eate the Lords body, nor drink his bloud. In the 59. treatise vpon S. Iohn, The Apostles (saith he) did eate the bread which was the lord, but Iudas did eate the Lords breade againste the Lord. They did eate life: but hee punishment. Againe in the 26. treatise, Whoso dwelleth not in Christe nor Christe in him, doutlesse he neither eateth his fleash spiritually, nor drinketh his bloud: although carnally and visibly hee breake in his teeth the sacrament of the body and bloude of Christ: but he rather eateth & drinketh the sacrament of so greate a matter to his condemnation. &c. The like also, and almoste playner, doeth he write in the 21. booke and 25. chapter, *De Ciuitate Dei.*

Against

against theis they obiecte the authoritie of Paule, saying, That they whiche eate vnworthily, are not guiltie of the bread and cupp whiche they haue eaten and dronken of, but of the Lordes body and blonde: and also that they doe eate and drinke their owne damnation, for that they make no difference of the Lordes bodye: wherby it followeth necessarily, that they haue eaten & dronken the Lordes body vnworthily, & not onely the sacramentes of the bodie and blonde of Christ. We answere, that Paule saieth thus in plaine wordes, Whosoeuer eateth of this bread and drinketh of the Lords cup. &c. Marke this, he sayeth, Who so eateth this bread & drinketh of this cup vnworthily: hee saith not, Who so eateth the flesh and drinketh the blond vnworthily. For they whiche eate the Lorde, are not without faith, and Christe dwelleth in them, and they in him. If thou yet meruaile, how the vnbeleeuers can bee guiltie of the Lordes body and blond being eaten but sacramentally, learne this out of other places of the Scripture. The Lord saith in John, Verilie, verilie, I say vnto you, he that receiueth whomsoeuer I shall send, receiueth me: and whoso receiueth me, receiueth him that sent mee. Wherfore, whoso receiueth not an apostle, trespasseth not against ỹ Apostle but against God himself, although in ỹ mene while he hath not seene god, nor will not seeme to haue repelled him. Wee read how ỹ the iudge will say to them that are on his left hand, Departe from me you wicked into euerlasting fire. For I was hungrie and you gaue me no meat. I was thirsty, & you gaue me no drink, &c. But harke now how the reprobate wil make

How the vnbeleuers are made guiltie of Christes bodie and bloud. Iohn. 13. Matth. 25

exceptions against this sentence of the Iudge. Lord, when did we se thee hungrie or thirstie, and ministred not vnto thee? The heare again what the iudge wil answere, Verily I say vnto you, in that yee did it not vnto one of the least of these, ye did it not to mee. Wherfore like as he ỹ sinneth against a minister or a begger, sinneth against Christ himselfe, although in ỹ meane while he hath not hurt Christes person in any point: so is he also giltie of the body & blond of Christ whosoeuer receiueth the sacrament of the body & blond of Christ vnworthily, although in the meane seasō he haue not receiued the very body & blond of the lord. Paul saith in another place, that reuolters do crucifie againe vnto them selues the sonne of God. He also denieth in an other place by all manner of meanes, that it is possible for Christe to be crucified or to dye any more. Therefore Christ cannot be crucified againe by the Apostates or reuolters, how beit their shamefull falling away from him is so esteemed of, as if they had crucified the sonne of God. Heb. 6.

Although therefore the wicked doe not eate the Lordes verie bodie, nor drinke his blonde, nevertheless they are guiltie of betraying the Lordes body and blond, as farre as in them lyeth. If a rebell treade vnder his foote ỹ seale or letters of the Prince or Magistrate: although hee touche not the Magistrate him selfe, nor treade him vnder his foote, yet is hee sayde to haue troaden the magistrate vnder his foote, and is accused not for hurting the seale or defiling the letters: but hee is charged of treason, and accused for treading the Prince vnder his feete.

What meruaile then if we heare it said that they which do eate ẏ Lords bread vnworthily are guiltie of the body and bloud of Christ? For the bread and the mysticall cup are a sacrament and seale of it.

Of the other endes of the Lords supper.

Hetherto haue we disputed of the eating of the bodie of Christe, and of drinking of his bloud, hādling euery one point therof with asmuch breuitie as we could. Now we go to knit vp the other endes of the Lords supper beeing placed in the description of ẏ supper. We said that ẏ supper was instituted by the Lord, that it might representt visibly the gifts of God vnto the Church, and lay them forth before the eyes of all men. But we haue learned by the whole discourse of this matter, that Christ him selfe is a most full & rich treasure of all the giftes of God, as namely frō whom beeing deliuered for vs vnto death, we haue all things belonging to life, remission of sinnes & life euerlasting. Since these things be inuisible & gotten by faith, they be also visibly, that is to say, by sacraments representt ed almost vnto all the senses, to the sight, to hearing, to tasting, and to feeling, to the intent that man beeing wholy therwith moued bothe in body and soule, may celebrate this moste comfortable mysterie with greate reioycing in heart. Hereunto now apperteyneth that analogie, whereof I haue spoken before in the 7. Sermon of this Decade, whereby I would haue these things to be better learned.

Furthermore, we haue said that the supper was instituted of the lord, that he might visibly gather together into one body all his members, which were in a māner disperſed throughout all parts of the world. Wherupon we haue said that the holie men some where else did call the supper a league or confederacie. We are knitt inuisibly with Christe and all his members, by vnitie of faith and participation of one spirit: but in the supper we are ioyned together euen by a visible cōiunctiō. For now not by words, but by deedes also, but by mysterie, but by sacrament we are very neerly knit and ioyned together, opening and declaring to all men by celebrating the supper, that we are also of the number of them that beleeue that they are redeemed by Christ, and that they are Christes members and people. But we binde our selues together vnto Christe and the Church, bothe that we will keepe the sincere faith, and promising that wee will vse good deedes and charitie towards all men. Looke for more touching this matter in the seuenth Sermon of this Decade.

Hereupon truely did S. Paule proue, that it is not lawfull for them whiche receiue together at the Lords table to eate of meate offered to Idols, and to take parte of prophane sacrifices. Which thing, if at this day many would rightely weigh and consider, they would not seeme to be seene so busie in straunge and forreigne sacrifices.

We said also that the Lord instituted the Supper, that thereby hee might keepe his death in memorie, so that it should neuer be blotted out with oblivion. For Christes death is the summarie of all gods benefits. He wold haue vs therfore to kēp in memorie the benefite of his incarnatiō, passion, redemption, and of his liue. And although the remembrance of a thinge that is past bee celebrated, to wit, of his death, yet the same belongeth greatly vnto vs, & quickneth vs.

Neither

Neither must we thinke that this is the leste end. For there is none so diligently expressed as this is. For the Lorde repeateth this saying, Doe this in the remembraunce of me. But ỳ holy rite or holy actiõ, being ioyned with the worde or with the preaching of Christes death, & the redemption of mankind, how mauelously doth it renue from time to time ỳ benefit, and suffereth it not to be forgotten.

Last of al we said ỳ the supper was ordeined of ỳ lord ỳ therby we might be admonished of our duety, praise, & thanksgiuing. It is our dutie to be sincere in the faith of Christ, & to imbrace all our brethren with christian charitie for ỳ Lords sake, & to beware that we defile not our bodies wt the filthe of ỳ world, since we be cleansed with the bloude of Christe. Paule the Apostle sayth: So often as ye shall eate of this breade, and drinke of the Lords cup, declare the Lordes death vntill he come. But to declare the Lords death, is to praise the goodnes of God, & to giue thanks for our redemption obteined through his death. For the Apostle Peter saith, 1. Pet. 2. Ye are a chosen generation, a royall priesthod, an holy nation, a people, set at liberty, that ye shuld shew forth vertues of him that hath called you out of darknes into his meruelous light. But hereof we haue spokẽ also in another place. Thus much I thought good to write few words to repeate touching the ends of the supper, which euery godly man being instructed by ỳ holy ghost doth diligẽtly cõsider. I wold now let you go, derely beloued brethren, but ỳ I see it wil be a cõmõ cõmoditie, to teach in few words howeuerie one should prepare himselfe to the lordes supper, that he come not to it vnworthily. But it were not losse labour

Of worthi

first of all to search out, who do worthily or vnworthily eate and drinke of the Lords bread and cup. There is no man that can denie that there are degrees in our worthinesse and vnworthines, if he rightly examine the iudgements of God, and looking narrowly into the nature of our religiõ is able to giue iudgement thereof. The chiefest degree of vnworthines, is to come to the holy mysteries of faith, without faith. He cõmeth worthily ỳ commeth with faith: vnworthily he that commeth without faith. Such are said to be workes worthie of repentãce in ỳ gospel, as are penitent works or seemly for such as professe repẽtaunce. But what is more beseeming, more meete, and iust, than that he who is to celebrate ỳ Lords Supper, doe beleeue that he is redeemed by Christes death, who was offered vp as a price for ỳ whole world and that for that cause is desirous to giue thanks to Christ his redeemer? Contrariwise, what is more vnseemly & vniust, thã to receiue that pledge of Christes bodie, and in the meane while to haue no communion or felowship wt Christ? To come to thankesgiuing, & yet not to giue thanks from the bottome of his hart. For what vniteth vs to Christe, or what maketh vs partakers of all his benefites, & therwith also to be thankfull, but faith? What doth separate vs frõ Christe, and spoyleth vs of all his gyftes, and maketh vs moste loathesome, but vnbeliefe? Therfore, faith or vnbeliefe maketh vs partakers of the Lords table worthily or vnworthily. Paule the Apostle in the Actes, sayth to the Iewes, who through vnbeliefe did reiect or set at nought the preaching of the Gospell, Act. 13. The word of God ought first to bee

ly and vnworthilie eating and drinkinge the Lords supper.

preached vnto you: But because you reiect it, and iudge your selues vnworthie of euerlasting life, beholde, we turne vnto the Gentiles. Paw did the Iewes pronounce against themselues that they were vnworthie of euerlasting life, and like Iudges gaue sentence against themselues: In setting them selues against Gods worde through vnbeliefe, neither apprehendinge Christ by faith, who is the life and righteousnesse of the world.

Wherefore, the chiefe and greatest portion of our worthinesse & vnworthinesse is and consisteth in faith or vnbeliefe. S. Peter witnesseth, that our hartes are purified by faith: true faith therefore is the cleannes of christians. Whereupon S. Augustine sayth, The vnbeleeuer eateth not the flesh of Christ spiritually, but rather eateth and drinketh the sacrament of so great a thing to his owne condemnation: Because beeing vncleane he hathe presumed to come to Christes sacraments, which no man receiueth worthily, but he that is cleane. Of whom it is said, Blessed be the cleane in hart, for they shal see God, &c. Actes. 15.

Moreouer, they eate and drink of the Lords supper vnworthily, who although they be not destitute of faith, yet by their abusing of it, do peruert the right institution of the Lord: such seemeth to haue beene the errour of the Churche of Corinth, which mingled the priuate and prophane with the Ecclesiastical and mystical banquet, & did put no difference betweene the Lords bread, which is called Christs bodie, & common meate. For Paule saith: Who so eateth & drinketh, vnworthily, he eateth and drinketh his owne damnation, making no difference of the Lordes bodie. Therefore, to make no difference of the lords bodie, is vnworthily to eate the lords bread, and to drinke of his cup. For this worde (διακρινειν) to iudge or to make a difference, is to weigh and consider of a mater exactly with iudgment to the vttermost of a mans power to iudge of it & make a difference betweene that and al other things. Furthermore, the Lords bodie is not only that spiritual body of the Lord, to wit the church of the faithfull, but that verie bodie which the Lord take of the virgin, & offred vp for our redemptiõ, & that now sitteth at the right hand of the father. To be short, the bread of the sacrament in the supper is the Lords bodie, it is I say the sacrament of the true bodie which was giuen for vs. Whosoeuer therefore putteth no difference betweene this the Lords mystical bread & prophane meate, but commeth to Christes table, as he would to a table of common and grosse meate, and acknowledgeth not that this heauenly meate differeth farre from other humane meate, neither commeth after that sort as the Lord hath instituted, but followeth his owne reason, surely he maketh no difference of the Lords bodie, but eateth and drinketh his own damnation. Paul againe expounded himselfe saying, Therefore my brethren, when you come together to eate, tarrie one for another, that yee meete not to condemnation. Who so therefore preuenteth the publique supper by eating his own priuate supper that is to say, who so suppeth not as the Lord hath appointed, the same eateth & drinketh vnworthily. For before vnworthie eaters & drinkers are said to eate and drinke their own damnatiõ: & here they are said to meete togither to their condemnation, that make hast to the supper, not tarying for their brethren: and they make no difference of the Lords bodie. S. Augustine in his

To make difference

of the Lords bodie.

26. treatise vpon Iohn sayth, The Apostle speketh of those which receiued the Lords bodie without difference & carelessly, as if it had bin any other kind of meate whatsoeuer. Here therefore if he be reproued which maketh no difference of the lords bodie, that is to say doth not discerne the lords body frō other meates, how then should not Iudas be dāned who came to the lords table, feigning that he was a friend, but was an enimie? &c. How much more grieuously doe they seeme to sinne at this day, who peruerting the lawfull and first vse ẏ was instituted by the Lord, do stablish their own abuse with great contentiō: yea & grieuously persecute them that cry out against it & wil not receiue it? Furthermore, since by experience we finde euerie day, ẏ there are many thinges wanting vnto our faithe, by meanes whereof diuerse vices spring vppe among vs whereof our vnworthines is the lightest or least of all which the Lord of his grace may easily washe away, & almost wipeth away by sending his crosse vpon vs, not imputing such infirmities to vs to our condemnation. For ẏ Apostle in another place saith, that there is no condemnation for them which are grafted into Christ Iesus, & walk not after the flesh but after the spirit. Neither with equall punishment doth our most iust Lord punish these sundry sortes of vnworthinesse. Let vs therefore see what the blessed Apostle teacheth vs concerning the punishmente of those ẏ eate vnworthily. Therefore he sayth, Who so eateth this bread, or drinketh of the lords cup vnworthily, the same shalbe gyltie of the Lords bodie and bloud. By which wordes verily he meaneth that chiefe and moste horrible vnworthines of al other, to wit, vnbelefe, For he is guiltie of ẏ lords body & bloud, to whom the fault of the lords death is imputed, that is to say, to whome Christes death becommeth death, and not life: as it also happened vnto them, who through vnbelefe & wickednes did crucifie Christ. For vnto them Christes bloud seemed prophane, as it had bin the bloud of some beast, murtherer, or wicked person, as being worthily shed for his offences. And I pray you, what else doeth he thinke, than ẏ Christes bloud is prophane, who beleeueth not that ẏ same was shed for the sinnes of the worlde? And yet he dareth take part of ẏ lords supper, ẏ he may worthily be saide to be guiltie of the Lords bodie & bloud. It is a verie great offence to eate the Lords bread and to drinke of his cup vnworthily through vnbelefe: which thing by the example of Iudas is laid before our eyes. He beleeued not in ẏ Lord Iesus, yea he inuented howe to deliuer him into the handes of theeues and murtherers, yet neuertheles he sate down to meate & toke part of the Lords supper, therfore in the end the diuel worthily chalenged him wholy vnto him. For S. Iohn witnesseth ẏ about the end of the supper, the diuell entred into Iudas: not ẏ he was not in him before that he came to ẏ supper: for he had begonne before to dwell in him, & to stir him forward: but for that after so many admonitiōs of our Lord Christ, & after ẏ he had prophaned the mysteries of Christ, & as it were troden them vnder foote, he wholy entred into him, and fully possessed him.

Not?

Iohn.13.

Luke.22.

The punishment of those that eate vnworthily.

The same Apostle Paule threateneth damnation to them that make no difference of the Lords bodie, who are placed, as it were, in another degree of vnworthinesse, saying: For who so eateth and drinketh vnworthily, eateth and drinketh his owne damnation. The reason hereof he setteth down in this sentence, to wit, why we

wee ought not rashly and carelesly to come to the Lords table, for ỹ we approche then to our condemnation. But condēnation or iudgment is the paine or punishment which the Lord layeth vpon his faithfull people when they sin, not in another worlde truly, as he doth vpon the vnbeléeuers, but in this worlde. For it followeth in the wordes of the Apostle, which ministreth vnto vs the same sense. For this cause, many are weake and feeble among you, and many slepe. For if we had iudged our selues, we should not haue bene iudged. But when we are iudged, we are corrected by the Lord that wee should not bee condemned with the world. The Apostle plainelie distinguisheth betweene the vnworthie eaters that are subiecte to Gods correction, & worldly men, that is to say vnbeléeuers, whose punishment the Lord deferreth to that other worlde: but vpon his faithful people, who yet offende through the negligence, & come to the supper not sufficiently instructed, he layeth diuers & sundrie afflictions, as pestilence, famine, sicknes, & such like, to shake off their drousinesse. For it followeth, If we had iudged our selues, ỹ is, if we our selues had restrained our vices, & separated our selues from euil, we had not bene iudged, that is to say, punished and corrected. For immediatly he addeth, But when we are iudged, we are chastised of the Lord. To bee iudged therefore, is to be chastised. But hereby we learne from whence there do flow so many mischieues into the Church, to wit, by the vnworthie vse of the Lords supper.

Lordes supper.

1. Cor. 11.

Not.

Howe we shoulde prepare our selues to the

But some man will answer here, if ỹ matter be so, it were better wholy to abstaine from ỹ lords supper. But if any abstaine wholie, he also therby sinneth againste the Lorde, and that grieuously. For hee setteth at nought the Lordes commandement, who saieth, Do this: yea, he setteth at nought both the Lords death, and all the gyfts of God. Wherefore he hath not escaped dāger, who hath omitted to celebrate ỹ supper: which thing s' so we haue said before. Thou must go an other way to worke, if thou desire to auoide both danger & sin. Heare the counsel of Paule very cōpendiously saying, Let a man examine himselfe, and so let him eate of that bread, and drinke of that cup. And wee muste mark, ỹ in this examination he sendeth no man to another, but euerie man to him selfe. The Papistes bidd thée, Goe to an auricular confessour, there to confesse thy selfe, to receiue absolution, and to make satisfaction for thy sinnes, according to the fourme that is cōmanded thée. And so they bid thée as sufficiently clensed, to go to the Lordes table. But Paule ỹ doctour of the gentiles, and the vessell of election, speaketh not a word of those things, but saith simply, Let a man examine himselfe, & so let him eat of that bread, and drink of that cup. For like as God is ỹ searcher of the hartes, & requireth the affection of the minde, & hateth hypocrisie: so none knoweth what is in the hart of man, or what affections wee beare to godward, but we our selues do: therefore he willeth vs our selues, to examine euery thing in ourselues: that is to say, he willeth euerie man to descend into himselfe and to examine him selfe. This examination cannot bee made without faith, and the light of gods word. But the faithfull man hauing the light of Gods worde shining before him, and faith extending her force and power, inquireth of himselfe, whether hee doeth

doth acknowledge al his sinnes whiche he hath manifoldly committed against God: and whether he be sorie for them, being committed, and whether with sincere fayth of hart he beleeue that Christ hath washed away and forgiuen al his sinnes: and whether he confesse fréely with his mouth as he beleeueth in his hart, that life & saluation consisteth in Jesus Christ onely, and in none other: & whether he haue determined with himselfe to die in this confession: and whether he meane diligently and earnestly to applie himselfe to innocencie and holines of life: and whether he be readie to loue, & helpe all the members of Christes bodie, of whom he is also a member, and be readie to spend his life for them according to the example of Christe: and whether he haue remitted or pardoned all anger and enmitie: and whether he be desirous to call to minde Christes passion, & ỹ whole mysterie of our redemption, & to giue thanks to God for our redẽption, & for all other gyftes of God already receiued & to be receiued. This is the right examining which agréeth wt ỹ receiuing of the mystical supper: and when we haue done so, we may in humblenes, and feare of the Lord, & with gladnesse approche to the supper of our Lord Christ.

A comfort for afflicted consciences.

But here the faithful do tremble, who are as it were prinie to their owne imperfection & infirmitie. For they do not finde these thinges to be so perfect in their mindes as otherwise they knowe a iust perfection requireth. Sathan commeth, and he casteth in many and great stayes, to the intent he may drawe vs backe from the celebration of the supper. Therefore we say, if any man suppose that none is to be admitted to the supper but he that is purged from al sinne & infirmitie, surely he shall driue away & exclude al men howe many soeuer liue in this worlde, nay he shal altogether depriue thẽ of the lords supper, as not to be any lõger for sinful men but for Angels. We must remẽber ỹ this examinatiõ resteth wtin his own bounds, & that God here also as euerie where else, doth vse this clemencie and mercie towards vs. He knoweth our weakenesse & corruption, & with vs can beare our infirmities. The Israelits vnder king Ezechias being not fully cleansed, toke part of the paschal lamb. But the king prayed, and said, The Lorde, who is good wil haue mercie vppon all men, that with al their hart seeke after the God of their fathers, & will not impute it vnto them that they are not sanctified. And hereunto is added in the holy history, in 2. Chron. 30. chap: And the Lord heard Ezechias, and he was pleased with the people. The worthinesse which is inquired for by exacte examination, is no absolute perfection, but a wil and mind instructed by God, which humblie acknowledgeth it owne vnworthinesse, and therfore humblie prayeth for increase of faith & charitie, & all perfection in Christ only. At that first supper the Apostles were Christes guests, & among these was Judas: but because hee lacked faith, and was a traitour, yea a murtherer, he was made guiltie of ỹ bodie and bloud of the Lord. The other apostles were also sinners thẽselues, but not wicked, thei beleued in christ thei loued Christ & one of thẽ loued another like brethrẽ: & therfore they did not eate of the Lords supper vnworthily, as Judas did. Although in the meane time at the same table they shewed tokens of great imperfectiõ.

For

Matth.26. Luke.22.

For Peter not wout great contempt & repꝛoch of his bꝛethꝛen, pꝛeferreth himselfe beforе them all. Moꝛeouer, they contend among themselues foꝛ hõnour, which of them should seme to be greater than another. I will not nowe recite that streightway after they arose from ẏ table, they shamefully forsoke their maister and ranne away, & many wayes behaued themselues vnwoꝛthily: but al these things were easily washed away, foꝛ ẏ faith had taken very deepe rote wiñ them. Neither will I here sticke to recite woꝛde foꝛ woꝛde, the comfoꝛt of M. Iohn Caluine, a godly and learned man, who with great commendation teacheth in the church at this day, my fellow minister & most welbeloued & deere bꝛother, whiche he hathe sette down foꝛ the afflicted in this case: Let vs call to remembrance, saith he, that this holy banquet is a medicine for the sick, a cõfort for the sinfull, a largesse to the pore, which to the whole, righteous, and rich, if there could any such be found, would bring small vantage. For seing that in this banquet Christ is giuen vnto vs to be eaten, we vnderstand that without him we faynt, faile and are forsaken. Moreouer, seeing he is giuen to vs to be our life, we vnderstande that without him wee are but dead. Wherfore, this is the greatest & only worthines which we can giue vnto God if we lay before him our own vilenes & vnworthines, that through his mercy he may make vs worthie of himselfe: if we despaire in our selues, that we may be cõforted in him: if we humble our selues, that we may be lifte vp by him: if we accuse ourselues, that we may be iustified by him. Moreouer, if we attein vnto that vnitie whiche he cõmendeth vnto vs in the supper: and like as he maketh vs all to dwel in him, so that we may with like wise that ther were one soul, one hart & one tongue in vs all. If we wel wey & meditate these things, thẽ shal these thoughts neuer trouble vs: we that ar naked and destitute of all goodnes, we that are stayned with spots of sinn, we that are halfe deade, how shoulde wee worthily eate the Lords bodie? Let vs rather think that we being poore doe come to a plentifull giuer, we that are sicke come to a Phylician, we that are sinful come to a sauiour: that the worthines which is cõmanded by God cõsisteth in faith chiefly, which reposeth al in God, & nothing in our selues: secondly in charitie, & suche charitie as it is sufficient if we offer it vnto God vnperfect, that he may increse it to the better, seing we cannot performe it absolute as it ought to be. Thus farr he. This muche haue I saide hetherto of ẏ most holie supper of our lord Iesus Christe, the maste excellent & wholesome sacrament of Christians, foꝛ which euen from the very beginning & while the Apostles were yet liuing sathan the most deadly enimie to our saluation, lying in wayte, hath gone about to ouerthꝛow by many coꝛruptions & defilings: from whiche being nowe foꝛ a time faithfully cleansed, yet doth he not so leaue it but intermingles & thꝛowes an heap of cõtentions into it being made vnto ẏ churche ẏ token of a covenant neuer to be bꝛoken. Wherevpon the thing it self & our saluation requireth, that we be circumspect & giue no place to ẏ temptour, but agreeing altogether in christ and being ioyned into one body (by faithful celebꝛating of the supper) we may loue one another and giue euerlasting thankes to our redeemer and Lorde Chꝛiste to whome be pꝛaise & glory nowe & foꝛ euer. Amen. Amen.

Of

¶ Of certeine institutions of the Church of God. Of Scholes. Of Ecclesiastical goodes, and the vse and abuse of the same. Of Churches and holie instrumentes of Christians. Of the admonitiō & correctiō of the ministers of the church, and of the whole Church. Of matrimonie. Of widowes. Of virgines. Of monkes. What the Church of Christ determineth concerning the sicke, and of funeralls and buryall.

¶ The tenth Sermon.



HERE remaine certeine thinges, but a fewe truly, whiche are to be expounded vnto you (derely beloued) the whiche partly apperteine to the institution of the ecclesiasticall ministerie and preseruation therof, there are partly certeine peculiar ordinances of the Churche whiche the Churche can not want. Wherof in this last Sermon of this Decade, so farre as the Lord shal giue me grace to speake, I intende as briefely as I can to intreate.

The Lord hath not burdened his church with infinite lawes.

First of all we muste knowe that the Lord our God hath not burdened his Church with ouer many lawes and institutions, but hath set downe a fewe easily to be numbred, and thase not costly, nor intricate, nor long, but profitable, simple, plaine, and shorte. In time past, when as vnder the lawe the Lorde appointed vnto the people a costly & sumptuous worshipping of him, notwithstanding all thinges therein were certeine, numerable, and moderate: neither would he haue any thing added to, or taken from it at the pleasure of men, or to be otherwise vsed than he had appointed. Who then will thinke that after the abrogating of the Lawe, the Lorde would deliuer vnto the Churche of his new people, a sumptuous and an infinite discipline? Wherefore it is partly the couetousnesse of the pastours and estates of the Church, and partly the monstrous superstition of the common people, that hath made euery thing so sumptuous, and infinite in the Churche. Let vs sticke vnto this, that the Lorde our God hath instituted in his Churche, but verie fewe thinges, and such as are necessarie: and therefore we ought all to indeuour, that the Churche be not ouer-burdened with traditions and institutions which proceeded not from God him selfe. The Church of God is gorgeously enough decked and furnished, if she obserue and kepe the institutions of her God and Lord.

The chiefest points of true godlinesse in the Churche.

The chiefe and principal pointes of the Godlinesse of the Churche of GOD, are the sincere teaching of the lawe and the Prophets, of Christ and the Apostles, faythfull prayer offred vnto her onely GOD through Christ alone, a religious and lawfull administration & receiuing of Christs sacraments: wherof we haue intreated hitherto

hither to through fiue Decades. Here vnto belongeth charitie also, whiche is a communicating of riches, or wel doing, whereof we haue saide somewhat already in the first Decade, & will say somewhat else in this Sermon.

Neither doth Luke in ỳ Actes make mention of any other thinges, describing what maner of Churche ỳ faithful primitiue Church of Christ was, being foũded by the Apostles, & what were the principal pointes thereof. They were continuing, sayth he, in the doctrine of the Apostles, and in cõmunicating, & in breking of bread & in prayer. Under these few points all godlinesse is comprised. Vnto the Ecclesiasticall ministerie are ioyned these that follow. Christian schooles haue the first place, which bring forth a plentifull increase of Prophetes or ministers of the Church. All nations vnlesse they were altogether barbarous, haue vnderstode that without schooles no kingdomes or common weales can happily be mainteined. And therefore not only Moses in the booke of Genesis, but also Strabo in ỳ 17. booke of his Geographie, reporteth how that among the Egyptians were instituted most famous Colleges for Priests and Philosophers. Historyes also make mention, that ỳ most noble men of all the world traueled into Egypt to obtein wisdome in which number Plato also is said to be ỳ first of the chefe & principall among the Philosophers.

Actes. 2.

Of scholes

Neither is it vnaduisedly written in the booke of the kinges, that Solomon excelled the wisemen of the Egyptians in wisedome. And not only the Egyptians, but also the Palestines, a Nation more famous for warres than for learning, are saide to haue had their priestes, of whom they asked counsell in matters of doubt, as writeth Samuel in his holy hystorie. And Daniel also witnesseth, that the Babylonians had moste famous Schooles, as also had the Medes and Persians, from whence sprang foorthe their Magi, I would say wise men, notable in all partes of Philosophie. I neede not to speake any thing of the Grekes and Romanes, since there is no man but knoweth theire moste famous citie of Athens, which is so much spoken of by all learned men, and also the godly Colleges of their Priestes and South-sayers. But omitting forreigne examples, let vs alledge our owne or suche as are Ecclesiasticall.

GOD, who gaue vnto his people, a moste absolute fourme of an happie Common-weale and kingdome, distributed schooles throughe fourtie & eight townes of the realme. Those townes by reason of ỳ Philosophying Leuites, were called Leuitical. For he had consecrated al the Leuitical tribe vnto ỳ priesthood and to studies: Not for that it was not also lawfull for gentlemen of other tribes to studie Philosophie or wisedome: But because the Leuites were peculiarly appointed vnto holy studies.

For it is euident, that Elate and Daniel, two of the moste brighte lights of the ỳ prophecied, were of the tribe of Iuda. Other tribes also haue brought forth men right singular in al kinde of knowledge. And those townes likewise were called Leuitical and priestly, not that priests only dwelt in them, but because they had synagogues in them.

But

But at the tabernacle in Silo, and
specially in the citie of Jerusalem
thers was a schole surpassing all o-
ther, and in maner of an vniuersitie,
as they call them now adays. And the
same holy history witnesseth ỹ moste
famous men had the gouernment of
those scholes. For we reade in Rama
that Samuel, who was the very chi-
fest in all wisedome, godlinesse, and
learning, was gouernour and prin-
cipall of the Naioth, that is to say, the
Warse as they terme it, or College of
the Prophetes. Helias and Heliseus
the most cleare lightes of the Church
of Israel, were rulers ouer the schole
of Hierico and Gilgal. That naugh-
tie Jeroboam did pul downe the scho-
les, and troad vnder fote the order of
the Priestes, and placed without all
choice some that were of the refuse of
the people in their places. But the
men of GOD Helias and Heliseus
knewe well, that without scholes the
sound doctrine could not flourishe or
be preserued: and therefore they ap-
plyed them selues wholy to the reuiu-
ing of scholes. And when lawfull tri-
butes were denyed them, being by
wicked Princes bestowed vpon flat-
terers and bellies, that is to say, prie-
stes of the Idols of calues and of Ba-
al: yet it came to passe by the good-
nesse of the Lord, that some good men
bestowed somwhat vpō such as were
desirous of learning, who holding thē
selues contented with a mean liuing,
behaued themselues valiantly in that
most corrupt age. But those nota-
ble men, those wise men and Pro-
phets, who had the gouernment ouer
scholes, were called fathers, wher vpō
also the disciples and scholers were
termed the sonnes of the Prophetes.
Amos and Jeremie call them Naza-
rites. For, sayth Amos, I am no Pro-

Gouer-
nours of
Scholes.
1. Sam. 10.
4. Reg. 2.
& 4. cap.

Amos. 7.

phet, neither the sonne of a Prophet,
to wit, not brought vp in the know-
ledge of liberall artes. And the same
man sayth againe: I haue rayſed vp
of your sonnes for Prophetes, and of
your yong men for Nazarites. But
he commendeth also the manner of
them that studied, which in his lamē-
tations he bewayleth to be altoge-
ther perished in the captiuitie. Fur-
thermore, they were called the sonns
of the Prophetes, for the affection
which they bare towards their schole
maisters, as if they had bene their pa-
rentes, and for their obedience and
daily studie towards them. But how
muche the more noble and wise the
Princes were, so much the more dili-
gence they employed in repayring
scholes, and restoring Ecclesiasticall
orders. Which a man may see, not
in Dauid and Solomon onely, but al-
so in Josaphat, Ezechias, and Josias,
who were moste vertuous and moste
happie Princes. In the captiuitie
and after the captiuitie of Babylon,
the Lordes people was dispersed and
scattered into many kingdomes farre
and wide. But whether so euer they
were carried, they erected scholes or
synagogues, and when the citie of Je-
rusalem was restored, then they of-
ten came vnto the same. For there-
fore the Actes of the Apostles make
mention, that at what time Sainte
Paule preached the worde of God
among the Gentiles, he went into
the synagogues.

Amos. 2.

Actes. 15.

And Sainte James the Apostle
sayth, Moses of olde time hath in e-
uerie citie them that preache him in
the synagogues. Where he speaketh
not of the cities of Judea and Galilee,
but of the cities of the gentiles in Sy-
ria, Cilicia and Asia. But that which
we reade in the Actes doth shew that

they being dispersed and scattered abroade, did sometime come vnto the holie citie of Ierusalem. There were dwelling at Ierusalem certeine Iewes religious men, of all nations that are vnder heauen. And that also whiche Saint Paul reciteth of him selfe confirmeth the same, that being borne free in the citie of Tharsus, he trauelled to Ierusalem vnto Gamalieles feete, that is to saye, to the intent to heare the instruction, and to be a scholer vnder Gamaliel. So likewise we reade that at Ierusalem there were Colleges or Synagogues of the Libertines, Cyrenians, Alexandrines, Cilicians, and Asians. This vse of scholes continued vntil Christs time, yea, and after his ascension into the heauens, almost vntill the destruction of the citie, although in the meane time it maye appeare to haue beene sundrie times deprayed.

Actes. 2.

Actes. 22.

Actes. 6.

Christe & his Apostles, do institute Scholes.

Christe also the sonne of God, our king and high Byshoppe, he him selfe instituted the most famous schole of all other, calling thervnto the twelue Apostles, and the seuentie disciples, chosen men, I say, to the number of fourescore and two. Yea, the Apostles them selues drewe vnto them verie many disciples, and first of all Saint Paule the most chosen instrument of God to conuert the gentiles, is read to haue had in his companie, Sopater of Berrhœ, Luke of Antioch, Marke of Ierusalem, Barnabas, Sylua or Syluanus, Caius and Timothie, Aristarchus and Secundus, Tychicus and Trophimus, Titus and Linus, Crescens and Epaphras, Archippus and Philemon, Epaphroditus and Artemas, and many other. He hath also commended most diligently vnto good men, the studious, and the ministers of the Churches, exhorting all men vnto liberalitie, that they maye want nothing. And writing vnto Titus: Bring diligently, saythe he, Zenas the Lawyer and Apollo, vpon their waye, that they maye want nothing.

Titus. 3.

Moreouer it maye be gathered by playne and manifest proues oute of the thirteenth chapter of the Actes, that there was a verie famous and that an Apostolique schole at Antioche in Syria. Eusebius also of Cesarea aboundantly witnesseth what noble scholes were at Alexandria in Egypt, and in other renouned churches. And we haue also declared the same more at large, when time serued, in a booke which we haue written of the institution of Byshoppes. But in processe of time when al thinges apperteyning to the Churche beganne to decline to the worse, Ecclesiasticall scholes also degenerated into Abbaies, or into Colleges of Canons and Monkes.

Scholes apperteine to the preseruation of the ministerie.

But of all these thinges whereof we haue spoken, I thinke it not vnknowne vnto any man, that scholes doe principally belong to the preseruation of the Churche, and the maintenaunce of the holie ministerie, in which scholes good artes might be exercised, verie profitable for the furtheraunce of the studie of the holie Scriptures: of which sorte chiefest of all are the studies and knowledge of holy tongs, of Logicke, naturall Philosophie, and the Mathematicks, and these moderately knowne, & directed vnto the certeine scope and ende of Godlinesse. For a man may sometime finde wittes worne and wared olde in diuers Artes and disciplines, howbeit not once medling or inured with

with holie exercises and studies. But I woulde to God that the wicked being too muche glutted with prophane studie, would also leaue to contemne holie Scriptures as thinges playne barbarous.

A man also may find some wits so busied in the studie of the Mathematickes, that they are more meete to be maisters of buildinges, than gouernours or pastoures of Churches. Yea they are so farre crept into the studie of Astronomie, and the Astronomers heauen, ý they quite forget the blessed heauen, which is the seate of ý blessed Saintes, any thing to pertaine vnto them, and that they shall be sufficiently happie if they can but once atteine vnto ý knowledge of ý motion of the visible heauē, and to the course of the starres. As for those that meddle ouermuch with the studie of Philosophie, and the trifles of Logicke, and the rules of Rhetoricke, neuer attaine vnto any ende, nor earnestly thinke vpon the bestowing of their trauels to the edifying of the Church: commonly they become contentious and brawling disputers for the most parte, and arrogant controllers: vnto whom nothing seemeth to be neatly and aptly enoughe, eyther spoken or done of others, but that whiche is tempered and as it were tuned to their great conceiuing heades, and so agreeing with prescript rules, that they swarne not therefrom, no not so much as a haires bredth. These men snarle and intangle all thinges with their doltishe disputations, putting out nothing else but quarelling controuersies, taking vpon them moste arrogantly to iudge all mens doings & sayings what so euer, yea, though they be good and tollerable, they snap at them, and maliciously cauill against them, being rather vayne babblers, than Philosophers, yea, the verie plagues of scholes and Churches: who spitte out the poyson of debates, contentions, variances, strifes and diuisions at and into the Church. Against these Sainte Paule the Apostle to Timothie seemeth to speake. 1. Tim. 6
For after he hadde briefly set downe the summe of sounde doctrine, he addeth thereupon. This teache and exhorte. Who so euer teacheth otherwise, and holdeth not him selfe contented with the healthfull worde of our Lorde Iesus Christe, and the doctrine whiche is according vnto godlinesse, he is puffed vp, knowing nothing, but spending his time aboute questions and contention in wordes, whereof groweth hatred, strife, slander, euill suspicions, vaine conflictes, of men corrupt in hart, and destitute of the trueth, whiche suppose gayne to bee godlinesse. Avoyde the companie of such.

Truely it neuer went well with the Churche, when learned and studious men forsaking the playnenesse and purenesse of the worde of GOD, turned their eyes an other way, and aymed not at the worde of God alone. They in auncient time, did not contemne the worde of God: but in the meane while they attributed more to traditions than was conuenient. But by that meanes they bothe gaue occasion vnto errours, and confirmed such abuses as were already brought in. Certeine yeares past and gone, Gratian and Lombard, with other ecclesiasticall writers, went about to make an agreement of opinions, & to gather togither a perfect and certeine sum of diuinitie. But thereby they did The corruption of Scholes.

not onely carried the scholes awaye from the Scriptures, but also intruded straunge doctrines into the churche.

After these there followed Alexander, Albertus, and Thomas, who not onely depended vpon those sentences, and commended them vnto others, but also endeuoured to mingle Philosophie with Diuinitie, and to couche them together into one body. And hereof it came to passe that we had so many wayes and sectes, so many puddles crauling full of frogges, so many scholes, so many Abbayes, so many sophisters. And if at this day likewise we continue vnhappily to couple Philosophie with the holy Scriptures, and superstitiously call them into disputation, and to call them vnto examination by humane rules, or to the handling by artes, then shall we also corrupt them in the scholes, peruerting the integritie of the Apostolique doctrine, to the great detriment of the Churche. In the meane while, certeine it is that good Artes and learning doe make muche vnto perspicuitie and playnenesse, but moderately and religiously applyed with iudgement, so that the scriptures may haue the vpper hand, and all other Artes obey the same.

The true ende of Scholes.

Wherefore, let pure godlinesse be taught in the Ecclesiasticall scholes, yea, let godlinesse be the ende of all our studies: at the first let the studious be diligently taught the Catechisme, and let them neuer rest, vntill suche time as they haue learned it perfectly and made it familiar vnto them selues: then let this young beginne godlinesse be daily increased with Lectures and holy Sermons: Let the writings of the holy Euangelistes and Apostles be alwayes read vnto the, that they may become perfect in them in due season: Let them also commodiously learne the tongs and good Artes, and let them be exercised in writing and reasoning. But aboue all, let dissolutenesse and wantonnesse be banished out of the godly instituted and Christian scholes. Let discipline, yea, though it be somewhat sharpe, flourishe. For if youth be corrupted in the scholes, and growe vp in that corruption, what I praye you shall we looke for at their hands, when they be set in authoritie ouer the Churche? Let vs not beleeue that they wil be the salt of the church, who as they are most dissolute and blockish, so can they not abide sharpnesse in other. Shall we thinke that they will become lightes of the churche, who doe them selues hate the light, and are delighted in darknesse, and in the woorkes of darkenesse? Wherefore, that which the sonnes of Helie were in the Churche of Israel, the same shall be and are the corrupt sonnes of the prophetes in the church of Christ. They therfore shal likewise perishe with the people whiche are committed vnto them. And therefore nowe adayes, there is greate offence committed through to muche lenitie in the scholes, a mischiefe whiche will neuer be washed away. For a man shall come into many scholes, where he shall thinke he seeth so many souldiers and ruffians, not scholers and students, whome they commonly call clearkes.

Discipline in scholes.

Neyther their fare, neyther their apparell, neyther their maners, neyther their woordes, neyther their deedes, declare them to be of anye good disposition, honest, or studious. I knowe, that muche is to be ascribed vnto our vnhappy and most dissolute age,

age, in which the ſtubborne and rebellious will not hearken to the counſel of the elders: and againe I knowe, that there are great offences committed through the negligence and fonde gentleneſſe of them that are in authoritie. But for as much as the welfare of the Churche conſiſteth of ſcholes well ordered, we ought all of vs to vſe great diligence, that in this behalfe there maye no offence be committed through our careleſneſſe and negligence. This muche haue I ſayd concerning Eccleſiaſticall ſcholes, in as fewe wordes as I might conueniently: of whiche I haue intreated more at large in my booke of the Inſtitution of Byſhops.

Of Eccleſiaſticall goodes.

Furthermore, to the end that ſcholes with the whole miniſterie may be mainteyned, together with all holy buildings, and Eccleſiaſtical charges, there needeth to be ſome good wealth and abilitie correſpondent. This place therefore admoniſheth vs to ſay ſomewhat concerning Eccleſiaſticall goodes. God in that commonwealth whiche he would haue to excell all other as beſt furniſhed with all things neceſſarie, appoynted ſtanding fees to be payde vnto the holie miniſterie of the common charge, to witte, the tythes, the firſt fruites, and ſundrye other kyndes of offerings.

These thinges are in the lawe expreſſed by Moſes the man of God in many wordes: who nothing feared, leaſt for handling of that matter he ſhoulde be accuſed of greedie deſire, or couetouſneſſe. For thoſe thinges whiche God commaunded him to declare plainely to the people, he vttered vnto them faythfully. Yea, the lawe of nature commaundeth to rewarde him that taketh payne, and to maynteine common charges by common contribution. And thoſe reuenues or tributes that were publiquely gathered, were not beſtowed but to publique vſes. For they were partly giuen to the miniſters for their miniſterie and ſeruice, partly they were diſburſed vpon publique buildings & holy charges, and parte was employed to the releefe of the poore.

And although by the newe Teſtament the Leuiticall lawe with the whole Prieſthode be abrogated, notwithſtanding it is certeine that the ſame vniuerſall lawe, whiche commandeth that publique charges ſhuld be leuied by publique contributions, is not abolished. For we reade that our Lorde Jeſus Chriſte, although he liued not of the tenths and reuenues of the Prieſtes, yet liued he of the contributions of the godly. For he executed a publique function. And ſending his diſciples abroade to preache, expreſſely ſayth vnto them: I woulde not haue you to be carefull for fode and apparell: For the labourer is worthy of his hire. Wherefore the Primitiue church which the Apoſtles haue gathered to Chriſte, beſtoweth their houſes, landes, and monie for the preſeruation of the miniſterie, and other thinges neceſſarie for the Churche.

The church of the new teſtament hath goodes & reuenues.

Luke. 8.

Matth. 10.

The Prieſtes and Leuites at that time poſſeſſed the holie reuenues, not giuing one iote to the Apoſtolique Churche, whiche rather they wiſhed might ſterue for hunger. But the godly and faythfull people knewe verie well, that earthly ſubſtance and riches were verie neceſſarie for the preſeruation of the Churche. For GOD hath appoynted men and not angels to be miniſters of the Church: and hathe recommended poore men vnto the Church to ſtand in his ſtead

Acts 4.

But they as men are wont to doe, lacke and are destitute of many thinges, wherefore good men through the motion of the holy Ghoste, doe contribute together, and bestowe mony, houses, landes, and other goods, whereby both the poore and also the holy ministerie may be mainteyned. And hereuppon also it is euident that the Church of the people of the new Testament, hadde euer since the time of Christe and the Apostles, goodes and possessions publiquely gathered and receiued, and also layde out and bestowed them againe for publique and common commoditie.

Howe in olde time the church goodes were bestowed.

Gregorie the first of that name, bishop of Rome, saythe that it was the custome in his time and also before his time, that there ought to be foure portions or parts of ỳ church of God. One for the byshop & his familie, an other for the clergie, the third for the poore, and the fourth for the repayring of Churches. But there are a great many that say that a byshoppe oughte not to receiue wages of the Church. Let vs therefore examine, what Christ and his Apostles do teach vs touching that matter. Christe our Lord, who neuer committed any vniust thing, receiued, as it is read, maintenance from such women as he taught, who ministred vnto him of their substance. He also sending his disciples abroade, and willing them not to be careful for meate and drink, and rayment, sayth further, The labourer is worthy of his hire. The Lorde iudgeth it to be worthy, meete, and right, to minister necessaries vnto preachers. Wherefore they doe no vnworthy deed which receiue wages, thereby to prouide necessaries for thẽ selues and their familie: yea, he compareth preachers not to idle bellies, not to them that eate freely of other mens breade, neyther to beggers, but to labourers. For as the Lord setteth downe in the lawe, howe that it is a great offence to deny labourers their hire: euen so their offence is not smal that suffer such as are faythful feeders of the flocke, to perishe and decay thorough need. For in an other place the lord speaketh to his disciples, saying, Ye haue freely receiued it, and therefore giue it freely. Matth. 10. But he speaketh of the gifte of worcking myracles, and of the benefit of health to be bestowed vppon the sicke, diseased, and oppressed. For thus it is written: Heale the sicke, cleanse the leaprous, rayse the deade, cast out diuels. And to these words he added this, saying: Ye haue receiued it freely, & therfore bestowe it frely. Therfore though the apostles receiued reward of thẽ to whom they preached: yet neuer any man read ỳ euer they toke any thing for the gift of healing which they receiued in the lords name. Like as Heliseus would not take any thinge at all though it were freely offred him by Naaman ỳ Syrian capteine, for ỳ by his counsel he was healed of the leprosie. Yet the selfe same Heliseus refused not the gifte of the man that came vnto him frõ Baal-salisa. Out of the selfe same Gospel of Christ our Lord, Ministers haue to learne to what vse they ought to put that wages they haue of the church. For what time the Lord commanded Iudas who carried ỳ purse, Iohn. 13. to depart, the residue of the disciples thought that he had ben commanded to go & buy such necessaries as should serue for ỳ holie day, or else to bestow something on the poore. Wherefore it is plaine that the Lord vsed with the stipend which he required to prouide necessaries for him and his, and also to giue almes therof. Marke wel then that the ministers of the churche may

Ministers of Churche ought to be rewarded.

prouide things necessarie for their liuing, function, and maintenaunce of their housholde, of the wages they receiue of the church. Againe, they may also of ỳ same wages giue almes vnto the poore, euen as it were of their own goods truly gotten. For the lord saith plainly in the lawe, that ỳ sacrifice of the Leuites made of tythes and other oblatiõs or holy reuenues, shall be as acceptable vnto him, as their sacrifice that offer any thing out of their owne cheft, store, or possessions. Truly if a labourer do offer vnto God any thing of his hire or wages (ỳ is to say) if he giue vnto ỳ poore, doth it not seeme a verie acceptable sacrifice vnto God? Verie acceptable then is the almes that the minister of the churche doth bestow, procéding of the wages of the holie ministerie. But the case a labourer in building a church, receyueth his wages of the Churche goods, shoulde a man therefore say that the labourer toke an almes, & that one almes ought not to be giuen out of an other? He receiued wages for his worke. For he did labour. Therefore he giueth almes of his wages & of his owne, lawful & proper goods. Wherfore then shoulde the minister of the church seem to liue by almes, & that he ought not to giue almes of alms, who notwithstanding dothe labour for his wages, and therfore receiueth the reward of his worke as a labourer doth, vnto whom the Lord him self compareth ỳ minister? If any man be so far past honestie to think so, he shal heare not what I say, but what Paul the apostle saith. If we sow vnto you spiritual things, is it a great matter if wee mowe your carnall things? And againe. Such elders as gouern wel, are worthy of double honor, and chiefly they that trauell in preaching & teaching. For the scripture saith, Thou shalt not mouzell the mouth of the oxe treading out the corne. And, The labourer is worthy of his hire. Behold therfore, ỳ apostle doth not think that that inestimable goodnesse of the ministerie can by any means be recõpenced with a vile thing, I meane wt earthly wages. Againe, They that labour, saith he: They that labour say I, not they saith he, that loyter in teaching. These doth he compare vnto an oxe that is a toyling beast, and a threther out of corn, & also to a labouring man. That wherof I do so greatly warne you, is, that bycause in this our wicked & vnthankfull world, certeine men, nay rather monsters most vnthankfull are to be found out, that are persuaded, that ministers doe nothing at all, yea, euen suche as moste faithfully do their dutie. For they cry out saying, They eate their bread as beggers do, & it costeth them nought. By which name & infamie they terrifie many fine wits, & make thẽ to forsake ỳ studie of good learning & diuinitie, so ỳ they vtterly abhorr ỳ ministerie, as it were a thing most beggerly & vnhoneft. For in such sort ỳ diuel can deuise to enlarge his kingdom, abusing, or rather fitly vsing to his purpose our ingratitude and malice. But why do they not suffer thẽ selues to be numbred with Christ & the holy apostles, who were fed & mainteined by ỳ churches stipend, than to be reckoned vp among those vnthankful & proude people, who haue scraped & gathered al their goods together for ỳ most part by vsery & other wicked means? or at the least if they haue not gotten their goods by sinister means, they haue receiued thẽ through the liberalitie and mere goodnesse of God, for the which they neuer sweat or toke paynes?

1. Cor. 9.
1. Tim. 5.

S. Paule proueth by strong and

1. Cor. 9.

many argumẽts the right to receiue a stipende for the holie ministerie. Haue we not (saith he) power and authoritie to eate and drinke, or maye wee not carrie about with vs a woman sister? For he meaneth the lawfulnesse and authoritie to receyue any thing necessarie for him selfe, his wife, and his whole household. And for that he asketh a question, he sheweth what he meaneth, that thereby he may declare a playne truth and equitie amongst all men, and thereto addeth examples, not of euerie man severally, but of all generally, and specially of the chiefest apostls of Christ, and of them that were kinne vnto Christe by bloud, saying: Euen as the other Apostles and brothers of oure Lorde, and Cephas? And who is that Cephas, but Peter? To this Cephas the Lorde sayde in the first chapter of S. John: Thou shalt be called Cephas, whiche if a man interprete it, signifieth a stone. But Peter also was so synamed of a rocke, to the intent the interpretation of the name may allwayes fall vppon the same.

The Apostles receiued wagis

Marke. 6.

And who, I pray you are the Lordes brethren, but John and James, and James the brother of Judas, and Judas and Simon the brethren of James? All these, sayth Sainte Paule, liued of a stipend they had, being gathered of the common assembly of the Church. Vnto these examples he addeth other also like vnto them, commonly put in practise. Who (sayth he) doth goe to warre at his owne costes and charges? Or who planteth a vineyarde, and eateth not of the fruite thereof? Or who feedeth a flocke and eateth not of the mylke thereof? Surely he bringeth forth these similitudes very finely and properly applied vnto them, and not vnto any other. For the ministers of the Church are sometime called souldiers or vineyard-keepers, sometime husbandmen and shepherds. And who, I pray you, is so farr from reason, that he woulde denie vnto souldiers, husbandmen, and shepheards meate and clothing, for the paynes they take in warfare, husbandrie, and about cattel? The true hearted men therfore, and suche as are of an indifferent iudgement, do acknowledge that the ministers of the Church may liue by the Ecclesiasticall ministerie. But least that any man should obiect that these humane parables and similitudes taken from the common vse, do proue nothing in an Ecclesiasticall cause, he addeth presently: Doe I speake these things according to mã? Doth not the lawe say also the same? For it is written in the lawe of Moses, Thou shalt not muzzell the Oxe that treadeth out the corne. As though he shoulde say, I haue in a readinesse for the cõfirmation of our right, not only humane similitudes, but also testimonies of ẏ holy scripture. And he allegeth a place out of the 25. chap. of Deuteronomie, concerning ẏ nourishing of labouring oxen. Againe, lest any man shuld say that that place is not to be vnderstood of preachers, but simply of oxen, he addeth, Dothe God take care for oxen? Or dothe not hee speake it altogether for oure sakes? Doubtlesse hee hath writen it for our sakes, that he which ploweth may plowe in hope, and he that thresheth in hope may be partaker of his hope. The Lorde sayd he, in his lawe would prouide for vs. For he would haue the equalitie gathered by a certaine syllogisme or kinde of argument, after this or suche like maner: If the Lorde prouided for beastes

ties and cattell and woulde haue consideration to be hadde of them, howe much more of men? It were truly a very vniuste thing that an husbandman should labour with his ore without hope, that is to saye in vaine, and without commoditie. Therefore were it also a moste vniuste thing, for the minister to exercise ecclesiastical husbandrie in the church without hope or due stipend. Moreouer, where it is againe obiected here against, that vnto the spiritual ministerie, belongeth no corporall but a spiritnall reward, the Apostle aunswereth, If wee sowe vnto you spiritual things, is it a great matter if we reape your temporal things? He therefore thinketh that the Corinthians giue nothing when they giue their temporall thinges, namely if they be compared with eternall good thinges, which the ministers do bring by teaching. For loke how farre the soule excelleth the bodie, by so muche are spiritual thinges better than temporall. The Apostle also concealeth an euident argument in these words, where he admonisheth, that it is meet that he that soweth should also reape. In this point also is great inequalitie, in that the ministers sowe the better, and reap the worse. Because men set light by God and the diuine ministerie, therefore they thincke that the ministers doe nothing. S. Paule againe confirmeth his owne right by the example of others, saying: If others bee partakers of the power towardes you, why rather are not wee? For seeing none had taken more paines amonge the Corinthians than S. Paule, no man was more worthie of reward. Moreouer he confirmeth his right, by the example, commaundement and ordinaunce of the Lord saying: Knowe ye not, that they whiche take paines in the holy thinges, do eate of the holy thinges, and they that ministet at the altar, are partakers o the altar? Euen so hath the Lord ordeined, that they that doe preach the Gospell, should liue of the Gospell. Where hath the Lord ordeined this? Forsoth when he said in the Gospell, that ỹ labourer is worthie of his hire. But I iudge this especially to be obserued whiche the Apostle speaketh in plaine words, That the Lord instituted his ordinaunce concerning the maintenaunce of the ministers of the church vnto the imitation of the auncient lawes of the Iewishe people. Hereof wee gather, that wee misse not much the marcke, if in this and such like cases, wee do not vtterly reiect the auncient institutions of the fathers.

But in that S. Paule the Apostle vsed not his authoritie as he mighte haue done, it maketh nothing against these thinges. For one question is of the deede, and another of the right of the thing. In very deede, hee toke nothing of the Corinthians for diuers causes, yet notwithstanding hee toke of other Churches. Neither receiued he any thing of the Church of Thessalonica: yet for all that this his doeing is not preiudiciall to the equitie of the right. For he saith vnto the Corinthians: I haue robbed other Churches, hauing receiued wages of them, to thintent I might do you seruice. And when I was with you and wanted, I was not burthensome vnto any man. For the things that were lacking vnto me, were giuen me by the brethren that came from Macedonia. And vnto the Thessalonians he saith, We haued not oure selues inordinately amongst you, neither did we take our bread for nothing: But with labour and paines both night and day doing

S. Paule receiued no wages.

2. Cor. 11.

1. Thess. 3.

our woorke, to the intent wee would not be a burden vnto any of you. Not that it is not lawefull for vs to doe it, but becauſe we would ſet downe our ſelues as a patterne for you to followe after. And againe the ſame S. Paule ſaith vnto the Theſſalonians, I beſech you that you acknowledge thē that labour among you, and are ouer you in the Lord, and admoniſhe you, that you haue them in ſingular loue through loue for their woorke ſake. Be at peace with them. Let ſo much therefore of the Churche goodes as is ſufficient be giuen vnto the miniſters and teachers, ſo farre forth as honeſt neceſſitie requireth. And thus much haue we ſpoken concerning the portion that is due vnto paſtours.

1. Theſſ. 5.

In times paſt, the ſecond part of eccleſiaſticall goods was allotted vnto clearkes. And clearks are the harueſt of paſtours, ſtudious of diuinitie, and wholy diſpoſed to the holy miniſterie. And foraſmuch as theſe haue dedicated themſelues and all that they haue wholy to the Church and the miniſterie thereof, it is moſt fitt that they ſhould be nouriſhed and mainteined by the coſtes of the Church. But it is conuenient they be nouriſhed meanly, who ought to bee an example of meane and thriftie liuing to other. For to be brought vp delicately, doeth nothing agree with the miniſteries of the Churche. And therefore, Amos found fault that the Nazarites drank wine, for that he ment that drūkards did not mainteine the Church, but vterly deſtroy it. Of which matter wee ſpake in another place. Moreouer, it is fitt that due portions bee paide to Prieſtes, ſcholemaiſters, ſcholers, and to all other eccleſiaſticall perſons whatſoeuer.

Students to be mainteined by wages of the Churche.

Finally the third part of eccleſiaſtical goods are appointed for the poore. And there are diuers ſortes of poore folke: as widowes, pupils, orphanes, and infants caſt out (whoſe parents are not knowne.) Alſo they that are worne with olde age, and ſpent with diſeaſes. There are infinite kindes of diſeaſes, whereof the moſt greuous are theſe: leproſie, furie, and madneſſe, the Frenche pockes, or the ſcabbe of India or Naples, the palſey, the gout, and a great many moe. There are not onely poore men borne within the land, but alſo ſtrangers that are baniſhed their countrie and home for righteouſnes ſake, and for the woord of God. There are other who are not yet come to extreme pouertie, but are euen now readie to fall into it, ſo that if they be not holpen a little wō readie monie, they by and by come to be kept by the Church bore. Againe, there are ſome that are conſumed by impriſonment, by warres, by great floudes of waters, by fire, and diuers other miſhapps, as by haile, froſtes, and other ſtormes and diſtemperatures of the ayre. Of all whoſe health and ſafegard the Lord willed vs to be mindefull, whereas he ſaith, that Whatſoeuer we beſtowe vppon the poore, we beſtowe it vppon him. Therefore if wee deſpiſe and regard not the poore, without al doubt we deſpiſe and neglecte euen our Lord God himſelfe in the poore. Wee ought of duetie to ſuccour the poore of our owne goodwill, by counſell, comfort, medicines, cures, monie, meate, drink, clothes, lodging, ſuccouring, and by any meanes elſe that we may, and in all ſuch matters and caſes, as they ſhall haue nede of our helpe. If ſo be the Church goodes are not ſufficient to performe all this at the full, then let the abundaunce of all

The poore to be relieued by the Churche goodes.

The poore not to bee defrauded of their portion.

Ezech.16. Isai.16. all other good faithfull people supplie their want. But if there be goods sufficient in stoare layed vp, which haue beene in times past contributed by the liberalitie of the godly, whiche not withstanding through negligence or wickednes of the gouernours are taken away, so that the necessitie of the poore cannot thereby be succoured, for that cause truely most sharpe tempestes of infelicities are powred forth both vpon cõmon wealthes and kingdomes. For why, they are very sharply punished which doe not giue vnto the poore of their owne priuate goods if they bee able: with how much more grieuous calamities may we thincke they shalbe plagued, which wickedly sacrilegiously & forcibly take away to their owne priuate vses, those riches which were giuen by others to the common vse of the poore? 1. Iohn.3. Hee that hath this worldes substaunce and seeth his brother want, and shutteth vp his affection from him, is cruell: therefore hee that taketh from the poore that which is alreadie giuen them is more cruel, and committeth sacriledge. Ezech. 16. Isai.16. It is read that the Sodomites with their fellow cities were drowned, beecause they strengthened not the hand of the poore but rather weakned it. The Moabits and Chananits are destroyed for disdayning strangers, and for hauing no care of the poore. But why do we fetch examples so farre of? why do we not call to mind the last sentence of the high Iudge vttered from his heauenly iudgment seate which is stablished in the cloudes, pronounced in this manner, Matth.25. Come ye blessed of my father, possesse the kingdome whiche was prepared for you frõ the beginning of the world. I haue bin hungrie and you haue giuen me meate. I haue bin a thirste and you haue giuen mee drinke. I was a stranger and you harboured me. I was naked & you cloathed me. I was sick, & you visited me. I was in prison, & you came vnto me. The Euangelist also addeth that whiche agreeth very much to our purpose: Then shal the iust aunswere and say, Lord, when saw we thee hungrie and gaue thee meate: thirstie & gaue thee drinke? When saw we thee harbourlesse and lodged thee: or naked and cloathed thee? Or when sawe we thee sick or in prison, and came vnto thee? The king aunswearing, shal say vnto them, Verily I saye vnto you, in that you did it vnto one of the least of these my brethren, you did it vnto mee. Then shal he say also vnto them that are at the left hand, Depart from mee yee cursed, into euerlasting fire, which is prepared for the diuel & his angels. For I was hungrie, and you gaue me no meate. I was thirstie, and you gaue me no drinke. I was a stranger and you harboured me not. I was naked & you cloathed mee not. I was sicke & in prison, and you visited me not. Thẽ shal they answere & say vnto him, Lord, when saw we thee hungrie, or thirstie, or a straunger, or naked, or sick, or in prison, & ministred not vnto thee? Then shall he answere them, saying: Verily I say vnto you, in as much as you did it not vnto one of the least of these, neither did you it vnto me. It foloweth after, And they shal goe into euerlasting punishmẽt, but the righteous into euerlasting life. The Lord also in another place in the Gospell substituting the poore in his steede, sayth: Ye haue the poore with you alwayes, and when ye will ye may do them good: but me ye shal not haue alwayes. Mark. 14. And therfore we reade that the Primitiue Church was carefull in prouiding for the poore, ?-

uen

euen to the working of myracles.

S. Paule in all places commendeth the poore to the Churche of God: hee made collections for the poore almost in all Churches, & the blessings which he had gathered, he distributed with great iudgement, faith and diligence. As it wil appeare almost in all his epistles, specially in the 15. to the Romanes, in the first to the Corinthians the sixteenth Chapiter, in the second to the Corinthians the eight and ninthe Chapiters. And to the Galathians, Gala.6. While wee haue time (sayth he) let vs do good towardes all men, especially 1. Tim.5. towardes the household of faith. In the first epistle to Timothie, hee warneth that there be consideration had who should be holpen, and who not be holpen. In the same epistle he giueth charge to Timothie, and to all the bishopps howe to deale with the richer sort in the Church, saying: Cõmaund 1. Tim.6. them that are riche in this world, that they be not high minded, neither put their trust in vncerteine riches, but in the liuing GOD, who giueth vs all things abundantly to enioy, that they may do good, that they may bee riche in good workes, that they may be readie to giue, & bestowe willingly, laying vp vnto themselues a good foundation against the time to come, that Heb.13. they maye take hold of life euerlasting. Also vnto the Hebrues, To doe good and to distribute forget not for with such sacrifice God is pleased.

Wherefore, riches were gathered euẽ in ẏ time of ẏ Apostles to succour ẏ necessitie of the poore withall. Deacons were appointed by the church as prouiders and stewards: amonge whom Actes.6. those first Deacons were most famous, of whome the Actes of the Apostles make mention, and also the noble martyre of Christ Laurence. And the writinges of the auncient fathers doe testifie that with those ecclesiasticall goodes, prisoners were redeemed out of captiuitie, poore maydes of lawfull yeares married, finally hospitals, almeries, spittels, harbours, hostles, and nourceries were builded, namely to interteine poore trauellers, for the maintenaunce of the poore that were borne in that countrie, for the relefe of the sick and diseased, for the necessitie of old men, and for the honest bringing vp of pupils & orphans. Concerning these matters there are yet extant certaine imperiall lawes.

Wherefore in reformming of Churches, very diligent heed must be taken that there be no offence committed in this behalfe thoroughe ouersight or of purpose, that the poore be not defrauded, and that in taking away one abuse, we bring not in many. If there be plentie of goodes, let them be kept: if there be none, let them be gathered of the rich. Then let the state of the poore be searched, and what euery mã needeth most, or howe prouision maye best be made for euery one. Whiche being knowen, let that which is meete and necessarie for euerie one be done spedily, gently, and diligently. If then any of the cõmon goods remaine, let them be kept against such calamities as may ensue. Let nothing be cõsumed vnprofitably or vngodlily. Againe, let not the treasure of the poore vnhappily be deteined from them by fraude, and to the increasing of their pouertie. For there maye be like offence committed on both sides. For on eche side the poore are defrauded of their goods. Touching liberalitie, wee haue entreated in another place in these our Decades: and of prouiding for the poore, in other of our woorkes. And Lewis Vines hath written very well

Reformation of churches to bee made.

Holy buildinges.

Temples of christians.

welt of reparing the parye.

The fourth & laste parte of the goodes of the Church, appertaineth vnto holy buildinges, as Churches, scholes, and houses belonging to Churches and scholes. Churches, which because of the companies gathered together in them are also called congregations, are the houses of the Lord oure God. Not that God whome the wide compasse of the heauens cannot comprehend, doeth dwell in such manner of houses, but because the congregation and people of GOD meete together in those houses, to worshipp and performe due honour vnto God, to heare the word of God, to receiue the Lords sacramentes, and to praye for the assistance & presence of God. Churches therefore are very necessarie for the Church and people of God. Touching holy assemblies, I haue said somwhat in the disputation of prayer. And although that at the commaundement of God, Moses builded a moueable Church, and afterward the moste wise king Solomon founded a standing Churche not without great coste, notwithstanding wee muste not thincke therfore that God liketh of such great charges after that he had sent Christ, and fulfilled ỳ figures. For as before the lawe was made, it is not to bee found that the Patriarches did euer build any pinnacles or great churches, euen so after the disanulling of ỳ law in the Church of Christe, a meane and sparing cleanlinesse pleaseth God best. For God misliketh that foolish & mad kinde of buildinges, not much vnlike to that vnwise building of Babylon, enterprising to sett vp the topp of the towre aboue the cloudes. For God liketh not the riotousnes of Churches, who without all riot doeth gather his Church together from out all ỳ parts of the world, which Churche also he hath taught both sparingnes and the contempt of all riot. A church is large and bigge enough, if it be sufficient to receiue al that belong vnto it. For the place is prouided for men and not for God. But aboue all thinges let that place be cleane and holy. A Churche is hallowed or consecrated, not (as some doe superstitiously thincke) with the rehearsing of certeine woordes, or making signes and Characters, or with oyle, or purging fire, but with the will of GOD and his commaundement, bidding vs to assemble and come together, promising his presence amongst vs: and also, it is hallowed by the holy vse of it. For in the temple ỳ holy Church of God is gathered together: the true and moste blessed word of God is also declared in the temple: the holy sacraments of God are receiued in ỳ temple: and also in the temple prayers are powred forth to God whiche are moste acceptable vnto him. Verily the place of it selfe is nothing holy, but because these holy thinges are done in that place, in respecte that they are done there, the place it selfe is called holy. Therefore not without great cause ought all prophanation & filthines be farre from the holy temple of the Lord. The Senatours court or seate of iudgement is accounted so holy a thing, that whosoeuer either in word or deede vsed himselfe vnreuerently towardes it, should be accused of treason. And yet in this Courte the Senatours only are gathered and assembled together, to heare ỳ matters of suiters in thinges transitorie that shall passe away and perish. By howe much the more then ought reuerence to bee giuen vnto temples, into the which the children of God do come to worshipp him, to heare the true word of God,

of God, and to receiue his holy sacraments: And therefore as we hate and abandon all superstition in temples, so wee loue not the prophanation of them, yea rather I say wee cannot abide it. Neither haue we leysure at this time about the consideration of temples to rehearse and searche out open and plaine superstitions. Of whiche matter wee haue spoken in an other place.

Towarde what part of the worlde we must pray.

I finde it a matter of controuersie amonge the fathers of old time, to what part of the worlde wee ought to turne when wee pray. Socrates the historiographer in his fifte booke cap. 22. speaking of the most auncient Apostolique Church of the whole worlde at Antioche, saith: At Antioche, whiche is in Syria, the Church is set contrarie to other, for the altar looketh not towards the East, but towards the west. It may be they did imitate ỹ fashion of the old people in building and setting their tabernacle, and in the fashion of their temple. For they worshipped God turning towards the West, without doubt because of the cõming of Christ in the latter time, and at the end of the worlde. Otherwise it is cõmonly vsed that men worshipp with their faces turned toward the East. But in all these matters so there be no superstition, dissention, licentiousnes and offence, a man may doe what him lusteth.

Churches not to bee builded to Sainctes.

But there ought no temples to be built for the worshipping of Saincts. For vnto God onely, to whome all honour and worshipp is due, we ought to build Churches: which thing wee are taught by ỹ examples of auncient fathers, and the determination of the whole scripture. The heathenish idolaters built temples vnto creatures, sinning against the true and eternall God in cõmitting a greuous offence, S. Augustine in his booke, *De Ciuitate Dei*, sayeth plainely, We build not temples vnto our martyrs. And againe in his first booke against Maximinus a bishopp of the Arians, If wee should (saith he) build a Churche of timber & stones vnto some excellent holy angel, should we not be accursed by the trueth of Christ, & the church of God? Because wee should do that seruice vnto a creature, that is due only to God? Therefore if we should cõmit sacrilege in making a temple to euerie creature whatsoeuer, howe may it be that God is not true vnto whom we make no temple, but we our selues are a temple for him? Thus muche saith he. Againe, they are to be counted lyars, who affirme that temples were built by certeine religious men in the worshipp of the Apostles while they were a liue. Of whiche matter we haue spoken in times past, as wee haue both against the riotousnes of the Churche, and the vnprofitable expenses thereof, in the first booke intituled, De Origine erroris, the 21. chapter.

Holy Instruments.

Instrumentes belonging to the Church, ought to be holy, cleane, and voyde of all riot, and farre from any kinde of superstition. The instrumentes be these, an holy seate or pulpit, in the whiche the minister maye teach and preach: conueniente seates for the congregation: a Fonte readie to baptise infantes in, and the Lords Table, with such thinges as are necessary thereto, as water, bread, wine, bookes, candles, baskets and cuppes. These at sometimes were all of gold: but good & godly bishops haue oftentimes molten them, and therewithal deliuered prisoners out of captiuitie, and fedd such as were like to perish for hunger. Many examples of this

this sort haue I gathered in my booke of the Institution of Bishops, the 9. Chapiter. As for candels, whereof wee made mention euen nowe, sure it is that the auncient fathers vsed them in the churches to driue away ẏ darknes of the night, as it appeareth in the twentie Chapiter of the Actes of the Apostles. But it is a foolish matter & nothing religious, to vse lightes in the worshipping of God. Lactantius crieth out, shal we iudge him to be wel in his wits which offereth the light of a burninge waxe candle or taper for a present to the authour & giuer of light? Hee requireth other manner of light at our handes, and that not smokie, but cleare and bright, to wit the light of the minde. But a man may commonly see in these dayes, a great part of the worshipping of God to be reposed in the offering of candels, whiche thing is cleane against the manifest trueth. Amongest other instruments of the Church, bells are reckoned vpp, whiche at these dayes are vnto vs, as in old time trumpets were vnto the people of God. For they serue to call ẏ congregation together, and they are numbered among tokens and warnings. About bells there is a wonderfull superstition. They are christened by bishops: and it is thought that they haue power to put away any great tempest. In the old time men were stirred vp to prayer by the ringing of them, what time any sore tempest did arise: but nowe the very ringing of bells, by reason of their consecration seemeth to haue a peculiar kind of of vertue in it. Who can but merueil and be astonied at this extreme blindnes? Moreouer they vse belles to bewaile the dead. All which things are superstitious, and vtterly to be contemned.

Forsomuch as the true vse of the church goods consisteth in those things whiche wee reckoned vp before, it followeth that the abuse thereof must nedes be in the contraries, whether we do offend in one kind or in many. Iustice and equitie is to bee kept in these as well as in all other thinges. Wee ought not to take from one man & giue to another, but wee must giue vnto euery one that which is his own. Therfore we may not take any thing from the poore and giue it to the ministers of the Church: neither is their portion and necessaries to be taken from them, that the poore maye liue thereof. The holy scripture giueth one portion of the Church goods to the ministers of the Churche: and the same Churche willeth vs to giue vnto the poore their part. Therefore if bishops or ministers of the Church doe challenge vnto themselues all the Church goods, and giue not vnto ẏ poore their partes due vnto them, they defile themselues with sacrilege. If the ministers doe not challenge vnto themselues all the goods of the Church, and yet do take vniustly more then either it becommeth them, or than nede requireth, or otherwise than the decree of God and the Apostles doeth allowe: or else if they spend vnthriftily ẏ portion due vnto them, they greeuously offend. But they sinne greatly, yea, most horribly, if they walk the goodes of the poore, in hunting, diceing, drinking and rioting, whore-hunting, or else in warrefare: and in the meane time haue no regard of the Churche, neither care what is done there, or howe.

Abuse of the church goodes.

But if a iust and good portion fall vnto the poore, perhaps there will bee a fault in this point, in the Steward or Almonar thorough fauour or hatred,

hatred, that they that haue most nede shall haue nothing, and the least worthie shall haue most, and in this case there is great offence committed through filthie abuse. But of all abuses, that seemeth to be the shamefullest whiche is nowe a dayes almost commonly vsed. We bestowe great costes and charges vppon stones and stockes, that is to say, vpon idols void of all vnderstanding: but there is no regard had vnto the poore who are the perfecte images of God. Which kinde of madnes is heathenish and extreme folly. But forsomuch as other haue alreadie very largly spoken of the abuse of the Church goods, and we also haue set downe certeine matters concerning the same elsewhere, I will for this time make an ende of speaking thereof.

Holy time

I would also now intreate of ỹ holy time, which treatise is altogether like that of the Holie place, whereof wee disputed els-where, vnlesse we had also discoursed thereof in the expounding of the tenne commaundements. This onely I add as for this present time, that there ought to be no odious contention in the Church concerning that matter, but that in this and other such like cases, discipline with charitie is constantly to be obserued. For it behoueth vs to be mindefull of the most pernicious contention about the keeping of Easter, which with much danger and great detriment, much and long time troubled the churches of the East and West: and beware in any case that through contention there bee not a gapp left open vnto Sathan to enter in. It were profitable in mine opinion both in this case and in such like, to remember the counsell whiche S. Augustine giueth, That that which is enioyned vs, and is neither against faith, nor good manners, is to bee accounted indifferent, and to be obserued according to the societie of them with whom we liue. In the 118. epistle to Ianuarius.

Discipline and correction of ministers.

Vnto the holy ministerie belongeth also discipline and correction of the ministers. Howe necessarie this is, it may be gathered by these wordes of our Lord Christe, You are the salt of the earth. If the salt haue lost her saltnesse, what shal bee salted therewith? It is good for nothing else but to bee throwne out of the doores, and to bee troden vppon by men. I know there be some that doe boast themselues of certaine priuileges whereby they are exempted from all discipline. But they are deceiued. For the Lord hath made all the ministers of his Churche subiect vnto discipline. Whoso therefore wil be exempted from discipline, are not Christes ministers. Or who, I pray you, will say that he is free from discipline, whome ỹ Lord would haue altogether subiect and bound vnto it? Against the commaundement of God there is no Popes lawe, no priuilege of king or Emperour of force. For no man can abrogate the decree of the high God. And the lord commaundeth vs to warne and correcte euery brother that doth amisse: therefore would hee haue vs also sharpely to admonish the ministers of ỹ Churches that are negligent and goe astray. Truely hee himselfe did often and very sharpely reprooue the whole order of the priests of the church of Hierusalem. Helie the lords priest is yll reported of in ỹ holy history, for that he restreyned not his sonnes being priestes, with sharper discipline. We read howe the prophets of the lord blamed very bitterly all the colledges of priestes, and the high priests also. Examples are to be found

found in euerie place throughout the holy Scripture, and in the writings of the Prophets. Yea, S. Paule reproued the moste holy Apostle S. Peter at Antioch in Syria in the sight of the whole congregation, for þ he taught not directly according to the prescript rule of the Gospel. And to be shorte, Christ himself in the reuelatiō which was made to S. Iohn þ Apostle, doth verie sharply admonish & reproue the Angels, that is to say, the ministers of the Churches. Againe, S. Paule the Apostle. Gal. 2.

1. Tim. 5. sayeth, Against an Elder, receiue no accusation, but vnder two or three witnesses. But those that do offend reproue before the whole congregation, that the other may stand in feare. There are extant also in the scriptures many notable examples of most holy Princes, who by their Lawes haue restrained euen the chiefest ministers of the Churches, and haue thrust downe from their chaires & degrée suche as did not wel discharge their duties. Yea verie necessitie it self and the good estate of the people of God requireth, þ the naughtie ministers of Churches bee deposed. And better it were that a fewe euill ministers were troubled, than so many congregations brought into daunger of bodie and soule. For the Churches and congregations are vtterly destroyed, through the negligence and vngodlines of wicked pastours. Therefore let them be deposed with speed. But to the end that the ministers of Churches might the better and the more easily be kept in their function & calling, the auncient fathers in the old time solemnely held conuocations of the Clergie once or twice in a yere, applying the same as remedies to the diseases of the ministers. And that I may not bring any

Of Synodes.

thing here farre fette I will recite vnto you (Déerely beloued) what is read in the Imperial constitutions of the Emperour Iustinian commanding after this maner: The auncient Fathers solemnely helde conuocations of the Cleargie twise a yeare, in euerie Prouincet, hat such things as are grown vp may there be examined, & amēded by competent correctiō. Which hitherto not being obserued, it seemeth now to be needful to bring it to the rightway. And for as muche as we our selues by reason of this negligence haue founde many to bee intrapped with sundrie errours and sinnes, wee commaunde them all, that in all prouinces euerie yere, either in the moneths of Iulie or September one Synode be holden, & that the priests meete together either at the patriarches or the bishops, and that there matters of faith be handled & also of canonical questions, & of the administratiō of Ecclesiastical things, or of reproueable life, or other matters which require correctiō. These things beeing thus obserued, the layitie also shal reape muche profite concerning the true faith, & honest life, & amendment of them selues to the better. Immediatly after he addeth these words: Moreouer, we commaund the Lieutenants of the prouinces, if they see this to be negligently looked vnto, that they vrge the Bishops to assemble synodes. But if they perceiue them to seeke delayes & to be negligent herein, let them certifie vs thereof, that we may proceede with due correction against suche lingerers. Thus muche haue I reported out of þ Cæsarial decrée. Therfore let bishops take heede, that in this behalfe there be no faulte committed through their negligence: and if they forget their duetie, let the magistrate beware that hee winke

not at their sluggishnes to the destruction of the whole Churche, and all the ministers of Christ. There creepe in continually many vices, for that the dispositiō of the flesh is very corrupt. Unlesse therfore there be admonitiō in the Churche, and correction continually put in vse, those things which we thinke to be most firme, shall fall to decay & perish sooner than we suppose. Like as the Lord would haue ỳ transgressing ministers of the Churches priuately to be admonished and corrected, so doth he extend the cōmoditie of the same admonition and correction to the whole Churche. And therefore the auncient Churche had an holy Senate of elders, which diligently warned them that transgressed in the Churche, corrected them sharply, yea and excluded them out of the Ecclesiasticall fellowship, namely if they perceiued that there was no hope of amendement to be loked for in them. But in the latter times, the Popes and bishops tyrannically taking that kinde of punishment into their handes, and exercising it sacrilegiously contrarie to the first institutiō, haue turned an holsome medicine into an hurtful poison, making it abhominable bothe to the good and bad. S. Paule teaching that this kinde of punishment was permitted by the Lord to restreine the licentiousnes of many, sayth, I haue decreed, that he which hath committed this offence, when you be gathered together in the name of our Lord Iesus Christ & my spirite with you, together with the power of our Lord Iesus Christe, bee deliuered to sathan to the destruction of the flesh, that the spirite may be saued in the day of the Lord Iesus. Loe, this is ỳ power & reuengement of the elders of ỳ church. The meanes is, ỳ destruction of the flesh. The end is, ỳ saftie of the spirit, & the sauing of a faithful man. For the same Apostle to the Thessal. hath these wordes, If there be any man, sayth he, that obeyeth not our words, signifie to me of him by an epistle, and see that he haue nothing to do with him, that he may be ashamed: neither wil I you to acoūt him as an enimy, but warne him as a brother. The same Apostle also plainely shewing in an other place, who ought to be punished by the Ecclesiastical sword, not suche as be offenders throughe weaknesse of the flesh, or good men, beeing adiudged for heretiques of the bishoppes onely and their companie about them, or poore men for not paying their duetie to their ordinarie or their officiall, but wicked doers, & pernicious men. If any man, sayth he, that is called a brother, bee a whorehunter, or a couetous person, or an Idolater, or a slaunderer, or a drunkard, or a theefe, with such see that ye eate not. S. Augustine doth admit moderation in giuing punishment, and then especially, when throughe punishment, not the edifying but the destruction of the Churche is to bee feared. Whiche feare might perhappes seeme eyther vaine or else to muche, if the same Apostle who commaunded the incestuous adulterer to be deliuered to sathan, had not saide in the latter epistle to the Corinthians: I feare that when I come I shall not finde you such ones as I would, & shal mourne for many that offended before, and haue not repented themselues of their vncleannes, & of their whoring and wantonnesse they haue vsed, &c. Truly he threateneth them hardly that he will not spare them: but because he perceiued that it did rather tende to the vtter destruction and ouerthrowe of the Churche, than to the gathering together & increase

Ecclesiasticall admonition & correctiō.

2. Cor. 5.

2. Thess. 3.

2. Cor. 12.

thereof, if (as he did the adulterer) he should deliuer them vnto Sathan, he vsed moderation therin according to Gods commandement, Suffer both of them to grow, lest that while ye pluck vp the cockle, ye also pully vppe the wheate by the rootes. It is necessarie therfore that holy iudgement be vsed, lest offence be committed either by to muche sauour, or by to muche extremitie. Moreouer let spedie reconciliation be of force among suchas be repentaunt. S. Paule saith, It is sufficient to suche a man, that he be thus blamed or chidden. Saint Peter who shamfully denied the lord, doth heare of women in the day of the resurrection the gospell preached by angels.

Matth. 13.

1. Cor. 2.

Moreouer, we haue shewed ỹ there is a magistrate in the church, and authoritie to execute the sword vpon euil doers, ỹ a magistrate which doeth iudge and exercise the sword, and not withstanding is reckoned vp among the true members of the Church, yea ỹ that a magistrate is very necessary for the church in respect of his office, as it is set downe in our 7. and 8. sermon of the second Decade.

Of Christian matrimonie.

The speciall institutions and ordinaunces which God hathe appointed in the Churche, are these that followe. And truly amongst all the ordinaunces of the Churche, wedlocke is not to be accounted least, whiche if it be wel vsed, it bringeth forth a great company of good fruits in the church, but if it be not wel ordred, it breedeth a number of offences and deadly mischeefes in the Church. For they iudge vprightly which say, that that church is moste holie, and best assembled, which is gathered together frō out of many houses well ordered: againe, out of many wicked houses, a wicked churche is assembled. God therefore in his holy word, doth diligently appoint couples, and garnisheth wedlocke verie beautifully. But it is not our purpose at this present to set forth the praise of matrimonie. For it sufficeth to knowe that God himselfe is the authour of wedlocke, and that he instituted it first in Paradise: and he did it to this end, that man might liue wel and pleasantly with a fellowe: to conclude, he first coupled them, man and woman together, and being coupled he blessed them: and that ỹ moste holy friends of God, the patriarches, princes, prophetes, kinges, bishops, wisemen and priestes, liued in this kinde of life. Whereof perhaps S. Paule said, Wedlocke is honourable amongst all men, and the bed vndefiled. He in another place, calleth the doctrine that forbiddeth wedlocke, The doctrine of diuels. For it is euidently knowen, that Christes disciples and the Apostles were married men, neither did they put away their wiues when they toke vpon them the office of preaching, though some most shamefully feigne that they did. It is notable that the Apostle requireth that the hands of a bishop or an elder, to be the husband of one wife: & that in another place he plainly saith, ỹ it is lawfull to carrie about a Christian wife beeing in the calling of the Apostleship: and he chalengeth it both to him selfe and also to Barnabas. What shal I say moreouer that it was pronoūced in the counsel of Nice, to wit, that to lye with a mans owne wife is chastitie. For Saint Paule had said before, Let euerie man haue his own wife to auoide fornication. And, The bed of wedlocke is vndefiled. Againe, If a virgin marrie she offendeth not. Wherefore we iudge that Papistical doctrine which forbiddeth

Hebr. 13.

1. Tim. 4.

1. Tim. 5. Titus 1.

1. Cor. 9.

1. Cor. 7. Hebr. 13.

marriage vnto ministers, to be suche as the blessed Apostle S. Paule termed to be the doctrine of diuels. The verie papistes themselues, who haue not as yet put all shamefastnesse away, will confesse it with vs. For if we iudge the tree by the fruits, I pray you what fruits of single life may we recite? What filthinesse, what bawderie, what adulteries, what fornications, what rauishings, what incests and heynous copulations may we rehearse? Who at this day liueth more vnchaste, or dishonest than the rabble of priestes and monkes doe? For as they haue no care or regarde to obey Gods worde and his lawes, and to glorifie GOD with their holy life in chaste wedlocke: euen so hathe God through the desire of their hartes giuen them vp vnto all vncleannesse, that their bodies may be stained with reproche.

Cõtractes of marage to bee soberly made.

But first of all, the holie scripture diligently teacheth all men to haue a speciall care that they contracte matrimonie deuoutely, holily, soberly, wisely, lawfully, and in the feare of God, and that no euil disposition of couetousnesse, desire of promotion, or fleshly lust may lead and prouoke thē, and that wedlock be not entred into, otherwise than either the lawes of man or of God will permit. And in this place we must consider of the degrées of consanguinitie and affinitie, of publique honestie, of the reuerence of blond, of offence towardes other, and that no man take vnto wife a heathen woman, or one that is of a contrarye religion. For we are expressely forbidden to yoke oureselues with the vnbeléeuers. Againe, we are taught to enter into the knot of wedlock lawfully, godlily, and holily, with prayer & the receipte of Godly blessing in the temple of the Lorde, bothe in the sight, and with the prayer of the whole congregation: and to beware that in any case we bee not stained in this poinct with all prophanation of the filthie worlde.

2.Cor.6.

Neither be we ignorant in this case also, that men of this worlde are commonly wonte to celebrate their weddinges more fitte for the diuell than God, with riotting, pride, surfetting, drunkennesse, and all kinde of wantonnesse. Moreouer we are taught to dwell with our wyues according to knowledge, moderation, patience, faith, and loue, and also to bring vppe our children vertuously and honestly, and them also to place and bestowe when time requireth in holy wedlocke. But if for adulterie, or some other matter more heynous than that, necessitie forceth to breake wedlocke, yet in this case the Church will do nothing vnaduisedly. For she hathe her Iudges, who will iudge in matters and causes of matrimonie according to right and equitie, or rather according to Gods lawes, and the rule of honestie. The holy Apostle woulde not haue the faithfull to contend and stande in lawe in the court of the vnfaithfull, wherefore he exhorted them to take vmpiers to make agréements friendly betwirte them that were in contention. But in causes and matters of matrimonie there are farre greater matters that forbidde the parties that sue or be sued to come before vnbeléeuing iudges: Therefore the Churche of God hath very wel appointed a court to trie matters of matrimonie. But bicause we spake of wedlocke in the tenth sermon of the second Decade, & also haue set forth somtime a boke

1.Pet.3.

Diuorcement.

1.Cor.6.

specially

ſpecially concerning the lame, I haue knit vppe this matter in theſe fewe woꝛds touching chriſtian wedlocke.

Of widowes.

The Church of God hath widowes in it, but ſuch, as the Apoſtle of Chꝛiſt doth deſcribe in this ſoꝛt, ſaying. Shee that is a widowe and a lone woman in deede, truſteth in God, and continueth in prayer and ſupplication night and day. But ſhe that liueth in pleaſures and delightes, is dead thoughe ſhe be aliue. The ſame Paule doeth will the yonger ſoꝛt to marrie to gett childꝛen, and to gouerne the houſe, neither to giue any occaſion at all, foꝛ the enimie to ſpeake euill of them: the place is euident in the firſt Epiſtle of S. Paule to Timothie, the fift chapter. The Church alſo hathe virgins.

Of virgins

Theſe be careful only foꝛ thoſe things ẏ long vnto the Lord, & are true virgins without all deceit oꝛ hypocriſie. Paule ſaith, A virgin careth for that that belongeth to God, that ſhe may be holy both in bodie & ſpirit. There are many that rule and gouern their bodies, but not their mindes: God requireth bothe, and eſpecially of the minde. It is an eaſie matter to deceiue men, but we cannot by any meanes deceiue God. S. Paul in the firſt epiſtle to the Coꝛinths ẏ ſeuenth chapter, ſetteth foꝛth the praiſe of virginitie, and by comparing a virgin to a married wife, he ſheweth how great the goodneſſe of virginitie is. Notwithſtanding it is lawfull foꝛ virgines to marrie if they will, whiche thing the ſame Apoſtle plainly ſheweth in the ſelfe ſame place of Scripture. Unto this teſtimonie of God the teſtimonie of man alſo is agreeable. Foꝛ Cyprian with his fellowe Biſhoppes and Elders, making anſwere to a queſtion demaunded by Pomponius, ſaith. Doeſt thou deſire that we ſhoulde write vnto thee what we thinke of thoſe virgins, who after that they once determined to continue their ſtate continently and ſtedfaſtly, are found to haue lien and continued in the ſame bedde with men? concerning which thing becauſe thou doſt deſire to knowe our iudgement, thou ſhalt vnderſtand, that we do not departe from the traditions and ordinaunces of the Goſpell and the Apoſtles, whereby we ſhould ſo much the leſſe ſtrongly and ſtoutly prouide for our brethren and ſiſters, and that Eccleſiaſticall diſcipline ſhould be kept by all meanes, for their profite and ſafetie. And it followeth, But if thoroughe faith they haue vowed vnto Chriſt, and continue chaſtly & ſhamfaſtly without leaſing, let them ſtedfaſtly and ſtoutely looke for the reward of virginitie: But if they will not oꝛ can not continue, it is better that they marrie, than to fall into the fire of their delights & pleaſures. And ſo foꝛth. S. Auguſtine diſputing of the woꝛdes of the Apoſtle, Hauing the greater damnation, becauſe they brake their firſt promiſe and faithe, aſcribeth not this damnation to the marriage following, but to the inconſtancie going befoꝛe. Suche are damned (ſayth he,) not becauſe they entred into the bonde and promiſe of wedlock, but becauſe they brake the firſte promiſe made of continencie and chaſtitie. And a litle after that hee addeth theſe woꝛdes, They therefore that ſay ſuche marriages are no marriages in deede, but rather adulteries, it ſeemeth to mee that they ſpeake fooliſhly and without conſideratiõ. And thus much he. I vnderſtande that by this woꝛde Condemnation oꝛ Iudgment, is ment by the Apoſtle Reprehenſion, whiche wee Switzers terme, Ein anſzrichtung

1. Tim. 5

De bono viduitatis cap. 9.

oder nachred. For they be euil spoken of by many, for that they haue broken their firste faith, that is to say, they haue broken the promise of continencie. Wherefore the Apostle thinketh it much better, for young women to matche themselues in marriage, then to set downe to them selues suche an order of life, from the which, although necessitie forceth them thervnto, they cannot depart without reprehension of men. But in that place he speaketh not of virgins but of widowes. Saint Cyprian speaketh simplie of virgins.

Of monasteries and monkes.

Monkes and Nonnes were altogether vnknowne in the primitiue churche of Christe and the Apostles, the latter ages had monkes, but not such as are nowe a dayes, whiche are their owne rule and lawe, whose monasteries abound in all filthinesse and vncleannes. Which though we should holde our peace, yet to be true, trueth it selfe and experience wil sufficiently declare. And those that seeme to bee gouerned by more seuere discipline, are defiled with hypocrisie, I wil say none other thing. Touching the firste monkes, they dwelt not in cities, neyther intermedled them selues with worldly affaires. We haue declared in another place, howe that a writer of the middle age being made an Abbat, required that he might leaue off from being a clerke, for that no man could well be bothe a monke and a clerke, since the one is an impediment to the other. Then lined they not of the common reuenues of the Church, but of the trauel of their owne hands as the lay people do.

S. Hierome disputing of the originall of monkes in the life of Paulus, hath thus written: Among many it hath oftentimes been called into question, who firste beganne chiefly to dwell in the wildernes of the monkes? Some fetching the matter somewhat farre off, beginne to reckon from Helias the holy prophet, and S. Iohn: of whome Helias seemeth to vs to haue beene more than a monke: and that S. Iohn began to prophecie before he was borne. But others (in which opinion the moste part of all people doe commonly agree) affirme that saint Anthonie was the firste beginner of that order: which in part is true. For he was not onely the first, but also the motioner of all others therevnto. Amathas, & Macarius saint Anthonies scholars, whereof the first buried his maisters bodie, do nowe affirme that one Paulus Thebius was the firste beginner of that way: whiche thing we also confirme, not only in name, but also in opinion. And anon hee addeth, that Paulus forsaking the citie being thereto inforced for feare of torments vnder the persecuters Decius and Valerianus, departed into the wildernesse, where he found a caue and lay hid therein vntill hee was founde out by S. Anthonie. The Emperours Decius & Valerianus gouerned ỳ Empyre about the yeare of our Lord 260. but it is saide that S. Anthonie dyed when he was an hundred & fiue yeres olde, in the yeare of our Lord, 360. S. Augustine in the 80. epistle to Hesychius, who reporteth of his own time howe that he liued in the yeare of our Lorde, foure hundreth and twentie. but Eutropius and Beda reporte howe that he died in the yeare of our Lord, foure hundreth and thirtie, in the thirtie and one chapter, of the maners of the catholique church, reciting the manners and institutions of the monkes in his time, reporteth suche

thinges

thinges as are verie farre from the orders & institutions of our Monkes now a dayes. In the time of Iustinian the Emperour, who made certeine lawes of Monkes and Monasteries, there liued one Benet, whom many of the Monkes nowe a dayes do call father, whose life I will recite vnto you out of Trittenheymius, who died aboue fiftie yeares since, to the intent you may vnderstande what power and dignitie they obteyned in processe of time, who at the beginning were contemned & of none authoritie. Benet Abbat of Casina, sayeth he, first founder, beginner and gouernour of the monkes in the West, wroate in eloquent style, and with graue iudgement, the rule for monkes in one booke, whiche beginneth, Giue eare O my sonne to my precepts, &c. and it conteineth three score and thirtene Chapters. He died in the yeare of our Lord 542. But Marianus Scotus supposeth that hee died in the yeare of our Lord, 601. in the last yeare of the Emperour Maurice. He writeth also of twentie orders of Monkes that were vnder Benets rule. Of S. Benets order there haue bene eightene Popes in the Sea of Rome. Cardinals aboue two hundred. Archebishops in diuerse Churches to the number of one thousand, fiue hundred. Bishops almost foure thousand. Famous Abbats, who excelled in life, doctrine, and writings, fiftene thousand, seuen hundred. Of suche as are Canonized, fiftene thousand fiue hundred. And that I may not recite many other orders of monkes, it is knowne, that the mendicant Monkes and Friers, beeing the faithful, diligent, & valiaunt Romane champions of the Pope, and the spirituall Monarchie, were confirmed by Honorius about the yeare of our Lorde, one thousand, two hundred, twentie and two. Hereby I would declare nothing else, but onely that all men shoulde vnderstande that Monkerie was deuised by mannes inuention, not deliuered vnto the Churche of Christe by the Apostles: and that at the firste it seemed to be tollerable, but afterward became altogether intollerable.

Howe profitable it is to the common wealth, experience it selfe teacheth. And who so euer knoweth not that it is quite repugnant to true religion, knoweth nothing. They feigne that it is meritorius before God, and the state of perfection. But who seeth not how repugnant it is to Christes merite, and to the sincere doctrine of the Gospell? What godlinesse or necessitie is it that moueth vs, after that we haue wholy betaken our selues to one God in baptisme, to betake our selues also and to make our vowes to Saintes, and to binde our selues by religiõ of an othe to the obseruing of their rules? True religion forbiddeth vs to vowe our selues to Saintes, or by any meanes to depende in way of religion vppon them.

True religion forbiddeth vs to choose vs any other Fathers or Maisters. True religion forbiddeth vs to deuise new mãners of worshippings, or new religions, or to receiue them that are deuised by others. The example of Ieroboam, and his fellows, maketh vs affeard. True religion forbiddeth vs to sweare by the names of other GODS. Religion referreth vs to one GOD by faith and obedience. Superstition breaketh this bande, and admitteth creatures. S. Paul to ỹ Corinthians saith, Euc-

1.Cor.3. rie one of you sayeth, I am Paules, I am Apollos, I am Cephas, and I am Christes. Is Christ diuided? was Paule crucified for you? Or were you baptised in the name of Paule? Beholde Christ is our redeemer and our maister. The faith of Christe hath made vs one bodie. By baptisme we are baptised into one body that we might be called Christians, not Petrines or Paulines. S. Paule would not suffer that Christians shoulde take their name of the Apostles, how much lesse would he abide that at this day some shoulde bee called Benedictines, some Franciscanes, some Dominicanes? We are the Lordes inheritance and possession: it is not lawfull for vs to binde our selues to the seruice of men. But who so binde themselues they teare in sunder the vnitie of Christes body, they prophane the crosse and baptisme of Christ. The Apostle sayeth playnly, Is Christe diuided? was Paule crucified for you, or wer you baptised in the name of Paul? And therefore although they be commonly called Spirituall persons, yet are they nothing lesse than spirituall. For the Apostle sayth, When one of you sayeth, I am Paules, and I Apolloes, are ye not carnall? To what end is it, after the receiuing of the gospel of Christe Jesus and the doctrine of the Apostles whiche conteyne and deliuer vnto vs all godlinesse, to inuent newe rules? For truely when they had once founde out certeine peculiar lawes and meanes of liuing, they separated themselues from the common sorte of Christians in all outward maner of liuing in their behauiour, and in all their apparell, to the intent that by that meanes they might make euident to all men, that they woulde liue a-part, as it were, from that common, laye, and imperfect Church, to liue more holily, perfectly, and spiritually. But how well the same hath framed or doth frame with them, the whole world speaketh it at this day. The vowes which they vowe, are most folish. They vowe chastitie which they haue not. Chastitie is ỹ gift of god, & it is not incident to all men. And S. Paul sayth, whoso cānot liue continently, let them marrie. For it is better to marry than to burne. Generally he sayde to burne, whether it were in a vowe, or out of a vowe. Neither is it lawfull that an humane vow and which was folishly taken in hande and vowed, shoulde preiudice the law of God. What maner of pouertie it is whiche is in Abbyes, experience it selfe teacheth. They put off pouertie when they put off their cōmon garments, and with their coule they put on great riches. For Monkes, a thing whiche in the old time would haue semed a strange and monstruous matter, are made Princes. The common sort of them liue idely, and eate their bread freely and for nought, against the Apostles rule in the 2. Epistle to the Thessalonians, cap. 3: where such be also accursed. They forsake their parentes and kinsfolke, whome by the lawe of GOD they are bound to serue and obey, and betake themselues vnto straunge men, by whome they are enforced to infinite superstitions. And they which are thus freely set at libertie by their parentes, either they are set at libertie through superstition, or to the intent they may haue, all the dayes of their life wherewithall to lye and rot in idlenesse. So that it is euident, that such put on the coule for their bellies sake, not for any religion. What obedience is ỹ which is

Of monastical vowes

quite

quite contrarie to the obedience whiche is reuealed by the woꝛde of God: When the magiſtrate commaunded them to ſuſteine and beare publique burdens with the reſidue of the faithfull, they be euermoꝛe frée and exempted. In olde time, miniſters of ſtraunge religions, had vnder the kinges of Iuda, pꝛincely pꝛiuileges and cuſtomes confirmed by pꝛeſcription of long time: but foꝛaſmuche as their miniſterie was not allowed by the woꝛde of God, but was rather repugnant to the woꝛde of God, they were not vngodlily, neither vniuſtly oꝛ ſacrilegiouſly bꝛoaken and diſſolued by holie kinges.

Who can well abide to heare their excuſe, who being admoniſhed to doe penance foꝛ the ſinnes whiche they haue committed, make this exception, that by vertue of their othe they are referred to their monkiſh oꝛder, ſo that with ſafe conſcience they cannot depart from the ſame? Foꝛ it is euident that the othe which they pꝛetend is altogether a raſh oth: which is not to be performed, as I haue declared in the 3. ſermon of the ſeconde Decade. What, I pꝛay you, can a bond which is made by man without God, yea rather againſt the woꝛde of God, binde one vnto, ſpecially beeing made vnwiſely oꝛ vnaduiſedly? If the croſſe of Chꝛiſt bée of ſo great vertue that it hathe releaſed vs from the curſe vnto which we were all ſubiect, how much moꝛe ſhal it deliuer vs frõ outward bonds wherewith we were intrapped not by God, but otherwiſe thꝛough the follie oꝛ wickednelle of men, oꝛ crafte of the diuell. The Apoſtle Saint Paule crieth out, Yee were bought for a price, become not the ſeruantes of men. But if happily thꝛough the malice of men, oꝛ our owne follie wée become ſeruants, the godly muſte endeuour that thꝛough true faith and obedience they may be reſtoꝛed to the libertie of the childꝛen of God. Uerily the Goſpell is pꝛeached vnto vs, to the intent wée ſhould bée deliuered from all vniuſt captiuitie, and ſerue GOD in ſpirite and trueth.

1.Cor.7.

Moꝛeouer, where ſome obiect that it were good and conuenient that all monaſteries thꝛough out the whole woꝛlde were reformed and bꝛought back to the firſt ſimplicitie: We anſwere, how that in this our vnhappie age it were in vaine, yea plaine follie to hope foꝛ it. They cannot be reduced to the auncient ſimplicitie, neither will the Pꝛinces and Monkes ſuffer ſuch reformation to be made: foꝛ then they know that they muſt depart not onely with muche of their pꝛofites, honoures and pleaſures, but with all together. Howbeit, they had rather that the whole woꝛlde were together by the eares, than they wold deliuer vp to God his kingdome, whiche they haue hitherto enioyed. But admit this thing were eaſie enough to accompliſh, who ſhall perſuade vs that if Abbyes were reformed accoꝛding to the auncient inſtitution, that in this our age they ſhoulde bée aſwell oꝛ better gouerned than they were in the olde time? We ſée what beginning they had, howe they haue gone foꝛward, and howe increaſed. We ſee what hypocriſie, ambition & couetouſnelle, pleaſure and idelnelle could doe, and to what point al things are come. Do wée thinke that mens deſires at this day will bée moꝛe moderate? Doe wée thinke that diſcipline ſhall nowe be leſſe coꝛrupted by vs and our poſteritie, than it was by our foꝛefathers? yea we are conſtrei-

ned not to hope for the better, but to feare the worse, who euery day do experiment that which is worse than other. For wee liue in the dregges of the worlde and in the verie latter end of all ages, wherein the dragon of the bottomlesse pitte through the malice and vngodlinesse of men, hath gotten to him selfe great power and force to disturbe and corrupte all thinges that are in the whole worlde. Howbeit in so great perils, this comforteth vs not a litle which is written in the word of truth, ỹ for the elects sake those dayes shall be shortened, and that he shalbe losed for a short time, and then anon be caste into the lake that burneth with fire and brimstone. Moreouer, if we will make a iust reformation, we muste nedes goe to the founteines themselues. But in the Primitiue Church, wee read of nothing set down in the doctrine of Christ and his Apostles concerning Monkerie, and there by wee vnderstand that it is not necessary for the Church: yea we haue learned by experience that it is noysome and hurtefull to the Churche. Wherfore, true reformation persuadeth vs altogether to abrogate monkerie: not reiecting or neglectinge in the meane season such as do repent whom the wickednes of the time hath made vnprofitable both for themselues and others, but gently to receiue them into the care & almes of the Church. Thus much hitherto haue wee sayde by occasion, and as it were by the way, concerning monkerie, which wee haue declared to haue had no place in the primitiue Churche of Christe and his Apostles. Let vs therfore returne to other necessary institutions of the Church.

Likewise the faithfull Churche of Christe vseth discipline aboute the sicke, and such as are departing out of this life. There come aboute them neighbours and brethren, and euerie one for his part sheweth the dueties of loue and charitie: they relieue the nedie with their goods, and if the sick be not nedie then do they shew other dueties of goodwill. There commeth also the minister of the Churche, who in comforting the sicke person prepareth him to die by makeing firste his confession of sinnes to God: which he pronounceth out of the word of God to be forgiuen if he doe stedfastly beleeue. Church dealeth with the sicke.

He requireth of him also that he forgiue, and bee in loue and charitie with all men, and that hee keepe no olde grudge or malice in his hart. After this, the publique prayer is made to God by the sicke person, & by those that are about the partie that is at the point of death. Hee is also admonished of sundrie thinges, hee is confirmed in the fayth, hee is called to patience, hee is instructed according as his goodes, and euerie thing else requireth, and he is taught that at his departing out of this worlde, he commend his soule into the hands of God the father, according to the doctrine and example of our redeemer, who at the very pointe of death cried aloud, saying, Father into thy hands I commend my spirite.

This discipline haue wee learned of the Apostles of our LORDE Christe. For the Apostle Saint Iames saieth, If any bee sicke among you, lette him sende for the elders of the Church, and let them pray ouer him, anoynting him with oyle in the name of the Lorde. And the prayer whiche is made in fayth, shall deliuer the sicke Iames. 5.

low the

sicke. And the Lorde shall rayse him vp againe.

And if he bee in sinne, they shalbe forgiuen him. Confesse your sinns one of you to another: & pray one for another, that you may bee safe, for the heartie prayer of the iust is of greate force. &c. This is the Apostolique discipline. But if you say vnto mée, Where is the oyle? I answere, that in Saint Iames the Apostles time, and certeine ages after, there remained yet in the Churche, the miraculous gifte of healing the sicke. Of this wée reade in Saint Markes Gospell, And the disciples going foorth preached the gospell that they mighte repent, and they cast out many diuels, & they annoynted many with oyle, that were sick and healed them. And again in the same place, saieth, Moreouer, These signes shal follow them that beleeue. In my name they shall cast out diuels, &c. And anon he sayth, They shall lay their handes vppon the sicke, and they shall be healed. And because this benefite remayned yet in the Church, Saint Iames biddeth vs vse oyle, and to vse it in the name of the Lorde, as the Lorde had commaunded. But seing that gift is now ceassed in the Churche, and wée finde by experience that oyle doth no good to the sicke, according to the time, and as our duetie bindeth vs, we do the best we can to assuage and cure the diseases of the sicke by medicines most conuenient for the sicknes, being applied in the name of Christ.

Annoynting with oyle.

I knowe howe by this testimonie of the Apostle, the Papistes go about to set out and cõmend their extreame vnction, or last annopling: but they labour in vaine. But to let passe that Saint Iames speaketh nothing of the hallowed oyle: and that they do not admit this medicine but in verie extremitie, where S. Iames commaundeth to annoynt euery on that is sick, how, I pray you, can they defend out of Saint Iames wordes that which the priest demaundeth of the sick person, Doest thou beleeue that the Lord will heare our prayers for the merites sake, and prayers of the Saintes? The sick man answering, I do beléeue. He then saith, Let vs therefore pray to God and his Saincts. Or where, I beseech you hath Saint Iames or any other Apostle of Christe taught that which they bring in their annointing? In the name of the Father, and of the sonne, and of the holy ghost, I annoynt thee with holy oile, that by this anointing thou mayest receiue full remission of thy sinnes. What scripture, I pray you, teacheth vs, that full remission of sinnes is obteined by that anointing? These thinges are done manifestly against the principall article of our religion, whiche teacheth that we are purged from all our sinnes onely by the bloud of Christ, and that most fully. To him onely is the glory due, not to the oyle, nor to any creature in the whole worlde.

Last annoyling.

Moreouer, the Church of Christe doth not reiect the bodies of the dead, as if it were a deade dogge. For it acknowledgeth that their bodies haue béene the Temples of the holy ghoste, which hath dwelt in them. It acknowledgeth that they are buried in hope of resurrection and glorie of life euerlasting, wherefore the Churche doeth in moste reuerent manner take the bodies, windeth them in a sheete, and coureth them verie decently, and béeinge put into the coffine carefully carrieth them vnto the place of burial

Of funerals and buriall.

buriall, or churchyard, ỳ nere friends, neighbours and brethren following after, and accompanying the corse.

While the bodie is set downe and laid in the earth, there are publique prayers made by them that brought the corse. For they giue thankes vnto God, for that he hath called the partie deceased out of this world in the true faithe, and they pray also that it may please the Lorde to take them likewise vnto him spedily, beeing lightened with the true faith. Moreouer, the name of the dead brother or sister is recited in the publique assemblie of the Churche with honour, and all the people are put in minde of their own destinie, and spedily to prepare themselues to die. And after this manner, we read in the scriptures, that the ancient fathers buried their dead, yea, the moste holie of them. We reade nothing of canonizating, of worshipping of reliques, of monethes and yeares mindes for the dead, which are offered to the ende the soules of the departed shoulde be deliuered from the paynes of purgatorie. There be certeine burialles described vnto vs in the olde Testament, as the buriall of Abraham, Sara, Isaac, Jacob, and Joseph, Aaron, Marie, Iosua, Samuel, and Dauid, &c. And in the new Testament of John Baptiste, and Stephan, but they were all sparing, and without all manner of superstition.

In that Josephes bones were carried forth, they were carried in a mysterie, that the Israelites might gather thereof, that they shoulde bee brought into the Lande of promise. Whereunto also that belongeth, that the Patriarches chose a buriall in Hebron. Otherwise the place auayleth nothing to purchase the better or worse speed to the bodie that is buried in it. We must thinke that the place, by reason of the bodies of the saintes and holy men which are there buried is after a maner sanctified, or at the least wise called holie: not that the bodies do gett any holinesse or saketie by the grounde. Therefore vnlesse it seeme good otherwise to ỳ diuine prouidence of God, the saints would gladly lye with their auncestours in the selfe same place of buriall. But if it please God otherwise, they acknowledge that they are notwithstanding receiued into the same earth, without any exception, and that they are not separated from their auncestours by distance of place. Wherefore there is no superstition in the Churche of God about burials and graues. But howe muche there was in the time of Poperie, no man can declare in fewe wordes.

Thes be the necessarie institutions of the Churche of GOD, and are by the faithfull religiously obserued without superstition, to edification: as for other matters which are onely deuised by the inuention of man, the godly nothing weighe them. I knowe what thinges may here be obiected, That forsothe, the auncient people of the olde Testament had sundrie and manifolde rites & ceremonies instituted of God by his prophetes, because beeing rude they had nede of such instruction. But since the common sorte of Christians are also more rude than is to be wished, so many sundrie and diuerse ceremonies were deuised by the auncient fathers not without the motion of ỳ spirit, which they must also obey. I answer, that this is no true nor sounde reason, whereby the weake in faith may receiue commoditie. For surely then would not ỳ

The churche hath no neede of the legal instruction.

Apostles

Apostles of Christ haue taken nothing therof. Moreouer experience teacheth ꝑ the state and condition of the weake and simple is such, that the more ceremonies are left vnto them, the more their mindes are diuersly dispersed, and are lesse vnited to Christ, to whō alone al things are to be ascribed. For it pleased the father that all fulnesse should dwell in him, and to heape together in him al things apperteining to our life and saluation. Yea, the diuine wisedome of God hathe taken away ꝑ whole externall discipline & instructiō, setting a difference betweē vs & them. We should therefore proceede to bring againe Iudaisme, if we should not leaue of to multiplie & heape together rites & ceremonies, according to the maner of the olde Church.

For in olde time those ceremonies were had in vse, although they were not infinite, but comprised within a certein number. At this present there is no vse nor place for the in ꝑ church. Neither do we want moste graue authoritie to proue the same. The Apostles and elders in a greate assemblie méete together at Hierusalē at a coūsell, where the Apostle Peter plainely telleth them that they tempt the Lord in going about to lay the yoake of the lawe vpon the frée necks of the Christians. There is also a Synodall Epistle written, wherin by one consent they testifie that it hath séemed good to ꝑ holy Ghost & them, to lay none other burthen [illegible] the church of Christ, thā ꝑ which [illegible]ecite in few words. To the intent wherby it may be euident, ꝑ the doctrine of ꝑ Gospel is sufficient for the Church, without ꝑ ceremonies of the law. If he would [illegible]n haue the rites which in olde time were by God instituted, to be ioyned to ꝑ Gospell, how much lesse ought we at this present to couple therewith ꝑ inuentions of men? Vnto which moreouer is wickedly ascribed, either the preparation to the grace, & worshipping of God, or part of our saluation, that we may say no lesse at this day, than S. Paule said long agoe, After that you haue knowne God, howe chaunceth it that ye returne againe to weake and beggerly elements, which you would begin to serue a new? Ye obserue days & moneths, times & yeres. I am a feard lest I haue taken paines aboute you in vaine. Vnto all these things this is also to be added, that this instruction of ceremonies, whereof they speake, belongeth to the worshipping of God. But we are forbidden to deuise vnto ourselues any strange worshipping: we are forbidden also to put too, or take away any thing from the institution or word of God. Wherfore, the Church of God, neither ordeineth, nor receiueth of other any other such constitutions. Of which matter we haue also spoken somewhat before, whereas we intreated of the abrogating of the lawe, and of Christian libertie.

Galath. 4.

Actes. 15.

I trust that in these fiftie sermons, I haue as shortely & conueniently as might be comprehended ꝑ whole matter of faith, godlinesse or true religion, & also of the Church. That which I do often repeate in al my sermons, & my bookes, that do I also againe repeat in this place, that the learned may with my goodwill and thankes gather and imbrace better things out [illegible]he scriptures. Vnto the Lorde our God, the euerlasting founteine of al goodnes, be praise, and glorie, through our Lorde Iesus Christ. Amen.

FINIS.